





BR 560 .N4 P3 1874
Patten, James Alexander.
Lives of the clergy of New
York and Brooklyn

LIVES

OF THE

CLERGY OF NEW YORK

AND

BROOKLYN:

EMBRACING

Two Hundred Biographies of Eminent Living Men
in all Denominations.

ALSO, THE

HISTORY OF EACH SECT AND CONGREGATION.

BY

J. ALEXANDER PATTEN.

ILLUSTRATED WITH PORTRAITS ON STEEL.

"LIGHTS OF THE WORLD, AND STARS OF HUMAN RACE."—*Cowper.*

NEW YORK:
ATLANTIC PUBLISHING COMPANY,

1874.

ENTERED, ACCORDING TO ACT OF CONGRESS, IN THE YEAR 1874,

BY J. ALEXANDER PATTEN,

IN THE OFFICE OF THE LIBRARIAN OF CONGRESS, AT WASHINGTON.

P R E F A C E .

THIS volume is respectfully presented to the public as the result of many years of conscientious labor. A collection of the biographical facts relating to the clergy of the cities of New York and Brooklyn, and of the historical information concerning the different sects and churches, when carried to the extent of the present work, necessarily involves a vast amount of research and time. My rule has been, with a few exceptions, to make the acquaintance of each clergyman, and to obtain from himself the facts of his life, and then, by a thorough study of his character and attendance upon his preaching, to prepare myself for writing the personal descriptions and criticisms which are leading features of the book. I have thus taken little second-hand information, but used my own original facts, and the opinions formed by personal acquaintance. The plan has also enabled me to make the biographies correct in their stated facts, and more of personal portraitures than is possible where the subjects are unknown to the biographer. As the sketches were prepared, they appeared serially in two forms of publication (in one of them weekly for several years), and the popularity they uninterruptedly enjoyed was an assured proof of their fidelity to truth and the character of the individuals. It also led to their examination by the subjects themselves, and the pointing out of typographical and other errors, so that in their present form they are, probably, as nearly correct, in all particulars, as is possible. To write the lives of living men is a delicate as well as a responsible task, and I can justly declare that, while I have drawn very close portraits, I have in no measure allowed my pen to be the vehicle of a wound.

Two hundred and sixty-three biographies of the living clergy of New York and Brooklyn have been written. Of

this number two hundred and fourteen were originally published, forty-nine have since been prepared, and sixty-three persons of the original number have removed to other places or are deceased, leaving two hundred as the number in the present volume. Several of those included have died, and others removed while the book is in press, but these are necessarily retained. Each of the sketches serially published has been revised, largely re-written, and brought down to date, and the new biographies are of all the leading clergy more recently called to the pulpits of the two cities. Great care has been given to the accuracy of the historical facts, which will be found reliable and useful for reference in relation to the different sects and churches. An Appendix furnishes various statistical tables of information for the same purpose. The Extracts from Sermons have been selected to show the greatest variety in style of thought and eloquence. In a word, every source of information, in individuals, records, books, and newspapers, has been diligently made use of in the different branches of the work. For the invariable courtesy and assistance which have been extended to me in all intercourse and investigations of this nature, I now express my grateful thanks. In concluding this review of the manner in which I have performed my long task, I venture to indulge the hope that it will be esteemed worthy of continued public approbation.

New York, 1874.

CONTENTS.

	PAGE		PAGE
Adams, Rev. Dr. William.....	9	Elder, Rev. Joseph F.....	171
Adler, Rabbi Dr. Samuel.....	12	Enyard, Rev. William T.....	173
Alexander, Rev. Dr. Samuel D....	15	Ewer, Rev. Dr. Ferdinand C.....	177
Anderson, Rev. Dr. Galusha.....	18	Farley, Rev. Dr. Frederick A.....	180
Anderson, Rev. Dr. Thomas D....	20	Farrell, Rev. Father Thomas.....	182
Armitage, Rev. Dr. Thomas.....	25	Ferris, Rev. Dr. Isaac.....	184
Bancroft, Rev. Dr. Lucius W.....	32	Flagg, Rev. Dr. Edward O.....	188
Beach, Rev. Dr. Alfred B.....	34	Fletcher, Rev. Charles.....	193
Beecher, Rev. Henry Ward.....	37	Forbes, Rev. Dr. John M.....	195
Bellows, Rev. Dr. Henry W.....	42	Foster, Rev. Bishop Randolph S., DD	199
Bjerring, Rev. Nicholas.....	47	Foss, Rev. Cyrus D.....	202
Boole, Rev. William H.....	49	French, Rev. J. Clement.....	205
Booth, Rev. Dr. Robert R.....	54	Frothingham, Rev. Octavius B....	208
Budington, Rev. Dr. William I....	57	Fulton, Rev. Dr. Justin D.....	211
Burchard, Rev. Dr. Samuel D.....	60	Gallaher, Rev. Henry M.....	213
Camp, Rev. Stephen H.....	64	Gallaudet, Rev. Dr. Thomas.....	216
Carroll, Rev. Dr. J. Halsted.....	66	Galleher, Rev. John N.....	220
Campbell, Rev. Gawn.....	71	Ganse, Rev. Dr. Harvey D.....	223
Carter, Rev. Dr. Abram B.....	74	Geer, Rev. Dr. George J.....	225
Carter, Rev. Samuel T.....	77	Geissenhainer, Rev. Dr. F. W.....	228
Chadwick, Rev. John W.....	79	Giles, Rev. Dr. Chauncey.....	231
Chambers, Rev. Dr. Talbot W.....	81	Gillette, Rev. Dr. A. D.....	235
Chapin, Rev. Dr. Edwin H.....	83	Gillett, Rev. Dr. Ezra H.....	237
Chapman, Rev. John A. M.....	88	Gottheil, Rabbi Dr. Gustav.....	239
Cheever, Rev. Dr. George B.....	90	Hall, Rev. Dr. Charles H.....	241
Clark, Rev. Dr. Frederick G.....	92	Hall, Rev. Dr. John.....	246
Conkling, Rev. Nathaniel W.....	95	Haight, Rev. Dr. Benjamin I.....	250
Conrad, Rev. Dr. Thomas K.....	98	Hamilton, Rev. Samuel M.....	253
Cooke, Rev. Dr. Samuel.....	102	Hanna, Rev. Thomas A. T.....	255
Cookman, Rev. John E.....	106	Haskins, Rev. Dr. Samuel M.....	257
Corbit, Rev. William P.....	109	Hastings, Rev. Dr. Thomas S.....	261
Cox, Rev. Dr. Samuel H.....	112	Hecker, Rev. Father Isaac T.....	264
Coxe, Right Rev. A. Cleveland....	116	Hepworth, Rev. George H.....	266
Crosby, Rev. Dr. Howard.....	119	Holme, Rev. Dr. J. Stanford.....	270
Cummings, Rev. Dr. George D....	122	Houghton, Rev. Dr. George H.....	273
Cuyler, Rev. Dr. Theodore L.....	124	Howland, Rev. Dr. Robert S.....	276
Dawson, Rev. William C.....	128	Hoyt, Rev. Wayland.....	279
Deems, Rev. Dr. Charles F.....	131	Huebsch, Rabbi Dr. Adolphus....	282
De Haas, Rev. Frank S.....	135	Hunt, Rev. Dr. Albert S.....	285
De Witt, Rev. Dr. Thomas.....	138	Hutton, Rev. Dr. Mancius S.....	287
Diller, Rev. Dr. Jacob W.....	143	Ingersoll, Rev. Edward P.....	289
Dix, Rev. Dr. Morgan.....	146	Inglis, Rev. Dr. David.....	291
Dowling, Rev. Dr. John.....	149	Inskip, Rev. John S.....	293
Draper, Rev. Dr. George B.....	152	Irving, Rev. Dr. Theodore.....	296
Drowne, Rev. T. Stafford.....	156	Isaacs, Rabbi Samuel M.....	299
Duffie, Rev. Dr. Cornelius R.....	160	Janes, Rev. Bishop Edmund, S., D. D.	303
Duryea, Rev. Dr. Joseph T.....	162	Johnson, Rev. Daniel V. M.....	308
Eaton, Rev. Dr. Theodore A.....	166	Jutten, Rev. David B.....	311
Einhorn, Rabbi Dr. David.....	168		

PAGE	PAGE		
Kimball, Rev. Dr. Joseph.....	313	Riley, Rev. Isaac.....	476
Krotel, Rev. Dr. G. Frederick....	316	Robinson, Rev. Dr. Charles S.....	479
Lawrence, Rev. Dr. Francis E.....	319	Rockwell, Rev. Dr. J. Edson.....	483
Littlejohn, Right Rev. Dr. A. N.....	322	Rogers, Rev. Dr. Ebenezer P.....	487
Lowry, Rev. Robert.....	326	Rossiter, Rev. Stealy B.....	489
Ludlow, Rev. Dr. James M.....	328	Rylance, Rev. Dr. James H.....	491
Lundy, Rev. Dr. John P.....	331	Sabine, Rev. William T.....	494
Lyman, Rev. Albert J.....	333	Schaff, Rev. Dr. Philip.....	496
MacArthur, Rev. Robert S.....	335	Schenck, Rev. Dr. Noah H.....	499
McCloskey, Most Rev. Dr. John....	337	Scott, Rev. Dr. William A.....	504
McElroy, Rev. Dr. Joseph.....	343	Scudder, Rev. Dr. Henry Martyn....	508
McGlynn, Rev. Father Edward, D.D.	346	Seabury, Rev. William J.....	510
McJilton, Rev. Dr. John N.....	350	Seaver, Rev. Dr. Norman.....	513
McLeod, Rev. Dr. John N.....	354	Seymour, Rev. Dr. George F.....	515
McVickar, Rev. W. Neilson.....	358	Shedd, Rev. Dr. William G. T.....	519
Malone, Rev. Father Sylvester....	361	Sloss, Rev. Dr. Robert.....	520
Mandeville, Rev. Dr. G. Henry....	362	Smith, Rev. Dr. John Cotton.....	523
Mikels, Rev. William S.....	366	Smith, Rev. Dr. J. Hyatt.....	527
Milburn, Rev. William H.....	368	Suively, Rev. William A.....	529
Miller, Rev. Dr. D. Henry.....	373	Southgate, Right Rev. Dr. H.....	531
Mitchell, Rev. David.....	375	Spear, Rev. Dr. Samuel T.....	533
Montgomery, Rev. Dr. Henry E....	378	Spring, Rev. Dr. Gardiner.....	535
Moore, Rev. Dr. David.....	381	Storrs, Rev. Dr. Richard S.....	539
Morgan, Rev. Dr. William F.....	383	Street, Rev. Thomas.....	542
Morrill, Rev. Father Charles W....	387	Stryker, Rev. Dr. Peter.....	544
Muhlenberg, Rev. Dr. William A....	391	Sweetscr, Rev. Edwin C.....	548
Murray, Rev. Dr. James O.....	395	Talmage, Rev. T. De Witt.....	550
Newell, Rev. Dr. William W.....	399	Taylor, Rev. Dr. William M.....	555
Northrop, Rev. Henry D.....	402	Taylor, Rev. Dr. Elisha E. L.....	559
Ogilby, Rev. Dr. Frederick.....	405	Thomas, Rev. Jesse B.....	562
Ormiston, Rev. Dr. William.....	407	Thompson, Rev. Dr. Hugh Miller....	565
Osborn, Rev. Dr. Abraham C.....	411	Thompson, Rev. Dr. Alexander R....	567
Osgood, Rev. Dr. Samuel.....	415	Thompson, Rev. Dr. Joseph P.....	570
Paddock, Rev. Dr. John A.....	417	Thomson, Rev. Dr. John.....	573
Paddock, Right Rev. Dr. Benjamin H.	419	Thrall, Rev. George E.....	576
Partridge, Rev. Alfred H.....	421	Tuttle, Rev. Dr. Isaac H.....	579
Paxton, Rev. Dr. William M.....	423	Tyng, Rev. Dr. Stephen H.....	583
Pendleton, Rev. William H.....	428	Tyng, Jr., Rev. Dr. Stephen H.....	587
Pomeroy, Rev. Charles S.....	430	Van Dyke, Rev. Dr. Henry J.....	590
Porter, Rev. Dr. Elbert S.....	432	Vermilye, Rev. Dr. Thomas E.....	593
Potter, Right Rev. Dr. Horatio....	437	Verren, Rev. Dr. Antoine.....	597
Potter, Rev. Dr. Henry C.....	439	Vidaver, Rabbi Dr. Henry.....	601
Powers, Rev. Henry.....	442	Vincent, Rev. Dr. Marvin R.....	603
Prentiss, Rev. Dr. George L.....	445	Washburn, Rev. Dr. Edward A.....	605
Preston, Rev. Father Thomas S....	449	Weed, Rev. Dr. Levi S.....	608
Price, Rev. Dr. Joseph H.....	452	Wells, Rev. Dr. John D.....	613
Prime, Rev. Dr. Samuel Irenæus....	454	Weston, Rev. Dr. Sullivan H.....	617
Pullman, Rev. James M.....	456	Wild, Rev. Dr. Joseph.....	621
Putnam, Rev. Dr. Alfred P.....	461	Williams, Rev. Dr. William R.....	624
Quaekenbush, Rev. Dr. D. McL... 466		Wilson, Rev. James D.....	627
Reed, Rev. Dr. Alexander.....	468	Appendix.....	631
Reid, Rev. William.....	471	Recent Facts and changes.....	7
Bidgaway, Rev. Dr. Henry B.....	474		

RECENT FACTS AND CHANGES.

While our volume is in press, various recent facts and changes, relating to the clergy who are included in it, are to be noticed as follows:—

Rev. Isaac Ferris, D. D., LL. D., died June 16th, 1873, in his seventy-fifth year.

Rev. Gardiner Spring, D. D., born February 24th, 1785, died August 18th, 1873, in the eighty-ninth year of his age.

Rev. Antoine Verren, D. D., born in 1801, died March 17th, 1874, aged seventy-three years.

Rev. John N. McLeod, D. D., died April 27th, 1874, in his sixty-eighth year.

Rev. Thomas De Witt, D. D., died May 18th, 1874, in his eighty-third year.

Rev. Elisha E. L. Taylor, D. D., died August 18th, 1874, in the fifty-ninth year of his age.

Rev. Henry E. Montgomery, D. D., died October 15th, 1874, in his fifty-fourth year.

Rev. Dr. William Adams, having been elected President of the Union Theological Seminary, New York, preached his farewell sermon as pastor of the Madison Square Presbyterian Church, on Sunday, April 19th, 1874. His inauguration as President took place on the occasion of the thirty-eighth anniversary of the Seminary, May 11th, 1874. Rev. Dr. George L. Prentiss, formerly of the Church of the Covenant, New York, was also installed as Professor of Pastoral Theology, Church Polity, and Missionary Work.

The new edifice of the Tompkins Avenue Presbyterian Church, Brooklyn, of which the Rev. Dr. Frederick G. Clark is pastor, was dedicated on the evening of February 12th, 1874.

On Sunday, April 26th, 1874, the Rev. William F. Sabine, rector of the Episcopal Church of the Atonement, New York, preached a sermon, announcing his secession from the Protestant Episcopal to the Reformed Episcopal Church. He resigned his rectorship, and organized a new congregation, who hold services in the church, on the corner of Madison avenue and Forty-seventh street, New York.

Rev. Dr. Samuel Adler, the senior pastor of the Jewish congregation Temple Emanuel, has been retired on an annuity for life.

Rev. Dr. Henry Vidaver, of the congregation Bnai Jeshurun,

New York, received and accepted a call from a congregation in San Francisco, California.

Rev. John A. M. Chapman, formerly of St. John's Methodist Church, Brooklyn, commenced preaching at St. Paul's, New York, on Sunday, September 6th, 1874.

Rev. Levi S. Weed, recently of the John Street Methodist, New York, has been appointed to the Carroll Park Church, Brooklyn.

Rev. Octavius B. Frothingham has published two new works, viz: "The Religion of Humanity," and the "Life of Theodore Parker."

Rev. Dr. William W. Newell has resigned the pastorate of the Allen Street Presbyterian Church.

Rev. William T. Enyard is now the pastor of the Reformed Church, Brighton Heights, Staten Island, New York.

Rev. Dr. Henry B. Ridgeway, left the charge of St. James' Methodist Church (Harlem), New York, for an extended period of travel in the Holy Land: Rev. Dr. Cyrus D. Foss has been appointed to St. James'.

Rev. John E. Cookman is now the pastor of the Tremont Street Methodist Church, Boston, Mass.

Rev. Henry Powers has resigned the pastorate of the Church of the Messiah (Unitarian), New York.

Rev. Dr. John Dowling has retired from the active ministry.

Rev. Wayland Hoyt is now the pastor of the Shawmut Avenue Baptist Church, Boston, Mass.

Lee Avenue Baptist Church, Brooklyn, by reason of its adherence to the practice of open communion, was dropped from the list of the Long Island Association, under the protest of its pastor, Rev. J. Hyatt Smith.

The confirmation of the Rev. Dr. George F. Seymour, as Episcopal Bishop of Illinois, having occasioned an issue in the high and low church question, it was defeated in the General Convention.



W. Adams

REV. WILLIAM ADAMS, D. D.,
PASTOR OF THE MADISON SQUARE PRESBY-
TERIAN CHURCH, NEW YORK.

REV. DR. WILLIAM ADAMS, son of John Adams, was born at Colechester, Conn., in 1813. When an infant he was taken to Andover, Mass., where his father became the principal of an academy. The elder Adams was one of the most celebrated teachers of his day, and had among his pupils some of the greatest Bible scholars our country has produced. Trained by his father, and a *protege* of Professor Stuart, young Adams had also the advantage of constant association with such men as Judson, Gordon Hall, Newell, and many others. As a boy, his first dollar was given to the Missionary cause. He settled at Brighton near Boston, where his ministry was successful. The ill health of his wife induced him to come to the city of New York, to pass the winter. In 1840 he accepted a call to the Broome Street or Central Presbyterian Church of New York, and for many years was its most efficient and beloved pastor.

A large portion of this congregation, who thought it advisable to remove to the upper part of the city, withdrew with Dr. Adams, in 1853, and erected an elegant church edifice on the corner of Madison avenue and Twenty-fourth street, and became known as the Madison Square Presbyterian Church. The building fronts Madison Square and the Fifth Avenue Hotel, and all its surroundings are very fine. It was erected at a cost of one hundred and seventy-five thousand dollars, all of which came from voluntary subscriptions. The dedication took place in December, 1854. The congregation has always been large, and now numbers many of the most influential men of the city. Being unable to maintain themselves down-town, the Central Church at length sold their building, and removed to a point up-town much beyond even the field occupied by Dr. Adams.

In appearance, Dr. Adams is a tall, erect finely-proportioned

man, going down the decline of life, but still hale and vigorous. He has regular, well-defined features, and a cheerful, intellectual face. His eyes are bright and penetrating, his mouth is expressive of much decision of character, and his brow has not less of physical symmetry than evidences of mental endowment. To this striking and attractive presence, he adds manners at once polished and fascinating. He exhibits an easy, becoming dignity, but he is very affable and approachable, being so finished a gentleman. In public and private his bearing is marked by an entire self-possession, and a happy adaptability to circumstances and persons. He has a genial, companionable disposition, and none save ennobling qualities of heart.

Dr. Adams has greatly distinguished himself in the authorship of occasional sermons and addresses. He wields an eloquent as well as a learned pen, and whatever he writes is worthy of permanent preservation. Much that he has written has been printed, and enjoyed an extended circulation. Among his books may be named "The Three Gardens—Eden, Gethsemane, and Paradise," and "Thanksgiving."

His lectures on the "Catacombs of Rome," delivered to a crowded audience in Association Hall, was one of the most interesting ever given to a New York audience. Of the many thousands who have visited those monuments of early Christianity in the Eternal City, we believe Dr. Adams was the first to read and interpret correctly the Greek and Latin inscriptions on them; and he has thus furnished a key to all biblical students, whereby the mysteries of revelation and the facts of history may be understood and appreciated.

His sermons are all able, and show his great theological as well as literary culture. He never preaches such a thing as an indifferent sermon—it is, in fact, an impossibility with him. All are grand in thought and majestic in eloquence. While he does not turn aside from the course of religious argument, he interweaves with his reasoning attractive cullings from literature and much that is imaginative. Powerful and scholarly arguments, they are also affecting Christian appeals to sinners. His voice is mellow, though of full compass for the largest building, his tall, erect figure imparts additional impressiveness to his delivery and gestures. He is equally happy as an extemporaneous speaker, showing a remarkable fluency of chaste, effective language.

Dr. Adams belongs to the order of ministers who carry dignity

and propriety as well as power into the sacred desk. They are intellectual men, prepared for their work by study, experience, and talents; and they are consistent men, living godly lives, and maintaining the dignity as well as the purity of the religious life. In the light of their abilities ignorance and sin shrink away abashed, and confronted with their force and influence of character public sentiment is arrested and controlled. This is the nature of the position occupied by Dr. Adams in his denomination, and with the public at large. His influence is at all times commanding and wide spread, and he stands in the church and the community as the representative of the highest religious, moral and intellectual power.

Probably the pastoral relations of Dr. Adams are as agreeable as those of any man in the ministry. He is admired and beloved by his people, and he is as sincerely attached to them. They belong to a cultivated class, and he has the pleasure of knowing that his learned efforts in the pulpit are not thrown away on unappreciative minds. His church is always crowded, and there is no want of religious zeal. He is also very comfortable as far as worldly goods are concerned, as his own personal wealth is said to exceed one hundred thousand dollars. He resides in a fine mansion at the rear of the church on Twenty-fourth street.

Although Dr. Adams has now grown gray in the ministry, and although his efforts have always been incessant and zealous in the utmost degree, still there is no abatement of his energies, and most likely will not be. His pride is to be in the harness, and to make every hour useful in behalf of his fellow-men. Hence he goes constantly among his people, with his gentle words of instruction, counsel and cheer; and he teaches in his pulpit with an affectionate concern for his hearers, which never fails in impressing the most unconcerned to be found in a public assemblage.

REV. SAMUEL ADLER, PH. D.,

RABBI OF THE TEMPLE EMANUEL CONGREGATION, NEW YORK.

REV. DR. SAMUEL ADLER was born in the city of Worms, on the Rhine, in 1810. He is a son of the late distinguished Jacob J. Adler, who was rabbi of the congregation at that place. He commenced the study of the Hebrew language, the Bible, and the Talmud, at an early age, under the superintendence of his father. At fourteen, the death of his father caused him to leave home, and repair to Frankfort-on-the-Maine, there to pursue his studies at the Talmudical High School. Later, he studied under the Rabbi Bamberg in his native town, and also, by his own exertions, sought to fit himself for the University. From 1831 to 1836 he frequented the Universities of Bonn and Giessen. The study of philosophy, and especially that of Oriental philology, were pursued with great zeal and grasp of mind. In the spring of 1836 he returned to Worms, where he was at once installed as preacher and religious instructor of the congregation, to which office was added that of instructor of all the Jewish schools. He now first appeared as the champion of reform, and took the earliest steps toward the purification and improvement of public worship among the Israelites of that entire section of country. Quick to seize every opportunity to inculcate his views, he awakened great interest in his proceedings, and, comparatively young as he was, became a man of commanding influence.

In 1842, he received charge of the rabbinical district of Alzei, an extensive, and as yet uncultivated field of labor. Such was the success of his efforts, that in a few years the whole community of Alzei had obtained for itself, throughout Germany, a name which compared favorably with that of the richest and largest congregations.

He was one of the most active members of the convocation of German Rabbins of 1844-46. In 1854, he accepted an engagement

as rabbi and preacher of the Jewish congregation at Linberg, in Galicia, but which was not fulfilled, by reason of unforeseen circumstances. The death of the Rev. Dr. Merzbacher, rabbi of the Reform congregation of the Temple *Emanuel* in New York, left an important vacancy, which Dr. Adler was invited to fill, in the fall of 1856. He accepted, and is still discharging the duties of the position. He received the diploma of Doctor of Philosophy from the University of Giessen. The Temple *Emanuel* congregation was organized about twenty-eight years ago, and is now one of great wealth and influence. They worship in a synagogue on the corner of Fifth Avenue and Forty-third Street, which is not excelled in magnificence by any church or other building of the city. At the beginning of the organization, there were only fifteen poor men, and the first preaching was in a room of a private house. Afterward, preaching was held in Chrystie street, and later, a handsome synagogue was opened in Twelfth street. The success of the congregation at length led to the building of the synagogue on Fifth avenue, which was duly consecrated, September 11th, 1868. This structure cost, with the ground, between six and seven hundred thousand dollars, and seats some eighteen hundred people.

In the Jewish temples of the reform school, the sexes are not seated separately. The choir is accompanied by an organ or melodeon. The male worshippers in the orthodox synagogues wear their hats and silk praying scarfs, or *Talleths*, during service; in the reform temples they do not. The abandonment of the old ritual has led to the introduction of several new forms of prayer and embodiments of principles, which have frequently only local acceptance. Thus there are distinct rituals at Cincinnati, Baltimore, San Francisco, Philadelphia, New York, and other cities. The reform movement is German in its origin, but its development has been American. In Europe the traditions and prejudices of the people, combined with their political condition, retard such a reform: while in the United States, free institutions and their teachings have promoted it. The first reform congregation in the United States was in Charleston; but there are now some forty throughout the country. Dr. Adler revised the prayer book for his own congregation, and by his great scholarship has given influence to the whole movement.

The Jewish clergy are generally profound men. Their studies are thorough, into the very sources of theological learning, and from both inclination and habit, these laborious investigations are contin-

ued as long as they live. Superficial study is distasteful to them, and they place no reliance on the opinions or preaching of any man who does not first prove himself worthy of attention by deep and scholarly preparation. They are very critical and close in their estimate of the ability of each other, and they are apt to treat with a sneer the presumed learning of clergymen of Christian sects. In both the orthodox and reform churches of the Jews, there are men of the highest reputation for learning, and, consequently, each side is maintained with all the strength of scholarship and faith. The newspaper organs of both are also well conducted, and enjoy a liberal patronage. Their discussions are always going on, but with the dignity of learning, rather than any personal acrimony. Take them all in all, there is no religious class of the community who present a more prosperous and respectable attitude, as a sect and as individuals, than the Jews of New York.

Dr. Adler preaches in the German language, and occasionally lectures in English. Though he speaks quite well in the latter tongue, he states that he does not care to use it in public. Sermons in English are regularly delivered by a learned associate, the Rev. Dr. Gottheil, formerly of Manchester, England, called for the purpose. Each of these gentlemen receives six thousand dollars a year. Dr. Adler's sermons are extemporaneous, but show profound thought in his previous preparation. He is a learned theologian, in the full meaning of the term, and hence he is at no loss as a teacher of sacred things, to control the human mind and heart. Fervent and eloquent in expressing himself, his language is well chosen, and his manner dignified and impressive. In private life he is a man of attractive qualities, and is sometimes given to merriment. His taste and habits, however, are mostly of a scholarly nature, and he is generally found absorbed in his books and reflections. He is under the medium height, with a round head. The face is large, having regular and expressive features. It conveys full evidence that he is a man of thoroughly sincere character, and great patience and earnestness of effort. Whatever he undertakes is done without show, but with unwavering energy, and a happy adaptation of means to the end in view. With the history of Jewish reform in Germany, but more especially in the city of New York, his name will be forever associated. Profound in learning and conscientious in duty, he has won success for his cause, and imperishable honor for himself.

REV. SAMUEL D. ALEXANDER, D. D.,
PASTOR OF THE PHILLIPS MEMORIAL PRES-
BYTERIAN CHURCH.

REV. DR. SAMUEL D. ALEXANDER was born at Princeton, New Jersey, May 3d, 1819. He is the son of the late and distinguished Rev. Dr. Archibald Alexander, Professor of the Theological Seminary at New Brunswick, and brother of the late Rev. Dr. Joseph Addison Alexander, noted as a commentator on the Scriptures and an Oriental scholar, and of the late Rev. Dr. James W. Alexander, a man of high position in the Presbyterian denomination, and at the time of his death pastor of the Fifth avenue and Nineteenth Street Church, New York.

The Alexander family, who were Scotch and Scotch-Irish Presbyterians, made early settlements in New Jersey, Pennsylvania, Virginia, and North Carolina. A tradition connected with the family relates that on the eve of the departure of seven brothers of the name from Ireland for the New World, they sent to Scotland for their old minister to come and baptize their children and administer the ordinances to them. Says the account:

“The minister, a faithful and fearless man, came at the invitation; the family and their effects were embarked with due secrecy and quietness; the minister was taken on board the vessel and the sacrament of baptism was administered to the younger members of the family with the solemnity and prayerfulness becoming the circumstances. Just then a company of armed men that were prowling about came on board the vessel, broke up the meeting, and carried the minister to a place of confinement.

“The company were in consternation, fearing the same fate for themselves, and distressed about leaving their minister in this unhappy condition, brought on him for their sakes. Toward night the old mother, who had been piously covenanting for her grandchildren, exclaimed, ‘Mun gang ye awn, tak our minister out o’ the jail, and tak him, guid soul, wi’ us to Amarika.’ Her voice had never been diso-

beyed. Before morning the minister was on board and the vessel out of the harbor. He was persuaded to go along with them in their pilgrimage. With many prayers and thanksgivings they were landed safely on Manhattan Island."

During his lifetime the minister followed their emigrations, and assisted them in their schools and in training their children. Their baptisms and marriages generally took place at the time of his annual visit.

The subject of our notice was graduated at the College of New Jersey, sometimes called Nassau Hall, in 1838, and at Princeton Theological Seminary in 1847. During an interval before entering upon his theological course he studied natural philosophy under Professor Joseph Henry, LL. D., now of the Smithsonian Institute, and gave his attention to civil engineering, and subsequently studied law, but never sought admission to the bar. He was licensed in May, 1847, and ordained in November of the same year, when he settled as pastor of the Richmond Presbyterian Church, in Philadelphia, remaining there three years. In 1856, he removed to the city of New York, and was installed in his present pastoral relations in connection with the Fifteenth Street Presbyterian Church. The organization of this congregation took place September 8th, 1844, with twenty-seven members, and was one of the early up-town movements. For many years the building occupied was a plain but commodious structure, which was erected by the munificence of James Lenox, Esq., of New York. More recently the congregation has followed a second up-town migration, and is now located on the corner of Madison Avenue and Seventy-third street. A new chapel has been built, and a large main edifice is now being erected at a cost of about ninety thousand dollars, on Madison Avenue. The title of the congregation has been changed to the Phillips Memorial Church. Dr. Alexander received his degree of D. D. from Washington College, Pennsylvania, in 1863. He is the author of a work, in one volume, entitled "History of the Irish Presbyterian Church."

Dr. Alexander is tall, equally proportioned, and of erect, easy carriage. His head is round and small, but perfectly formed, with prominent intellectual characteristics. He has straight light brown hair, wears side whiskers, and looks his full age. Without anything like hasty familiarity or desire to be communicative, he has a friendliness of manner and a frankness of address by which he gracefully and agreeably places himself on the best footing with you. There is no show of self-importance, but the most simple and unassuming

department throughout. You find yourself intimate with him as soon as you are acquainted, and long association only adds to the good opinion and esteem which the earliest intercourse is certain to engender. He has a well-stored mind, but is rather secretive in regard to his learning, from the two causes of modesty of his acquirements and an aversion to pedantry. His writings display more of his qualifications in this respect than his conversation. He argues closely and elaborately, but with such freedom of diction and clearness of conception that there is neither tediousness nor obscurity. He thinks boldly and vigorously, and he writes with quite as much conciseness of expression and energy of application. Following in the footsteps of his father and brothers, he is a critical student of the Bible, and there are few who think more profoundly when expounding its pages.

Dr. Alexander has excellent capabilities as a pulpit speaker. His voice is soft and agreeable, entirely under his control, and, without being strictly oratorical, his style is highly effective. He has only a moderate amount of gesture, and there is nothing which at all tends to display. But he commands the undivided attention of the auditor, because he never fails to present thought which is not less original than conclusive. There is sufficient warmth and imagination to prove that the quick feelings and ardent mind are both at work; but the more efficient element of the discourse is broad common sense and substantial logic.

REV. GALUSIA ANDERSON, D. D.,
PASTOR OF THE STRONG PLACE BAPTIST
CHURCH, BROOKLYN.

REV. DR. GALUSIA ANDERSON was born at Bergen, Genesee County, New York, March 7th, 1832. He was graduated at the University of Rochester, in 1854, and in theology at the Rochester Theological Seminary in 1856. During the same year he was first settled over the First Baptist Church at Janesville, Wisconsin, where he remained two years. He then went to the Second Church of St. Louis, remaining eight years, and accomplishing results in his ministry, not less unusual than satisfactory to himself and the community. The agitation and bitterness of feeling which affected all classes in Missouri, and in St. Louis especially, at the opening of the war with the South, are well known. Dr. Anderson at once took strong ground in his pulpit and out of it, in favor of the Union, and the result was the loss of a large number of his congregation. A thanksgiving sermon on "Obedience to Government," preached on the 27th of November, 1862, at the time published in the local papers, and subsequently in Moore's "Rebellion Record," brought him into great prominence in this matter. He continued his advocacy of the Union, and remained with the part of the congregation who were loyal, gradually regaining in numbers, until at the close of the war the congregation was numerically stronger than before. He regards his work at that period with a vivid recollection of its difficulties, as well as a pleasing satisfaction as to the prosperous condition in which he finally left the restored congregation. In 1866 he was elected to the chair of Homiletics, Church Polity, and Pastoral Duties in the Baptist Theological Institution at Newton, Mass., which he filled with marked success for seven years, until called to his present pastorate. He commenced his work with the Strong Place Baptist Church of Brooklyn on the first Sunday of October, 1873.

The Strong Place congregation was organized by the Rev. Dr. Elisha E. L. Taylor, who for more than twenty years was one of the

most active clergymen of Brooklyn. A stone chapel was built in Strong Place in which worship was commenced in 1849. During 1851-2 a large and elegant structure of red free-stone was erected, fronting on Degraw street, and dedicated on the 19th of September, 1852.

The cost, aside from the seven lots of ground, was a little over seven thousand dollars. The last dollar of debt upon the entire church property was paid in 1863.

Dr. Taylor was highly successful, and gathered a congregation large in numbers and powerful in wealth and social influence. Up to 1863 one thousand members joined the church, five hundred of whom were received on profession of their faith, and baptized. Dr. Taylor's health at length became much impaired, so that he could not preach regularly, and finally he determined to retire altogether from the active work of the ministry. His congregation made ample provision for him in a pecuniary way for his life time, giving him the sum of twenty thousand dollars. In 1867 Dr. Taylor was succeeded by the Rev. Wayland Hoyt, who remained until 1873.

Dr. Anderson received his degree of D. D. from the University of Rochester in 1866. He has been a frequent contributor to the *Baptist Quarterly*, and other publications.

He is of the medium height, and equally proportioned. His head is round, with regular and expressive features. His hair is slightly gray, and he looks rather older than his years. From his countenance you may readily understand him to be a man of energetic purpose, and a lover of right and propriety in all things. He looks into the motives of individuals, and the probabilities of events with a great deal of keen penetration, and he is not often at fault in either his deductions or proceedings. In his nature he is genial, and full of kindness and sympathy, but after all, he is stern in his judgment, and unswerving in his devotion to principle and duty. He is, in fact, a person whose quick impulse is to be just and friendly with all men, but who is equally certain to hold them to uprightness and virtue as the price of his esteem.

He deservedly enjoys a high rank as a scholar and preacher. There is nothing superficial in his attainments in any particular. He shows the substance, vigor, and power of thought in all that he attempts, and in teaching and expounding he is not surpassed by any clergyman of his denomination.

REV. THOMAS D. ANDERSON, D. D.,
PASTOR OF THE FIRST BAPTIST CHURCH,
NEW YORK.

REV. DR. THOMAS D. ANDERSON was born in Philadelphia June 30th, 1819, but passed much of his earlier years in the city of Washington, whither his parents had removed. He was graduated at the University of Pennsylvania in 1838, and in theology at the Newton Theological Institute, in 1841. He was ordained and settled in 1842 as pastor of the First Baptist Church of Salem, Mass., where he remained six years. Impaired health induced him to resign in February, 1848, but in the following June he again assumed pastoral labors in connection with the First Baptist Church of Roxbury, which continued through a period of nearly four years. During his sojourn with them, the congregation erected a new brick and mastic Gothic church edifice, with a spire two hundred feet high, which is considered one of the most beautiful buildings of the kind in the country. Though greatly attached to his people and to the place, so celebrated for its rural charms and social culture, he nevertheless felt it his duty to accept a call in another field of vast importance. In January, 1862, he became pastor of the First Baptist Church, Broome street, New York, formerly under the pastorship of the late Rev. Dr. Spencer H. Cone.

Dr. Anderson's publications consist of occasional sermons and addresses. In July, 1850, he delivered, before the city government and citizens of Roxbury, a funeral oration on Zachary Taylor, late President of the United States; and in January, 1860, he delivered the "Election Sermon," annually given before the Executive and Legislative Departments of the Government of Massachusetts. His degree of D. D. was bestowed by Brown University in 1859.

Previous to the year 1669 there was preaching in the city of New York, according to the Baptist faith, by one William Wickenden, of Rhode Island, who was imprisoned several months for presuming to

preach without a license from an officer of the crown. In 1712 Mr. Valentine Wightman, from Groton, Connecticut, preached with considerable success. This clergyman was invited to the city by a Baptist brewer, named Nicholas Eyers, who organized the first congregation. The following petition appears among the public records of New York of 1721 :

“To his Excellency William Burnet, Esq., Captain General and Governor-in-Chief of the province of New York and New Jersey, and the territories depending on them in America, and Vice-Admiral of the same.

“The humble petition of Nicholas Eyers, brewer, a Baptist teacher in the city of New York.

“Sheweth unto your Excellency that on the first Tues lay of February, 1715, at a general quarter sessions of the peace held at the city of New York, the hired house of your petitioner, situate in the broad street of this city, between the house of John Michel Eyers and Mr. John Spratt, was registered for an Anabaptist meeting-house within this city. That the petitioner has it certified under the hands of sixteen inhabitants of good faith and credit, that he had been a public teacher to a Baptist congregation within the city for four years, and some of them for less. That he has it certified by the Hon. Rip Van Dam, Esq., one of his Majesty's council for the province of New York, to have hired a house in this city from him January 1st, 1720, only to be a public house for the Baptists, which he still keeps ; and as he has obtained from the Mayor and Recorder of this city an ample certificate of his good behavior and innocent conversation, he therefore humbly prays :

“May it please your Excellency

“To grant and permit this petitioner to execute the ministerial function of a minister within this city to a Baptist congregation, and to give him protection therein according to His Majesty's gracious indulgence extended towards the Protestants dissenting from the Established Church, he being willing to comply with all that is required by the act of toleration from dissenters of that persuasion in Great Britain, and being owned for a reverend brother by other Baptist teachers. And as in duty bound the petitioner shall ever pray, &c.

“NICHOLAS EYERS.”

Mr. Eyers organized a church of twelve members in 1724, who purchased lots and built a house of worship on Gold street. After about eight years' existence the congregation numbered only twenty-four members, and, being left without a pastor, under great pecuniary embarrassments, was disbanded. The present First congregation originated in 1745, when Jeremiah Dodge, a member of the Fishkill Baptist Church, settled in New York, and opened his house for public worship. In 1753 the number was so small that they united with the Scotch Plains Church, New Jersey, with the understanding that Elder Benjamin Miller, the pastor of that church, should preach occasionally in New York. The attendance increased, and a rigging-loft was hired in Horse and Cart Lane, now William street, where worship was held for several years. On the 14th of March, 1760, a

small meeting-house was opened, which they had erected on purchased ground in Gold street. Twenty-seven members of the Scotch Plains Church, having taken letters of dismission, the New York congregation was reorganized on the 19th of June, 1762, Rev. John Gano becoming the pastor. In two or three years the members had increased to two hundred, and the meeting house was considerably enlarged. The war of the revolution scattered the congregation. The ordinance of baptism was administered April 28th, 1776, and not again until September, 1784. Mr. Gano, "a firm patriot and a brave man," served as chaplain. He returned to New York after its evacuation by the British in November, 1783, and collected together "about thirty-seven members of the church out of above two hundred." The meeting-house was repaired, having been used as a store-house and stable for horses. The congregation, in two years, again numbered more than two hundred members. In March, 1801, the meeting-house was removed, to make room for a new building. A stone edifice was erected, at a cost of about twenty-five thousand dollars, which was opened in May of the following year. In 1805 there were two hundred and fifty-three members, and in 1809 they numbered five hundred and sixty-four. At different periods much dissension occurred in the church, growing out of questions of doctrine and church discipline. Among others pastors was Rev. William Parkinson, of Fredericktown, Maryland, who resigned in 1840, after a service of more than thirty-five years. From this church sprung the Second, or Bethel, Zoar, Abyssinian, Bethesda, and several other churches. Between seventy and eighty members united with the Bethesda Church, of which Dr. Parkinson became pastor. In July, 1841, Rev. Dr. Cone assumed the pastorate, having preached in the Oliver street Baptist Church eighteen years and two months. The church was reduced to about two hundred members, and was much in debt. Prosperity returned under the ministry of Dr. Cone. The building until recently occupied by the congregation, on the corner of Broome and Elizabeth streets, was constructed, and opened February 20th, 1842. The cost of the whole property was about seventy-five thousand dollars, a portion of which was paid by the sale of the lots in Gold street for thirty-three thousand dollars. In 1848 the number of members was six hundred and two. The number is now about seven hundred. The regular Sunday School has three hundred and fifty children, and a Mission School as many more. A flourishing Industrial School is held on each Saturday, and is

crowded chiefly with Irish and German children. More recently the church in Broome street was sold, and a magnificent edifice was erected for the congregation in the upper part of the city, on the corner of Thirty-ninth street and Park Avenue. It was dedicated October 1st, 1871.

The general statistics of the Baptists in the United States are as follows :

Associations.....	799
Churches.....	15,143
Ordained ministers.....	8,787
Baptisms last year.....	70,172
Total membership.....	1,221,349

In membership Georgia leads off with 134,337; Virginia follows with 122,120. and then comes New York with 100,616. In the British provinces there are 45,145 Baptists; in Europe, 260,541; in Africa, 2,101; in Asia, 21,064; in the West Indies, 22,749; in Australasia, 4,321—making a grand total of 1,746,414. These figures are not perfect, but they show a near approximation to the actual numbers.

We take the following eloquent passage from Dr. Anderson's "Election Sermon" on "The Home and the Nation:"

"Most favorable for permanence is our location. We are planted on fresh soil, where no incrustation from the debris of decayed ages held bound the germ of free principles, or stunted its growth. No moldering antiquity threw its baleful shadows over our inheritance, chilling the earnest endeavor, or mildewing the first fruits of our toil. While defenceless, the sea rolled its protection of waves between us and harm; and our rigorous climate and unsubdued forests had but small attractions to the east-loving lust of dominion. The immense territories embraced within our borders afforded ample room for the most rapid increase of population, and the cheapness of our unsold land places within the reach of all the means of subsistence and comfort. There is demand for labor in joining our distances; opportunity for skill in the construction of implements of industry, that we may avail ourselves of our exhaustless resources; trade and commerce are necessities of our variously conditioned, prosperous, and widely-scattered inhabitants. In one region we have the pine and the hemlock battling with the winter storm, to be exchanged for the live oak and the hickory flourishing under milder skies; here the autumnal fields were with the yellow grain, and there the cotten and rice whiten the plantation, or the cane yields its sweetness almost beneath a tropic sun. The mines of one neighborhood send forth the lead, the iron, and the copper; those of another the silver and the gold, while interlacing all run the imperishable veins of coal. Rivers rise in our mountains, and, flowing thousands of miles, receiving through navigable tributaries the drainage of a continent, find still on our own coasts their outlets to the sea, while everywhere homes, palpitating to the throb of kindred joys, like pulses, transmit the same vital current to the extremities, and thus bind the remotest members of the confederacy in one organic, living Union."

Dr. Anderson is a man of striking appearance. Tall and thin, he stands perfectly erect, and has a proud, commanding air, which, how

ever, undoubtedly proceeds more from habit than intention. He has a long head, rising full and large in the crown, and covered with a bountiful growth of silken, iron-grey hair, which falls about in graceful confusion. His features are small, but thoroughly intellectual; his complexion is dark, and his eyes, of the same hue, are bright and piercing. He is courteous and affable, while there is always a well-sustained dignity about him. In conversing he speaks with thoughtfulness and deliberation, evidently seeking to be exact in all his statements, and not showing much patience with those who talk unreflectingly. He is a scholarly man, having a mind already enriched with high culture, and still believing itself but on the threshold of the flight to which it aspires. Every branch of learning awakens his intellectual energies; but all that he seeks and all that he gains is for use in the one cherished purpose of making plain the truths of religion. Measuring duty by the keenest perceptions of conscience, he never knowingly falls short of any of its requirements, while the enthusiasm as well as the comfort of his life are found in his prized and well-assured faith.

Dr. Anderson is one of the most brilliant orators in the New York pulpit. During his residence in Washington, at a period when the Senate was composed of intellectual giants, it was his custom to repair to its chamber, and listen, with absorbed interest, to the eloquent debates. Among others, he heard the reply of Webster to Hayne, and relates how entranced he was, particularly with the magnificent and well-remembered peroration. Standing now a public speaker himself, ordained to preach repentance, filled with a zeal to reach the hearts and minds of men, the influence of those scenes in the Senate is still upon him. He opens before him a sermon couched in polished language and consummate in argument. It is not merely his lips, but his soul is possessed with his theme; his mellow voice rings forth, and with tongue, eyes, gestures, and the whole man, he sways and fascinates the breathless multitude. His language is plain in its meaning and vigorously applied, and his illustrations, which take a range as wide as his learning and fancy, are as pointed as they are beautifully expressed. Impassioned in utterance and action, there is no limit to his comprehensiveness of mind; and, as his subject may expand and excite, it stimulates to grander thought and moves to more impressive tones. With all the glow and beauty of eloquence, he has all the sincerity and solemnity which best become the Christian teacher.

REV. THOMAS ARMITAGE, D. D.,

PASTOR OF THE FIFTH AVENUE BAPTIST
CHURCH, NEW YORK.

REV. DR. THOMAS ARMITAGE was born in England, in 1819, and came to America in 1838, at the age of 19 years. He is a scion of the old Armitage stock which sprung from Sir John Armitage, of Bemsley, England, who was made a baron by Charles I., in 1640. Sir John was the progenitor of the present Sir Elhauali Armitage, a member of Parliament. The mother of Dr. Armitage was an exceedingly pious woman of the Methodist persuasion, who died when he was six years of age, making it an especial prayer that her eldest son, Thomas, "might be converted, and become a good minister of the gospel of Christ." Says another: "He was, from his mother's death, constantly subject to serious religious impressions, and at the age of *twelve* was hopefully converted to God. His impressions were deepened in early youth by reading the 'Journal of John Nelson' and Bunyan's 'Pilgrim's Progress.' While listening to a sermon from the text, 'Is it well with thee?' he was overwhelmed with a view of his lost state, fell on his knees in the midst of the congregation, which was assembled in an upper room, and cried aloud for mercy. The minister ceased preaching, and all the church engaged in prayer for the lad. He was converted, and joined the church the very next day. He immediately commenced the exercise of his gifts, and at that early age gave promise of great usefulness as an ambassador of the cross. At the age of *fifteen* he was licensed to exhort in the Methodist church, and six months after was licensed to preach, being still in his sixteenth year. He refused at first to take the latter license, but was persuaded to do so by the promises that an older minister should go with him on his preaching tours. He prepared to preach his first sermon with fear and trembling, writing the sketch of it while on his knees in prayer for Divine aid. This course in preparing his remarks he long continued, regularly, and we believe

he very frequently observes it still, especially when pressed under a deep sense of ministerial responsibility. His text was Matt. xi., 28—'Come unto me, all ye that labor,' &c. This discourse was delivered at Altercliff Common, near Sheffield, in the presence of Rev. S. Beedle, the minister appointed to accompany him on the occasion and report his success to the quarterly conference. Its delivery was a memorable time in his history. A number of persons were deeply convicted of sin, and three of them were hopefully converted. Thus the approbation of God was manifested in the beginning of his ministry."

He labored with success for three or four years as a local preacher, and it was much desired that he should go upon a circuit as a traveling preacher. His attention, however, had been directed to the United States, and hither he came to enjoy our liberal institutions and cultivate the promising field of religious labor. He was first sent to a church in Suffolk county, Long Island, then to Watervliet, Albany county, N. Y., and next to the Garretson Station Methodist Episcopal Church, in Pearl street, Albany, and subsequently to other points. At all these places he inaugurated extensive revivals, one of which, in Albany, in 1842-3, was of extraordinary fruitfulness. He occupied an eminent and influential position in the Methodist Church, but at length became a Baptist. The following is an account of the manner of his conversion :

"In 1839, he was invited to supply, temporarily, a church in Brooklyn, L. I. Rev. Jacob Knapp was aiding Rev. S. Ilsley, pastor of the Baptist Church, in a protracted meeting. Mr. Armitage heard that some of the candidates were to be immersed by Mr. Ilsley, and, having never witnessed such a sight, attended. He was immediately overwhelmed with a consciousness of its fidelity to the Gospel. His heart was melted and his eyes filled with tears. He took with him to that scene a heart as bigoted as that of Saul of Tarsus, but was disarmed and deeply convinced of his own error. He inquired, is not this the gospel method? He went home to investigate; but, having no books on that subject at command, and no Baptist friend to take him by the hand or aid him, his convictions gradually wore away. But when in Albany, in 1843, hearing that the Revs. M. Swan and Cooley were to baptize a large company of persons, he went to witness the scene. Again his conviction returned with increasing force. He then resolved, standing in the crowd at the baptismal water, that he would investigate the subject without delay.

He got Pengilly, Woolsey, Carson, and other works, and continued his investigations from 1843 to 1848, and came out a thorough Baptist in doctrine, practice, and church government. It was a hard struggle. For six months before he resigned his pastoral charge and left the Methodist Episcopal Church, he could not rest—sleep departed. But he overcame at last, and his resolution was fixed. It is proper to say that he expressed, at the time of his examination in the Methodist Church, objection to their form of government, and doubt of the doctrines of falling from grace and sinless perfection in this life, as well as of the ordinances, points on which they allow great latitude of thought among their ministers. He was baptized by Rev. Dr. Welch into the fellowship of the Pearl Street Baptist Church, Albany, in the presence of an overflowing congregation; scores of them had been brought to God under his ministry.

“Soon after this, a very large council was called by the Pearl-street Church to ordain him. Dr. Welch was moderator, Rev. W. S. Clapp clerk, and Elder Alfred Bennet was one of the examiners, and laid on hands with others, when the ordaining prayer was offered. He had previously obtained an honorable dismissal from the Rev. John Lindsey, with a certificate highly commendatory as a faithful Christian minister. Thus, at the age of twenty-nine, he was received as a minister of the Baptist denomination.”

He was shortly called to the Norfolk street Church, New York, over which congregation he is still settled. He accepted this call at the dying request of the Rev. George Benedict, former pastor of the church, who said, with tears—“Brother Armitage, if you do refuse this call it will be the most painful act of your life.” When about twenty-eight years of age, he received the honorary degree of A. M. from the Madison University, N. Y., and at thirty-four the degree of D. D. was conferred by Georgetown College, Ky.

Dr. Armitage's congregation now worship in a church on Forty-sixth street, near the corner of Fifth avenue. The removal up town was in 1860, and the new location is not less than four miles from the old one. On the thirtieth anniversary of the congregation, Dr. Armitage stated that during that time it had numbered two thousand two hundred and fifty members, altogether; had then 686, leaving 1,564 who had died or joined other churches. In 1860 it had only \$2,800, while in 1872 the Church property was worth \$200,000 with a debt of only \$40,000.

In June, 1856, Dr. Armitage became the President of the Amer-

ican Bible Union, which was organized in New York, on the 10th of June, 1850, "to procure and circulate the most faithful version of the sacred Scriptures in all languages throughout the world." Appropriations have been made for the circulation of the Chinese and the Karen Scriptures, as well as the Siamese, German, French, Italian, Spanish, and English, and the revision of the French, Italian, Spanish, and English, has been undertaken. "But our principal efforts, from the origin of the Union," says a report, "and our largest expenditures, have been devoted to the enterprise of procuring a thorough and faithful revision of the English Scriptures. This is believed to be the most important, as likely to be read by the greatest number of persons, to influence most largely the translations in other languages, and to exercise the most extensive and permanent control over the destinies of mankind." The scholars selected to commence the revision were Rev. Dr. T. J. Conant, late professor in the Rochester Theological Seminary; Rev. Dr. H. B. Hackett, professor in Newton Theological Seminary; Professor Dr. E. Rodiger, professor in the Royal University in Halle, Germany, and Drs. Bliss and Kendrick. The argument for the revision may be briefly stated thus: Since the common English version was made, many ancient manuscripts have been discovered not at that time known to exist, and some of them are acknowledged to be of the most valuable and reliable character. From the years 1600 to 1611, the date of the common version, Great Britain was not celebrated for any great advances in the science of Biblical philology and criticism. A very large proportion of the time of many preachers is spent in correcting the version from which they preach. Many words are not now ordinarily understood in the sense in which they were used when the common English version was made. Many words used have become obsolete, and their meaning is unknown to the general reader. The great number of words and phrases that do not express the meaning of the original. The addition of words by the translators. The fact that the division into chapters and verses is often subversive of the sense, and far more frequently breaks in upon the necessary connection of historical facts or arguments. Errors of punctuation. The obscurity in the correspondence of similar passages in the Old and New Testament. Grammatical incorrectness. Profane expressions. Expressions offensive to modesty. Because the errors of the English version are frequently transferred to the versions for the heathen, and because correct versions for the heathen do not agree with the

English version. Sectarianism of the common version. Because the erroneous translations are used to deduce arguments against the Bible.

The Bible Union is not sectarian, as is the general belief. Says a statement: "The preliminary revisers were selected as the very best scholars that could be procured, from nine different denominations. The final committee is chosen without any reference to denominations.

The work is supported by voluntary contributions, life memberships, life directorships, bequests, and the sale of the publications. The receipts of the first year were \$5,595 55, and of the seventh year, (1856,) \$45,203 79. Some embarrassment was experienced by reason of the war, obliging retrenchment and delay in the publication of the works. The expenses are now sixty-seven thousand dollars per annum. Up to 1863 a sum not less than two hundred thousand dollars had been expended for literary labor and a library. Of the various publications, including revisions of the Book of Job in various forms, Matthew in part, Mark, Luke, John, Acts, Ephesians, Thessalonians, in various forms, Hebrews, Philemon, First Peter to Revelations, inclusive, there had been issued, in 1860, 1,060,121 copies. A large library, of inestimable value, has been collected for the work at a cost of about fifty thousand dollars. The catalogue embraces photographs, lithographed *fac similes* of some of the most ancient manuscripts of the Bible now in existence, copies of every edition of the Bible ever issued, which are of any antiquarian value, and the works of the great scholars in different languages who have ever directed their attention to this subject. Among other rare works are the Complutensian Polyglot, in six volumes, printed in 1513, containing the Scriptures in Hebrew, Greek, Chaldaic, and Latin; a manuscript written in the fifth century; a *fac simile* of an old Slavie manuscript New Testament, magnificently illuminated; a Bible printed in 1473; an illuminated Bible printed in 1480; and a lithographic copy of a manuscript written in the third century, discovered in the monastery of St. Catherine on Mount Sinai, beside other rare relics of antiquity.

The published revisions are works of great interest to the Bible reader and student. Each book contains an elaborate introduction and the Hebrew or Greek text, and the King James and the revised versions in parallel columns, with copious notes. The Book of Job may be particularly mentioned for its depth of erudition and beauty

of typography. Forty-nine thousand copies, bound, of the version in English have already been distributed; also a large number in other languages.

Dr. Armitage is of the medium height, and has a well-proportioned, erect figure. With a light complexion and brown hair, he has small, bright, hazel eyes, which have a constant and peculiar twinkle. The expression of his face is one of mingled intelligence and kindness. As he converses it is lit with animation, and his eyes sparkle like two diamonds. His manners are easy, graceful, and cordial. There are few men of more prepossessing powers of mien and speech. He fascinates strangers and delights friends as much with one as the other. The heart and mind fall at once under the influence of his impulsive, generous warmth of manner, and of his kindly, just, and liberal sentiments. He stands to the gaze a polished gentleman, and he wins his way to your esteem and affection by exalted worthiness as a man.

He is a person of hopeful, elastic spirits, being neither over-elated with success nor depressed by defeat. He has a courage for any undertaking, and a patience which can wait long for victory. Once embarked in any scheme, it enlists his boundless enthusiasm and awakens giant energies. He will have nothing to do with an enterprise which cannot kindle this ardor of soul, but in behalf of those that do he will bear the heaviest burden of its cares, and still ask the meanest of its laurels. He is conscientious in the discharge of every duty devolving upon him, regardless of personal ease and even health. In truth, he is an earnest, successful worker in every sphere of Christian effort, inspiring those who falter by a heroism which is sublime.

Dr. Armitage is an eloquent and powerful preacher. The following is a truthful description of him as he appears in the pulpit: "His voice is clear, musical, soft, and silvery. He has great power over it. His gentle tones seem to creep quietly into every ear in the house while he reads the opening hymn. The audience listens, as though it never heard that most familiar hymn before. His sermons are invariably composed of climaxes, which rise, like inverted pyramids, higher and higher to the close. When he begins to ascend the steps of the advancing argument his voice falls to a low, soft tone. The forefinger of his right hand is raised, pointing horizontally over the audience. At every step of progress he lifts his hand and voice together, upward and upward still, till the climax is reached,

when, raising his eyes from the manuscript, in a tone of thunder he lays the top stone of the argument. It would seem that the whole vocabulary of the English language is at his command. In his own pulpit he more frequently preaches without the manuscript than otherwise, whether he has written the discourse or not."

Dr. Armitage is a born orator in the fullest sense. As he weaves his beautiful imaginings, or as he springs into the realms of a wild, impassioned eloquence, he equally fixes the attention and enchains the sensibilities. His thoughts are highly original, they glitter with a chaste and ardent fancy, and are infused with the vigor and frankness peculiar to his own nature. Endowed with the greater gifts of eloquence, a man of extensive learning and the highest social culture, he justly holds a foremost place among the eminent expounders of Divine truth, and in the ranks of upright and popular men.

REV. LUCIUS W. BANCROFT, D. D.,
RECTOR OF CHRIST (EPISCOPAL) CHURCH,
BROOKLYN.

REV. DR. LUCIUS W. BANCROFT was born in Worcester, Mass., August 27th, 1827. He was graduated at Brown University, in 1852, and in theology at the Episcopal Seminary at Alexandria, Virginia, in 1856. In the same year, while still in Alexandria, he was made a deacon, by Bishop Meade, of Virginia, and in 1858, a priest in Providence, by Bishop Clark, of Rhode Island. He had taken the position of assistant rector at St. John's Church, Providence, in which he remained about two years. He then traveled in Europe for a time, and on his return took temporary charge of St. Paul's Church, Boston, for six months. After this, he spent two years as rector of Christ Church, Bridgeport. He was next elected Professor of Ecclesiastical History in the Episcopal Seminary at Gambier, Ohio, where he remained five years, and then filled the same chair in the Episcopal Seminary in Philadelphia, for a short time, when, in 1869, he accepted a call to Christ Church, corner of Clinton and Harrison streets, Brooklyn. He received the degree of D. D. from Utica College, about ten years since.

Christ Church parish was organized on the 17th of May, 1835, but it was about two years later before stated public worship was held in a chapel erected on the corner of Pacific and Court streets. The pulpit was temporarily supplied until February, 1838, when Rev. Kingston Goddard became rector. Such was the increase of the parish that on the 26th of June, 1841, the corner-stone of a new church edifice was laid, the site being the liberal gift of Nicholas Luqueer, Esq., a member of the body, and a wealthy citizen. A substantial, imposing, and spacious building of brown freestone was erected, duly consecrated on the 28th of July, 1842, and occupied

for public worship on the following Sunday, the 3d of August. The valuation of the property is over \$100,000, and there is no debt. Mr. Goddard resigned in April, 1841, and in the succeeding June, Rev. Dr. Stone accepted a call to the rectorship. In January, 1853, the Rev. Dr. E. H. Canfield became the successor of Dr. Stone. During the ministry of Dr. Canfield a debt of \$13,500 was paid, and a Mission Chapel was erected on the corner of Clinton and Luquer streets, at a cost of about \$13,000. From 1853 to 1863, ten years of Dr. Canfield's labors, the congregation contributed for charitable objects the sum of \$92,589.28. In the same period there were in the parish 813 baptisms, 312 confirmations, 184 marriages, 433 funerals, and 1697 public services. The congregation consists of about 200 families. When Dr. Canfield resigned the rectorship, Dr. Bancroft was called, and under his efficient labors the parish still maintains its high rank as a pious and liberal body of Christians.

Dr. Bancroft is tall and erect, with an intellectual head. His face is amiable, but it is one of those which bespeaks the rigid principles of the man. In his manners and disposition he is naturally reserved. He shows a strict politeness to all, and falls into an easy conversation, but there is always a noticeable formality and reserve in both speech and actions. His tastes are all scholarly and domestic. In the pursuit of learning, in his own pastoral duties, and in the home circle, he finds all the influences to which he surrenders himself. His preaching excels in the particulars of a deep piety, and intimate knowledge with all religious subjects. His life in the ministry has been unobtrusive, as far as any attempt to gain public fame is concerned, but it has been characterized by a conscientiousness and ability in his work, which have secured the utmost prosperity of his parishes. He is admired wherever he is known for his learning, consistency of personal conduct, and his zeal in the ministerial labors.

REV. ALFRED B. BEACH, D. D.,
RECTOR OF ST. PETER'S EPISCOPAL CHURCH,
NEW YORK.

REV. DR. ALFRED B. BEACH has been settled in the city of New York, as the Rector of St. Peter's Episcopal Church in West Twentieth street, for over twenty years. He was born at Sheldon, Franklin county, Vermont, September 9th, 1821. His early studies were at the academy at Cheshire, Connecticut, then under the charge of Rev. Dr. Allen C. Morgan. He graduated at Trinity College, Hartford, in 1841, and in theology at the General Episcopal Seminary, New York, in 1845. During the same year he was admitted to deacon's orders at Christ church, Hartford, by Bishop Brownell, and in 1847 to priest's orders at Christ church, Cooperstown, New York, by Bishop Delancey. His first place of settlement was at Cooperstown, in 1845, where he remained until November, 1848, when he went to St. John's church, Canandaigua, New York. He officiated at St. John's until May, 1853, when he removed to New York, having accepted a call to his present rectorship. Dr. Beach married a daughter of the distinguished Mr. Justice Nelson, late of the United States Supreme Court.

The history of St. Peter's church dates back to the year 1827, when services were commenced in the chapel of the General Theological Seminary in West Twentieth street, by the professors of the institution, and a Sunday School was opened by the students. At this period the neighborhood was thinly settled, and the effort was undertaken as a mere missionary work. Such was its success, however, that the Rev. Dr. Benjamin I. Haight, now and for many years a distinguished assistant minister of Trinity parish, was called as the rector. The parish was incorporated May 9th, 1831, and Dr. Haight was called July 13th, 1831. Steps were taken to provide a proper church. The corner-stone for a church was laid October 8th, 1831, on West Twentieth street, between Eighth and Ninth avenues, and on the



Alfred P. Beach.



completion of the building it was occupied by a congregation of still increasing numbers. In a few years still greater accommodations became necessary, as the congregation had become one of the most important in the city. Accordingly, in 1836-37, the large stone edifice now occupied was erected on lots adjoining the first structure. This property cost one hundred and eighteen thousand dollars. A debt of fifty thousand dollars has been paid, and an additional building has been erected. The original church edifice has been altered into a rectory. There are at present about three hundred communicants, and six hundred and fifty children in the Sunday School. The superintendent is George P. Quackenbos, A. M., the eminent author of school books.

Dr. Beach received his degree of D. D. from Columbia College in June, 1857. He has published various sermons and addresses. He was a member of the Ecclesiastical Court appointed to try the case of the Rev. Stephen H. Tyng, Jr. He discharged his duties with much dignity and learning.

He is of the medium height, and equally proportioned. His face shows intellectuality and much force of character. The features are regular, and the brow is especially prominent. In his expression there is some little sternness, but this is more a token of the decision and firmness which characterize him than of any want of gentleness in either manners or speech. He is a man of fixed opinions, self-reliant and positive in regard to his course of action; but on the other hand, he is never hasty in forming conclusions or in his actions. You find him conscientious in everything. His line of duty is always well defined, and it is never deviated from in the slightest particular. Hence it is not remarkable that he has secured so large an influence among his people, and in fact in his whole denomination.

Always patient, self-sacrificing and earnest in his ministerial work, he has taken the certain means of making it of the highest advantage to his fellow creatures and the church at large. True and devoted to his doctrines, he has maintained them because of his love for them, and because it was his duty, but never in any spirit of mere hostility to the opinions or prejudices of other men. He stands fixedly to the doctrines and government of the church of which he is a minister, and it is for these that he contends in all their purity and sanctity, and not for the persecution of any man for his opinions or actions.

Dr. Beach's preaching is marked by the same solid practical features which characterize him in other respects. All his views have a scope and power which arrest attention. He speaks with

deliberation, and both tone and manner have a serious impressiveness. While he is scholarly in his mode of discussion, he is not less partial to the common sense branch of all subjects. His sermons please and instruct: they lift the hearer to a more elevated spirituality, and cause a closer communing with one's own conscience. They have scholarship and inspiration, and they have also the calm tender pleading, which first softens and then saves the human heart from its sins.

This is a ministry which has been not only successful, but in which the purity of character, and the devoted labor of the individual must stand as an example to all men forever. True to every duty as a clergyman, a citizen, and in every private relation, Dr. Beach has made the actions of his life teachers of principle to his fellow-men.



Henry Ward Beecher

REV. HENRY WARD BEECHER,
PASTOR OF PLYMOUTH CONGREGATIONAL
CHURCH, BROOKLYN.



NO CLERGYMAN in the United States has attracted to himself the wide-spread attention which has been bestowed upon the Rev. Henry Ward Beecher. His position in the religious, political, literary, and social world is one of commanding influence, and his great and varied talents are always most conspicuous. He has been discussed from every standpoint of criticism, and still is a man of the widest popularity.

Rev. Henry Ward Beecher is the son of the late Rev. Dr. Lyman Beecher, and was born in Litchfield, Connecticut, June 24th, 1813. Dr. Lyman Beecher was one of the most distinguished Congregational clergymen and scholars of his day, and he reared a large family, all of whom have obtained distinction in some of the scholarly walks of life. Several of the sons are clergymen, and Mrs. Harriet Beecher Stowe, authoress of "Uncle Tom's Cabin," and other works, is a distinguished daughter. Henry Ward was graduated at Amherst College, in 1834, and studied theology with his father at Lane Seminary, Cincinnati. In 1837, in his twenty-fourth year, he accepted his first charge as a Presbyterian minister at Lawrenceburg, Indiana, where he remained two years. He next removed to Indianapolis, where he continued eight years, until 1847. He was a popular preacher in the West, having those powers—natural eloquence and fearless independent character—which are so highly valued by the people of that section.

In 1847, he accepted a call to his present charge as pastor of Plymouth Congregational Church, Brooklyn. He left the West with many regrets, scarcely believing that a city like Brooklyn was the proper field of labor for him. His peculiar style of preaching had

never been heard there; and, in fact, it was so much of an innovation upon the kind which was in vogue, that its success might well be deemed doubtful.

The congregation which called him was a new organization of orthodox Congregational believers. They had purchased the church property on Cranberry and Orange streets, formerly occupied by the Presbyterian Congregation of the Rev. Dr. Samuel H. Cox, and were chiefly New England people.

The following is an interesting historical account of this congregation :

“Plymouth Church stands upon ground comprising seven lots, running through from Cranberry to Orange streets. It was purchased in 1823 of John and Jacob M. Hicks for the erection of an edifice for the use of “The First Presbyterian Church.” The population of Brooklyn was then less than 10,000. It was regarded by cautious men as a hazardous enterprise, for the church was built in what was then cultivated fields, and far out from the settled portion of the village, though now in the densest part of Brooklyn Heights. The pastors who labored on this ground were Rev. Joseph Sandford, from 1823 to 1829; Rev. Daniel L. Carroll, D. D., from 1829 to 1835; Rev. Samuel H. Cox, D. D., from 1837 to 1847, when the Presbyterian Society built their present house of worship upon Henry street. In 1846 John T. Howard, then a member of the Church of the Pilgrims in Brooklyn, Rev. R. S. Storrs, Jr., pastor, learning that the premises were for sale, obtained the refusal of them from the trustees at the price of \$20,000, and consulted with David Hale, of the Tabernacle Church, New York, as to the expediency of establishing a new Congregational Church at this location. Encouraged by the support of Mr. Hale, Mr. Howard completed the contract of purchase on June 11th, 1846. Possession was given on the 10th of May, 1847. The first meeting of those interested in the establishment of the new Church was held at the house of Henry C. Bowen, on Saturday evening, May 8th, 1847. There were present David Hale, of New York; Ira Payne, John T. Howard, Charles Rowland, David Griffin, and Henry C. Bowen, of Brooklyn. It was there resolved, ‘that religious services shall be commenced, by Divine permission, on Sunday, the 16th day of May;’ and on that morning, in 1847, the meeting house in Crauberry street was opened for religious worship.

“Henry Ward Beecher, who was then pastor of the Second Pres-

byterian Church, in Indianapolis, had visited New York at this time, at the request of the American Home Missionary Society, to make a public address at its anniversary. He was invited to preach at the opening of this Church, and accordingly preached, both in the morning and evening, to audiences which crowded every part of the building. On Monday evening, June 14th, 1847, the Church, by a unanimous vote, elected Henry Ward Beecher to be their pastor. On the 19th of August, Mr. Beecher wrote from Indianapolis accepting the pastorate. On Sunday, the 10th of October, 1847, he commenced his labors. In the morning the Church was about three-fourths full, and entirely full in the evening. This continued to be the case for about four months, after which the building was generally crowded both morning and evening. From the year 1849 to 1866 there was a frequent recurrence of revivals at the Church, and large accessions to the number of its members. With a few exceptions, consequent upon ill health, a visit to Europe and a lecturing tour in behalf of the abolition of slavery, Mr. Beecher has labored steadily at his post since 1847. He has a Summer vacation every year, which generally lasts upon an average about six weeks.

“On the 13th of January, 1849, Plymouth Church was seriously damaged by fire, and it was decided that the Church should be entirely rebuilt. The corner-stone of this edifice was laid May 29th, 1849, and the building was completed so as to be occupied by the congregation on the first Sunday in January, 1850. The Church is 105 feet long, 80 feet broad, and accommodates 2,800 people. Lecture rooms and school rooms were also built, and the entire cost of the Church was about \$36,000, and the former also a large sum. In 1866 a new organ was purchased at an expense of \$22,000. In 1869 the pew rents realized about \$53,000. The Bethel, in Hicks street, has been built by the Church at a cost of about \$75,000. School services on Sunday evenings, lectures and a free reading room are a part of the agencies of this Bethel. It has done and is doing the greatest amount of good to the more neglected part of the population. A new Bethel has been erected in another part of the city. In view of all these facts, Plymouth Church may be said to be a Church in earnest.”

In October, 1872, services took place during several days to commemorate the twenty-fifth anniversary of the organization of the congregation. A movement was inaugurated to raise fifty thousand dollars for the support of their missions. At the annual business

meeting of the trustees it was shown that there were 2,184 names upon the registry of the Church. From the treasurer's report, it appears that the annual collection amounted to \$15,554 97; for the poor, \$1,079 18; pew rentals, \$60,000; contributions of three schools, \$3,054 56. Total, \$79,683 65.

In 1856, Mr. Beecher took an active part in the Presidential contest in favor of Fremont—not only with his pen, but by addressing mass meetings in different parts of the Northern States. As a popular lecturer he has appeared very generally before the Lyceums of the country. He was one of the founders of the religious weekly paper called the *Independent*, of New York, and was for some time its editor. Later he founded the *Christian Union*, and is still its editor, and a large owner. He has published a volume of "Lectures to Young Men," a volume of "Star Papers," made up of his contributions to the *Independent*, and other volumes of popular literature. He edited the "Plymouth Collection of Hymns," which is one of the best and most diversified collections of sacred poetry in the English language, and is now in use in the Congregational and other Churches. Six series of his sermons have been published in uniform volumes. Many of his occasional addresses have been published, and he has contributed much to the literary press.

During the late war he went to England, where he addressed immense audiences in the principal cities in behalf of the cause of the Union. He produced a marked effect, particularly as the Confederate agents made an attempt to put him down; and probably accomplished more in influencing the English masses than any man who went abroad. There is a collection of handbills and posters, some of them printed in *red* ink, at the Brooklyn Historical Society, which were used to incite public feeling against him. In April, 1865, he went to Charleston, at the request of the Government, and delivered an oration on the occasion of the raising of the old flag over Fort Sumter.

Mr. Beecher is of medium height, solid sinewy figure, and has a large head, with a rather florid complexion. His features are regular, and highly expressive of intellectuality, and a genial disposition. His step is quick, and he shows in every way that he is a thorough-going man, and as bold as he is generous. His eloquence is characterized by originality, logic, pathos, and not a little humor. While his voice is not a pleasant one, it is full of feeling, distinct and

strong. He has a great deal of gesticulation, and sometimes his voice rings out to the utmost power of his capacious lungs.

At the close of some very fine congregational singing, Mr. Beecher rises to begin his sermon. He commences in a moderate tone of voice, and confines himself to a pretty close reading of his notes. As he proceeds he warms up in his subject, grows eloquent, and succeeds in fixing the deepest attention by the force of his arguments, and the original and often humorous similes which he constantly introduces. He shakes back his hair, draws a long breath to be sure that his lungs are in order, withdraws a step or two from the desk, and folds his arms across his breast, as if for bands to keep him from breaking his ribs in the coming effort. After all this preparation, instantaneously made, he at once soars to the highest efforts of oratory. At one moment tears are starting to almost every eye, and the next the congregation are in a broad smile, which sometimes ends in a loud laugh. He utters words of the keenest sarcasm, and then he melts away into thoughts of holiness and love. At another time he gesticulates most violently; he paces up and down the pulpit in great agitation; he runs to first one corner of the desk and then the other; pounds and shakes his fist, bends forward and backward; and, finally, in a whirlwind of excitement, and in a voice of thunder, pours forth a torrent of language which the want of breath only induces him to suspend. He makes your heart bound with emotion; he tempts the most solemn into smiles, and stands a wonder as an orator. That he is a mighty thinker, and one of the most powerful of living orators, cannot be denied. While he is speaking the old and young are held in wrapt attention, and there is no subject but what he discusses with singular originality and brilliancy. His sermons are very long, but never tiresome. The thoughts are profound and new, and they are demonstrated with ability and eloquence. His learning, ingenious arguments, and interweavings of pathos and humor make the whole discourse most effective.

He is a man of genial disposition, and of warm attachments; and he has secured idolizing friends. His sympathies are with all works of education and philanthropy, and he is altogether without sectarian prejudices. In truth, he is one who for many noble qualities of character, joined with extraordinary gifts as a preacher, has secured a wider public and private esteem than any man of his day.

REV. HENRY W. BELLOWS, D. D.,
PASTOR OF ALL SOULS' UNITARIAN CHURCH,
NEW YORK.

REV. DR. HENRY W. BELLOWS, pastor of All Souls' Unitarian Church, Fourth avenue, was born in Boston, June 11th, 1814. He was graduated at Harvard College in 1832, entered the divinity school at Cambridge in 1834, and completed his course in 1837. On the 2d of January, 1838, he was ordained pastor of the First Congregational Church, in New York. He was the principal originator of the *Christian Inquirer*, a Unitarian paper of New York, in which he was the main writer from 1846 until the middle of 1850. In 1851 he received the degree of D. D. from Harvard. His present congregation is the same over which he was first ordained, although they are now classed as Unitarians, and have twice changed their place of worship. Says another of Dr. Bellows: "He is a ready speaker and popular lecturer. His taste and connections lead him to intimate relations with artists, and engage him often in questions of a social and philanthropic character. He has spoken and published his views freely upon the prominent topics of the day, and inclines to deal with current events rather than scholastic studies. His occasional contributions to the *Christian Examiner* are marked by independence of thought and boldness of expressions."

Dr. Bellows has published some twenty-five pamphlets and discourses, and some books. His "Phi Beta Kappa Oration," delivered in 1853; his famous defence of the drama, delivered in 1857; and "Treatment of Social Diseases," a course of lectures delivered before the Lowell Institute, Boston, also in the latter year, and a book of travel in Europe, are the most noted of his productions. He is the editor of the *Liberal Christian*, a prominent religious journal of New York.

Dr. Bellows is not a satisfied man. He is seriously disturbed that men take so many roads to heaven, when they might all go by

one. He has drawn up the articles of a new Christian covenant, and elaborated a system for a church platform on which every theologian can be accommodated with a seat. Through wonderful study he has discovered a means by which ecclesiastical fire and water may be made to mingle, and by which the venom of sects can be changed into the milk of human kindness. It is a consolidation of Christianity. It is to overthrow the walls which keep God's children apart. It is to tear up present creeds and take an enlarged view of the Bible. Dr. Bellows has this olive branch all ready, and longs to put it in the mouths of doves and send it throughout the earth: but he shakes his head and says the times are not ripe for it, and probably never will be. Still, if he had his way, he would take all these creeds and send them to a paper-mill, and have a broad sheet made, on which should be written the covenant of a new and universal church, and he would go forth first as an earthquake, and tumble down every altar, from the old cathedrals of Europe to the Methodist rookeries of the back-woods, and then, with the lamps of the virgins, he would—another Aladdin—raise up such a structure as the world had never seen; and this should be not the church of a sect, but of mankind, and *such* should crown the hills of every land.

From this pleasant dream of Dr. Bellows, it can be seen that he is a liberal-minded, large-hearted man. A few years ago he nearly committed clerical suicide. He delivered a ringing, thundering, defence of the poor, kicked, reviled drama, and absolutely recognized actors and actresses as worthy of salvation. The religious editors rushed breathless to their offices and exhausted their inkstands in besmearing him with ridicule and drenching him with wrath. His brethren of the ministry howled louder than a pack of wolves, and many orthodox families threatened to fly from the city inhabited by such a monster. For a minister—for a man claiming to respect his calling—to go out of his way to uphold the beastly, sore, corrupt drama, and to associate with the giddy, wicked, painted and padded creatures of the stage, it called for a straight-jacket, if not the spout of the hydrant. The panic was frightful and the threats were diabolical. The doctor stood in a slippery place. His enthusiasm for genius, his appreciation of an art, his liberal and kindly nature had carried him to an extreme position; but in spite of ink, and wolves, and orthodox families, and scorn, and threats, he stood firm, and even partook of a dinner with the profane people. The editors again,

desired to devour him, but it was shrewdly suspected that their chief object was to be black-mailed with a slice from the dinner. The doctor ate of the remarkably good cheer which such entertainers are sure to provide, and the food of wisdom and counsel which he had himself dispensed, was rendered more palatable in consequence. People who are just as anxious as anybody else to avoid fire and brimstone felt that one clergyman, at least, had sought to give them *wings to rise*, rather than, as usual, a *millstone to hurry them down*.

When the war broke out, a great philanthropic thought took possession of Dr. Bellows. Everybody was crazy; the young men were following the fife and drum, and a large number were disposed to think war merely a frolic; but the doctor declared it was to be a serious business, and that disease would be more potent than even the bullet. He organized the Sanitary Commission, and a work was commenced which has no parallel in the history of humane enterprises. The condition of matters in the camps and hospitals was of the worst possible character; but from chaos there was produced system; from ignorance came intelligence; and, instead of everything conspiring to kill the soldier, science, natural laws, and humanity were all combined for his safety and relief. Dr. Bellows neglected every other duty save this one, to his mind of such vast national importance. He drew about him men of equal zeal; he visited the camps and hospitals in every part of the country; he stormed at "red tape," and official stupidity, and had the satisfaction of witnessing the complete success of his system and plans, and the constant relief of untold suffering. The ministering spirits of this commission were on the battle-fields, and at every sick couch; its watchfulness detected every error of hospital management, and every want of the afflicted, while its influence in every department of the government, and with the people, was sufficient to make its authority efficient and its means ample. In fact, the Sanitary Commission was the great philanthropic mission of the day. Dr. Bellows was its parent, its never flagging spirit, and its daily slave. Should his idea of a universal church be but a dream; should no actor or actress ever walk with him in the golden streets of the New Jerusalem, certainly his efforts in this newer scheme will adorn him with garlands forever.

We wrote as follows of him at that time: "Any day at the New York office of the Commission, in Broadway, you may see a pale, thin-faced, modest bearing man. He attends to business as if he had been brought up in a counting-room, is distressed if anything goes

wrong, and it is not the fault of his attention and energy if all does not go right. When the sun of the South is blazing its fullest, and when the keen storms are sweeping along the Virginia mountains, he is ever thinking of comforts for the soldiers. And, then, how sadly he speaks of the sick beds and graves which, he tells you, are stretched from the rising to the setting sun. He has written and published various reports of the Commission, which are replete with interesting details and facts. He also delivers addresses on the subject of the work, which are intended to keep the public informed of the vastness of the field, and the necessity of their constant support. Dr. Bellows possesses an amount of practical, homely sense, not common to men of his profession, and a familiarity with scientific subjects, which happily fit him for the position of president of the Commission, and have led to much of its success. Dreamer as he is, he has shown himself not the less an earnest worker. With a mind crowded with its imaginings of beauty, he has been able to do a noble work amidst the surroundings of terrible war."

Dr. Bellows had his dream of a church edifice. It was to be the combined elegance of architecture, and every tower, and every arch, and every inch of it was to be in a measure a religious sentiment. All of beauty, all of solemnity, all of religion, all of penitence, and all of faith, were to speak in its walls, its adornment, and its worship. Consequently, in the construction of All Souls' Church, he bewildered the architects and astonished the town. Peculiar in its construction, it is equally novel in its interior arrangement, but as a whole, is most imposing, tasteful, and beautiful.

The congregation is numerous and wealthy. They are exceedingly proud of their minister, and largely encourage him in his good works.

Dr. Bellows is not a showy man in the pulpit, either in person or manners. His appearance is utterly without pretension, and almost humble, while his manners are plain and careless as to all effect. His head is of the intellectual kind, his face gentle in every lineament, and you award him instantly the merit of learning, amiability, and goodness. He is a very effective thinker, and as much an effective speaker. His thought is original, his reasoning is profound, and both are enforced by great earnestness of feeling and tone of speech. Religion, humanity, goodness, beauty, art, and genius are the subjects of his enthusiasm, and in all his discourses, in the pulpit and elsewhere, they leave their line of light. His most

eloquent passages are when he rises in amplification or climax. "We want only faith in the constitution as it is," he said, in a powerful sermon—"faith in the rights of political majorities to exercise their legitimate powers—faith in the original wisdom of the fathers—faith in humanity—faith in Christ and in God, to carry us triumphantly through this glorious but awful hour when the grandest political structure, the providence of God ever allowed to be erected is to be finally tested by earthquake, and to prove, I doubt not, that it rests on the Rock of Ages, and will endure while time shall last." His voice, especially at such times, is as clear and sweet as a flute; his intensified words fall upon the feelings like sparks upon tinder, and he carries the hearer absorbed and lost in his eloquence, while in himself every thought awakens an emotion, and every utterance has been sealed by conviction. He is a fair, honest speaker, with nature, devotion, and kindness glowing in all he says. He is emphatically one to trust—like Affection as she entwines with her tender arms, and like Mercy, whose voice is the truest melody of love.

But perhaps Dr. Bellows is the most interesting in his social intercourse. Any one can approach him, and few there are who do not love an hour with him—he is so genial, so friendly, and so entertaining. Are you sad, he is saddened also; are you gay, he laughs with you; is your conversation of religion, of books, of music, of works of art, or on the topics of the day, he is ready to discuss them all. And, then, he has such a store of information from his reading, such a critical taste, such new ideas, such just and liberal views, that he not only instructs but captivates. In truth, he is not one of your gloomy, sour, cynical clergymen, but finds a silver lining in every cloud, and seeks to plant flowers where so many others would sow thorns. He would have this a happy world; he would enjoy to the fullest its rich blessings, and he would bring the mind of man in contact with everything beautiful on earth, to prepare it the better for heaven. A hater of bigotry, a denouncer of Phariseism, he is the upholder of purity and the illustration of humility. Bold in the advocacy of truth, unsparing in his rebuke of evil, he is modest of his triumphs and thoughtful of his own actions. In the community, in the church, and in the social world, he stands a firm, symmetrical pillar as a guide and a beacon. The pillar will crumble to decay, but the virtues of the man are enduring.

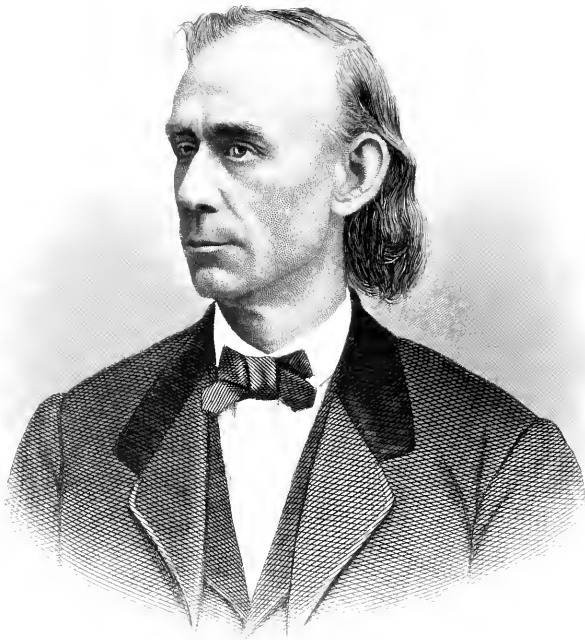
REV. NICHOLAS BJERRING,
PRIEST OF THE GREEK CHAPEL, NEW YORK.

REV. NICHOLAS BJERRING was born in 1831. He is priest of the Greek chapel in New York. There are other chapels in New Orleans, San Francisco, and Alaska. At present the place used is a portion of the private residence of Mr. Bjerring; but lots have been purchased on Lexington avenue, near Fifty-second street, where a church in the Byzantine style will eventually be erected. The chapel is very beautifully fitted and decorated. It is attended by the Russians and Greeks of the city, and many persons of all denominations, drawn by curiosity. Mr. Bjerring has translated the service into English, and it is sometimes given in that language. The estimated number of members, including Greeks and Russians, is less than one hundred. The Russian minister, and the members of the embassy resident in Washington, attend these services at intervals, and the Grand Duke Alexis, while in New York, also attended service in the chapel. Mr. Bjerring is the author of a translation of a work entitled "The Russian Orthodox Church, a Treatise of her Origin and Life," by the Archpriest Basaroff.

An Orthodox Greek church is generally built in the form of a cross. The position of the edifice is from west to east. The inner space of the church is divided into three principal parts. In the east is the altar; entrance to it is not generally accorded to persons not set apart to service in the church. The second principal division is the church proper, in which the faithful meet for worship. The third division consists of an ante-chamber and a porch, which latter is sometimes called the outer, as the former is designated the inner, ante-chamber. The inner ante-chamber was once set apart for the catechumens and certain penitents. It is sometimes called the *trapeza* (table or dining hall), because here, in the primitive age of the Church, the love-feast, or *agapæ*, was held—that is, a meal consisting of the gifts brought by the faithful. In the outer hall formerly stood the penitents of the lowest grade, or those usually called *Pentes*

As in the temple of the Old Testament there were in the holy of holies, with the ark, also the golden keys, the manna, the rod of Aaron, and the table of the law, so there are in the Orthodox Eastern Church also the tabernacle, that is, a vessel wherein are placed the holy gifts for the sick, a cross, as the sign of the eternal Priest of our redemption, and a book of Gospels, as the depository of His holy law, all of which are placed on the holy table. Behind the holy table, toward the east, is erected the throne for the bishop, on both sides of which are side thrones for the clerics serving with the bishop. By this is signified the heavenly seat of Jesus Christ and His sovereignty in the Church, and, at the same time, also the participation therein of His holy apostles and their successors. At the north side of the altar is placed the credence table, for the due preparation on it of the holy gifts for the celebration of the Liturgy. The altar is separated from the church proper by a wooden partition, on which are depicted the forms of saints. Through this partition there are three doors leading from the sanctuary to the altar. On the altar side the holy doors are provided with a movable curtain. Through the holy doors only a bishop, priest, or deacon may enter the holy altar. The holy doors are ever ornamented with the picture of the annunciation, signifying that through the incarnation of God, the Word, heaven was first opened for the redemption of man; and also with the picture of the four evangelists, because they, like Gabriel, the Archangel, were instrumental in announcing to the world the heavenly message of salvation.

Mr. Bjerring is a gentleman in the prime of life, talented, and energetic. He is tall and gracefully proportioned. His complexion is light, with fair hair and large blue eyes. His manners are extremely courteous, and he has a fluent earnestness in conversation. The favor with which he is regarded by the high dignitaries of the Greek church in Russia, and also by the Holy Synod, is shown by his responsible position in this country. Since his residence in New York his intercourse with the clergy of other denominations, and with the most influential of the people, has been of a character to secure the esteem of all. At the altar he is impressive in the highest degree; and away from it all his functions as a priest and gentleman are discharged in a manner most conducive to the honor of his church, government, and of himself.



Sincerely yours
G. Boole

REV. WILLIAM H. BOOLE,

PASTOR OF THE HEDDING METHODIST
CHURCH, NEW YORK.

REV. WILLIAM H. BOOLE was born at Shelburne, Nova Scotia, April 24th, 1827. When ten years of age his father came to the city of New York, which became the home of the family, and was the birth-place of other children. Mr. Boole's early education was obtained in the public and private schools, and at the age of fifteen he commenced the study of law in the office of Henry L. Clark. After about two years he was taken away by his brother-in-law, the celebrated shipbuilder, McKay, and with him learned ship-draughting and building. He entered the Methodist ministry in the New York East Conference, in May, 1854. He was first stationed at Clinton, Connecticut, in the same year; and subsequently at New Britain and Sable. At the organization of the Sickles Excelsior Brigade, Mr. Boole joined the Fifth Regiment as chaplain, and was in the field for nearly a year, resigning by reason of a compound fracture of the left wrist, which is not yet restored, causing annoyance in preaching. A young son of Mr. Boole's enlisted as a drummer in Duryea's Zouaves, and died of congestion of the lungs in one of the military hospitals.

He was chairman of the Committee on the State of the Country of the New York East Conference in 1865, and one of a committee sent with congratulatory resolutions to President Lincoln, on the surrender of Lee's army.

Mr. Boole has been pastor of various Methodist churches of New York and Brooklyn. He is now serving an appointment to the church in East Seventeenth Street, New York. He enjoys much celebrity as an eloquent and popular speaker. During the presidential campaign of 1868, Mr. Boole was on the platform night and day, in different States, speaking for the Republican party.

In 1861 Mr. Boole delivered a sermon entitled "Antidote to Rev. H. J. Van Dyke's Pro-Slavery Discourse," which attracted wide at-

tion. It was afterward delivered in the form of a lecture, and published in a pamphlet.

In 1870 he delivered a powerful speech at Cooper Institute, New York, on the subject, "Shall Our Common School System be Maintained as it is?" which was subsequently published in pamphlet form. A discourse on "The Bible in the Schools and State," was published, and passed through several editions.

In June, 1871, Mr. Boole and other Methodist clergymen of "The National Association for the Promotion of Holiness," visited Salt Lake City and the Pacific Coast, taking an immense tent, in which to hold religious services. At Salt Lake the coming of the members of the Association was looked for with great interest for several months, by both the Mormon and Gentile portions of the community. Brigham Young manifested his interest by pointed allusions in his public addresses in the Tabernacle and at Ogden. The meetings were opened on Sunday, June 11th, in the tent, and were continued until the following Sunday. On Friday evening Mr. Boole preached a sermon of remarkable eloquence, on the Christian Priesthood and the Plurality of Wives, viewing these subjects from the New Testament standpoint. Brigham Young, Orson Pratt, Smith, Cannon, and several more of the "Twelve Apostles" were present, and sat directly in front of the speaker. The audience numbered not less than three thousand, of whom the majority were Mormons.

Mr. Boole has stated to us, in regard to this great sermon, that when he rose to speak he had very little collected idea of the language he should use, but he felt thoroughly under an inspiration from God to do battle for Truth and Virtue with all his mortal power. As the sermon proceeded, the proofs and logic of the New Testament, as against the pretensions of the Latter Day Saints, so moved the Mormons that they indulged in frequent interruptions, while its grand and swelling eloquence thrilled both friends and foes. Says an account:—

"As the preacher closed his remarks and sat down, several Mormons leaped upon the seats and began loudly to oppose. At this point the murmurs of the different factions added to the storm, which soon threatened a serious conflict. Many miners—of whom there were a large number present—pressed toward the platform for the protection of the ministers, their wives, and friends, while a few drew their revolvers. Rev. J. S. Inskip said to the excited throng, 'We will not suffer any interruption here, on our own ground. We are

American citizens, and under the protection of the United States Government. At this a loud shout arose, 'Hurrah for the United States Government!' which seemed to awe the Mormon belligerents, for they soon ceased their noise, and slowly retired."

Not only did this learned and fearless sermon make such an assault upon Mormon doctrines as had never been so well attempted before, but the constitutional right of free speech was triumphantly vindicated. Judge James B. McKean, of the United States Court of Utah, in a private letter to Mr. Boole, under date of Salt Lake City, October 9th, 1871, says: "There are so few men in the world that could have done successfully what you undertook here, in preaching to Mormons against polygamy and latter-day revelations, that I would have, and I think I did, advise against it. But the theology, the logic, the rhetoric, the temper, and the tact, which you brought to bear, were irresistible. The Mormons for once showed that they felt themselves to be unhorsed, and the Gentiles were exultant. That sermon will long be remembered here, as something to date from. George L. Cannon, himself hardly second in talent to any Mormon, is reported to have said, 'That man Boole is the ablest preacher that has ever spoken in this city.' Even your enemies are constrained to praise you. You need never regret that effort."

The Rev. T. De Witt Talmage, in an article entitled "The Big Tent," says: "We found the track of the Methodist tent all the way across the continent." In the cities of the Pacific coast, and at many camp-meetings in the East, Mr. Boole and his ministerial brethren preached to vast audiences.

Mr. Boole is one of the editors of the *Advocate of Holiness*, a monthly magazine published in Boston, under the auspices of the National Association.

A man of practical inclinations in everything, Mr. Boole some years since began to interest himself in providing permanent camp grounds, with adjoining property, for furnishing Christian families a summer resort in the midst of Christian influences. Associated with the Rev. W. B. Osborn, he purchased the Ocean Grove property at Long Branch, New Jersey, and afterward formed the Ocean Grove Camp Meeting Association. The whole estate of three hundred acres was deeded to the Association, at the same price for which it was first bought. A large number of cottages have been built, and lots which sold originally at one hundred dollars have found ready purchasers at one thousand dollars.

In December, 1871, Mr. Boole purchased property on Hempstead Harbor, Long Island, which he called "Sea Cliff Grove," and subsequently conveyed, for the same price he gave for it, to the Sea Cliff Grove and Metropolitan Camp Ground Association of New York and Brooklyn. This property is twenty-six miles from New York, and contains two hundred and fifty acres, with one mile of water front. It cost one hundred and ten thousand dollars, and the buildings, roads, and water-works one hundred thousand more. The scenery is the most magnificent on Long Island Sound. A building for religious services, called the Metropolitan Tabernacle, is one hundred feet wide and one hundred and fifty feet long.

We now come, in our enumeration of the special labors of Mr. Boole, to his "work of faith," known as the "Home for Women," located in a house in Water Street, New York, which was formerly kept for a dog-pit and other abominations. In establishing a home for the fallen women of Water Street, Mr. Boole sought a location in the immediate vicinity of the dance-houses, for his theory was that to save these women he must have a place near their haunts of vice, where those who were so disposed could be gradually lifted out of the slums, and made to work their way into respectable life.

The Home has now been in successful operation for three years, and its records are full of most affecting reformations and conversions. Some have died in the happiness of repentance and salvation. Not only have women left the slums in the vicinity and taken refuge here, but they have come from dens of infamy elsewhere in the city.

With an annual expenditure of over three thousand three hundred dollars, yet the sole dependence of the institution is the unsolicited offerings which are given to it. No one is asked to give anything, but those connected with it pray without ceasing for its care by the Heavenly Father. They have accepted the promise of Jesus, "If ye shall ask anything in my name, I will do it," and they rely on it for every dollar and every mouthful of food. Professor Tyndall, of England, has asked for some proof of the efficacy of prayer; and here it is in one among the many instances from Mr. Boole's diary:—

"February 15, 1872.—This morning I rode down to the Home. There was not quite one dollar in hand, and I knew the matron must be needing money. On entering and accosting one of the matrons, I learned that breakfast had consumed all their store, and there remained neither food nor money to supply dinner. Going into the

sewing-room, where the inmates were at work, and making some allusion to the fact of there being nothing for dinner, several of the girls spoke out, 'It is all right, sir; we are happy!' I said, 'Can you trust the Lord for your dinner?' 'O yes, sir!' they all cheerfully replied. . . . While we were yet talking, a dear brother, a minister, came in, having arrived from his home in the country; and, after a moment's salutation, he said, 'I am sent from a few ladies of my church with some money for your Home,' and handed me twenty-seven dollars. Thus did the Lord show his faithfulness, in the presence of the people. This was a sweet lesson of faith to us all."

Mr. Boole is anxious to extend his work by obtaining a country home, to which women can be sent for the purpose of continuing the reformation begun in the parent institution. In all these labors he is acting with a practical aim which is certain to secure success.

Mr. Boole is of the medium height, and has an erect carriage. His features are regular, and the whole countenance is striking in its manly and intellectual lineaments. The face is long, having a high brow, and the eyes are large and expressive. His hair is straight, and, being worn long, and falling behind his ears, presents the brow and face in their full prominence.

In early life Mr. Boole formed the habit of self-reliance, and, though he has passed through academical and other studies, he is a self-taught man. He has studied some of the languages, mostly the Hebrew. His mode of preparation for the pulpit is careful and laborious. Not satisfied with a thorough study of his subject, he writes out his sermons *in extenso*, and, dispensing with all manuscript except very brief notes, his delivery has all the ease and freedom of extemporaneous speaking. While there is an impulsiveness and spiritedness in his utterances, they have the thoughtfulness and finish of written sentences. His natural powers of oratory fit him for an elegant and effective speaker, but they have all been trained and developed at the same time that he has cultivated his other talents.

Mr. Boole is a fine type of intellectual manhood, and of the earnest, fearless sect to which he belongs. Ambitious to excel and distinguish himself in the field of mental culture, he is not less an enthusiast for his faith, bringing all his ability and influence to its service. Talented, devout, and seeking to make his life an example of virtue, Christian fidelity, and labor, he is certainly pursuing a road leading to living honors and celestial peace.

REV. ROBERT R. BOOTH, D. D.,

PASTOR OF THE UNIVERSITY PLACE PRES-
BYTERIAN CHURCH, NEW YORK

REV. DR. ROBERT R. BOOTH was born in the city of New York, May 30th, 1830. He took a course of two years at the New York University, then going to Williams College, where he was graduated in 1849. His preparation for the ministry was at Auburn Theological Seminary, from which institution he graduated in 1852. He now spent a year in agreeable and profitable travel in Europe and the East. Upon his return to his native land he accepted a call as assistant of the venerable Rev. Dr. Beman, pastor of the First Presbyterian Church of Troy, and was ordained in October of the same year. After a service of three years and a half he became pastor of the First Presbyterian Church, at Stamford, Conn., where he remained for four years. On the 4th of March, 1861, he was installed as pastor of the Mercer street Presbyterian Church in New York.

This congregation was in former days one of the most influential and wealthy bodies of Presbyterian believers in the city, having been organized about the year 1836. A church edifice was erected on ground leased of the Sailors' Snug Harbor, at a cost of some fifty thousand dollars. From various reasons, the chief of which was the up-town migration of the people, the congregation after many years declined in numbers, and at the time of Dr. Booth's coming not more than forty pews were rented. At that period there were only about two hundred members; whereas in 1866 there were about four hundred and fifty, and about two hundred families. A large number of Sunday school children were taught under the auspices of the church, including the regular school and school connected with the Half Orphan Asylum, and two mission schools on the east side of the city.

In 1870 the church edifice was sold to the Church of the Strangers, Rev. Dr. Charles F. Deems, for fifty thousand dollars. A union of

the Mercer street congregation with the University Place Presbyterian church having been effected, Dr. Booth was called as pastor of the new organization, and entered upon his duties in September, 1870. The University Place Church was originally a colony from the First Presbyterian Church, then in Wall street, and the Brick Church, then in Beekman street. Ground was purchased in Cedar street, and a church erected in 1807. The fine stone edifice on University Place, now occupied by the union congregation, was built by the subscriptions of a few persons during the pastorship of the eminent Rev. Dr. George Potts, who remained pastor until his death, about 1864. The continued removal of families up-town rendered it a wise policy for these two old congregations to unite, and thereby maintain an efficient strength.

Dr. Booth received his degree of D. D. from the New York University, in 1864. He has published various sermons and addresses, which have attracted a wide attention.

Dr. Booth is of the average height, well-proportioned, and active. His head is round, with regular, expressive features. His complexion is pale, and the predominant characteristics of his face are intellectuality and amiability. He has easy, friendly manners, and such happy powers of conversation that altogether he is a most fascinating companion. There is a great deal of what is called *man* about him. An intelligent gentleman, a pure-minded and upright man, a diligent student in the paths of the sacred writers and of classical and polite literature, he has all the convictions, culture, and taste which elevate the individual to its nearest approximation to true manhood; but above and beyond all these he has a nature which in itself forms the foundation of a noble character, and to which the others are but the superstructure. In not only the thought but the practice of the nobler maxims of life; in a bold and manly conscientiousness and responsibility as to all personal conduct; in a stern and inflexible devotion to duty and to principle, and yet a charitable and gentle mode of dealing with all the short-comings of other people—such has been the course which, as youth and man, this gentleman has made the rule of his existence.

Dr. Booth's sermons are finished specimens of English composition. The diction is flowing and eloquent, and at the same time it is sufficiently concise and logical. Most of the delivery is in a calm, deliberate style, with occasional passages of animation. Of one matter the hearer is instantly assured: these sermons are thoughtful and

scholarly productions. Thoughtful as to both the matter they contain and the object in view in presenting it to the public; and scholarly as to both the language and the labored research which will best arrest attention and produce conviction. They are not dashed off with an effort for rhetorical effect, nor are they delivered with a hope of producing oratorical sensations; but they are sober and studied religious disquisitions, written in the most practical and earnest style of Christian scholarship, and pronounced for the salvation of souls.

Dr. Booth for one of his years has made a goodly advance on the road of fame. In his own and other denominations, among learned men as well as the public at large, he has a high reputation as a man of extensive learning, eminent piety, and great usefulness. How great the work before him may be cannot, of course, now be decided; but one thing is certain, that it can in no measure outstrip his willing energies, or his ambition to excel in devotion to duty.

REV. WILLIAM IVES BUDINGTON, D. D.,

PASTOR OF THE CLINTON AVENUE CONGREGATIONAL CHURCH, BROOKLYN.

REV. DR. IVES BUDINGTON was born at New Haven, April 21st, 1815. He was graduated at Yale College in 1834, and, after the study of theology for three years in New Haven, concluded his course at Andover in 1839. He was ordained April 22d, 1840, at Charlestown, Mass., at the same time being installed as pastor of the First Congregational Church of that place. Here he remained until September, 1854, when he went to Philadelphia, and for a limited period officiated at the Western Presbyterian Church. He was next called to the Clinton Avenue Congregational Church, Brooklyn, and entered upon his duties April 22d, 1855. This organization has existed for some twenty-six years, and until 1855 met on the corner of Clinton and Gates avenues. A new edifice was completed on the corner of Clinton and Lafayette avenues in 1855, and a chapel, fronting on Lafayette avenue, was finished in 1859; the whole property costing \$90,000. During 1864 the sum of \$25,000 was subscribed to pay the entire debt of the church. Beside this, the pews were donated back to the church by their owners, making a gift of an additional \$25,000. There are four hundred members and about two hundred families attending the church. Dr. Budington's published writings consist of a history of the First Congregational Church of Charlestown, and various occasional sermons and addresses. He received his degree of D. D. from Amherst College in 1856.

A Congregational Council, assembled in Brooklyn, March 24th, 1874, at the invitation of the Clinton avenue and Pilgrim Congregational churches, to take into consideration a question of discipline regarding Plymouth church (Rev. Mr. Beecher), on which there was a difference of views on the part of the two pastors and congrega-

tions on the one side, and the one pastor and congregation on the other. The decision was regarded as favorable to those asking the Council, though there was no censure of Mr. Beecher.

Dr. Budington is rather above the medium height, equally proportioned, and erect. He has a well-formed head, of marked intellectual development. His complexion and hair are fair, and his expression is that of a repose amounting almost to severity. His frigidity and harshness of countenance are more observable in his public exercises than in social intercourse. To see him in the pulpit, clad in the single-breasted clerical coat, pale, stern, rigid, and deeply reflective, he has all the appearance of a modern model of the Puritan ecclesiastical autocrats of the early times. Every word is measured, every thought is logical, and every sentiment is conviction. The man swimming for his life might as well expect an outstretched hand to come from some silent, frowning, perpendicular wall of rocks, as for the wicked to find the light of mercy in that face so severe, emotionless, and changeless. His *face* at these times draws no heart toward him, however, much his *words* may do so. In private life he is a totally different being. His countenance beams with instant animation; he is cordial, unrestrained, and talkative. The gloomy, icy Puritan seems, after all, to have been the mere outer shell of most cheerful, genial qualities within. There is no abatement of his fixedness of opinion and earnestness of reasoning, while there is a bursting forth of the warmer and gentler impulses of the heart.

Dr. Budington is in all respects an able man. He is a laborious, painstaking student, and a close, logical thinker. His sermons show great originality, as well as gracefulness of diction. He elaborates, refines, and analyzes until he presents the truth with a power well calculated to be irresistible to the intelligence. Arguments of the nature that he indulges in, coming from others, would in many cases be considered dry and uninteresting; but with him they are far from being so. In the first place, his delivery is excellent, both as regards voice and manner; and in the second, his arguments are so clear, so pleasantly illustrated by similes, and withal so masterly in logic, that they hold the hearer quite as spell-bound as the more brilliant and moving appeals of eloquence. His eyes have a penetrating gaze; his mouth assumes an expression of decision, and sternness settles an unmovable cloud upon his features. You see that he is in earnest in his work, that all the gifts of his intellect are brought into use, and an occasional tremulousness of voice gives additional

testimony as to the strength of his personal feelings. As we have said, there is now nothing in his face that appeals to you. He looks you through and through, with a glance as keen as a needle, and the heart feels a chill from the icy countenance. But all this time he is bombarding the mind with agreeably stated logic, and gradually, and then more powerfully, he brings the awakened convictions and conscience to influence, and inspire the heart. His triumph is complete. He has first repelled and then enchained—first frozen the heart, and then melted both mind and emotions.

Dr. Budington's brethren of the ministry speak of him as a truly good man. They instance his labors in his present congregation, where at times there has been much dissension, growing out of personal bickerings, unwise plans, blunders, and a load of debt. In the midst of all this, no circumstance has ever changed the serene temper, the moral fortitude, and the Christian gentleness of the pastor. And now when the dark day is over, and the period of trial gone by, the exaltation of character then displayed has endeared him even to those whose purposes he opposed. Mainly through his instrumentality, his people are to-day united and powerful, devoted to their spiritual teacher, and he to them, with their heavy indebtedness discharged, and their future undimmed by a single cloud.

Ripe in scholarship, practicing all the graces of the gentleman, and the acknowledged and admired Christian, Dr. Budington is alike conspicuous in public life and valued in the private circle. His praises are spoken in the language of popular applause, and in the utterances of breasts guided by his rare example.

REV. SAMUEL D. BURCHARD, D. D.,
PASTOR OF THE THIRTEENTH STREET PRES-
BYTERIAN CHURCH, NEW YORK.

REV. DR. SAMUEL D. BURCHARD was born in the town of Steuben, Oneida county, New York, September 6th, 1812, on the farm where Baron Steuben lived and died, it being a portion of the township awarded that distinguished revolutionary officer for his public services. The farm of six hundred acres became the property of the father of Dr. Burchard, and here his youth was passed amid the patriotic influences of the home and grave of the departed hero and soldier. The county was settled to a large extent by the Welch, which language Dr. Burchard once spoke with freedom. When about seventeen years of age he went to Hamilton, Madison county, with the intention of entering a Baptist theological institution, and preparing for that ministry. A conversation with his brother, on the subject of "close communion," induced him, at the last moment, to decide against any connection with the Baptists. In the autumn of the same year he was at home, suffering greatly from asthma, when the following incident occurred. Passing along the road one day, he encountered a wagoner, who noticed his distress, and said to him:

"Why, lad, you've got the heaves badly."

"Something like it," replied the youth.

"Well, get up here," remarked the other.

The youth mounted the wagon, when the wagoner further remarked:

"When a horse has the heaves we send him west of the Alleghanies. Now, if a horse can be cured, why can't *you*?"

The result was that these somewhat original but practical suggestions were acted upon, and in two weeks' time the youth was on his way to Kentucky. Going to Lexington, he made preparations to start a school, but, showing himself an effective speaker in addressing temperance meetings, he was urged to prepare for the ministry with-

out delay. He soon after entered Centre College at Danville. During his collegiate course he was very active in the temperance movement, constantly addressing crowded meetings, and acquired great fame as a ready debater and eloquent extemporaneous speaker. Providentially, too, his asthma was permanently cured. On one occasion more than three thousand people had assembled to hear him speak on temperance, when he found himself suffering with a sudden and severe attack of the complaint. He thought himself able, however, to make an apology, and rose to do so. The vast assemblage had an electrical effect upon him. After a few words he began to feel relief, and proceeding, made one of the best speeches of his life, which was of three hours' duration. In 1836 he was sent to the east on a mission to raise funds for Centre College, and was successfully engaged in this work about a year, preaching and making addresses in all the principal cities. He held forth frequently at the old Broadway Tabernacle, where crowds flocked to hear him. Returning to Kentucky, he was graduated with his class in 1837. He received calls to churches in New York, Boston, and Newark, but preferred to continue his theological studies at Danville, under Drs. Young and Greene. This class was the foundation of the present Presbyterian Presbytery in the spring of 1838. Desiring to pursue his studies in New York, he consented to take the temporary charge of the Houston street Presbyterian Church, commencing his duties in the autumn of the same year. In the following spring he accepted a formal call, and was ordained and installed. He preached eight years in Houston street, during which time eight hundred and forty-four persons were added to the church, and two hundred and ninety-three children baptized. Many of the congregation desired to plant a church up town, and a colony, consisting of one hundred and eighty members, with the pastor, was constituted into a new church May 27th, 1846. After worshipping in the chapel of the New York University for nearly a year, in May, 1847, the basement of a new edifice in Thirteenth street was erected, and in September the main building was occupied. The property cost \$30,000, and there was an encumbrance of about \$24,000. On the 8th of January, 1855, the edifice was entirely consumed by fire. Another building was erected on the same site, and dedicated in the following October. The debt had been reduced before the fire to \$7000; but it was again increased to nearly \$22,000, which was gradually reduced, and in May, 1864, entirely removed. Up to the year 1815 there had been added to the church

one thousand four hundred and fifty-six persons, five hundred being on profession of their faith; eight hundred and sixty-six had been dismissed or died, and the number at that time was seven hundred and seventy. Three hundred and eighty-nine children had been baptized. The Sabbath attendance was about one thousand persons. The total number added to the church under Dr. Burchard's ministry of twenty-five years was two thousand two hundred and ninety. His pastoral calls had averaged about one thousand a year, making an aggregate of twenty-five thousand calls, and he had attended not far from two thousand five hundred funerals.

During 1853, Dr. Burchard was prostrated by the formation of an internal abscess, from which his life was despaired of. The most eminent surgeons declared that only the most painful and difficult operation could possibly save his life, and even then there were a thousand to one chances that he would die under the knife. The operation was entered upon by Drs. Sayre and Hossack, and a cavity made, in the words of Dr. B. to us, "as big as a child's head." After extraordinary endurance, at length his pulse seemingly ceased to beat, and the surgeons pronounced the patient dead. His wife, however, who remained in the room during nearly the whole operation, insisted that he was not dead, and vigorous means were taken for his resuscitation. For a long time no signs of life appeared, and the surgeons again and again reiterated their opinion that it was totally extinct. The efforts continued, and Mrs. Burchard claimed that she detected a slight glow in the cheeks, but the surgeons were still incredulous. At last the patient gave a gasp, the pulse returned, and, to the joy of the devoted wife and the profound astonishment of the surgeons, it became evident that he still lived. From day to day, when he could endure it, other operations took place, the cutting extending at least three inches into the body. The bowels were exposed, and the bladder was actually displaced and replaced. In his recovery, nothing was more wonderful than the manner in which the parts were healed, and the manner in which nature supplied the absence of bones and muscles that had been removed. Dr. Burchard was restored to his pastoral duties in about six months. The case attracted great attention from the medical profession both in the United States and abroad. Visiting Europe in 1855, he was invited to the leading medical colleges, where his person was examined, and he was listened to with little less than wonder. He

gave a public lecture on his case at one of the institutions, and so thrillingly interesting was it that one of the faculty fainted.

Dr. Burchard published, in 1840, a volume, entitled "The Laurel Wreath;" and in 1853 a handsome volume, with steel engravings, entitled "The Daughters of Zion," which was republished in England. He has also issued various sermons and addresses, and written largely for the magazines. His degree of D. D. was conferred by Madison University, in 1852. He is the chancellor of Ingham University, at Leroy, New York, an institution for females, and is connected with many charitable and religious institutions and societies of New York city.

Dr. Burchard is of tall person, erect, and well-formed. He has a round head, not large, but well developed, with regular and intelligent features. He is of fair hair and complexion, and exceedingly bald. His countenance shows a great deal of honest, independent character, and an unflinching store of amiability and cheerfulness. He is genial and communicative, and readily obtains the esteem and love of those with whom he comes in contact. His learning is varied, embracing many subjects quite foreign to his profession, and he is most happy in his mode of making it a source of pleasure and benefit to others. It is apparent that he is a man of much shrewd penetration as to character, and that his own is bold and manly, while thoroughly and enthusiastically religious. He has a nervous impulsiveness of manner, but his judgment is collected and his resolution heroic. As instances of the latter, it may be mentioned that during the cholera pestilence of 1832 he remained at Danville, nursing the sick and shrouding the dead, when almost all who could do so fled; and under the severe medical operations which he has submitted to he was never bound or stupefied in any degree.

He is a fascinating, extemporaneous speaker. There is a gush of language from his lips as unrestrained as water from a fountain, and it sparkles with all the glow of impassioned eloquence. His sermons are written with the same smoothness and beauty, while they do not lack in argumentative power. He always speaks with feeling and great devoutness, using a few impressive gestures. His ministry in New York now stretches over a period of thirty-four years. It is a ministry brilliant with triumphs. It is years of talents well applied, and God's work well done.

REV. STEPHEN H. CAMP,
PASTOR OF UNITY UNITARIAN CHAPEL,
BROOKLYN.

REV. STEPHEN H. CAMP was born at Windsor, Connecticut, May 29th, 1837. In boyhood he resolved to dedicate his life to the Christian ministry. At the age of fourteen his father removed the family to the western part of the State of New York, and sought to make arrangements for the purchase of a farm; but in this he failed, and the son was obliged to abandon the hope of a liberal education. Greatly disappointed, but meekly bowing to his fate, he at once turned his attention to learning a mechanical trade. In September, 1852, he entered a machine shop at Rochester for this purpose; and in September, 1868, he went to Milwaukee, and was there engaged as a machinist. Here, while patiently laboring at his occupation, he met the Rev. Mr. Staples, who became interested in him, and so far promoted his hopes and plans, that he was enabled to enter the Divinity School at Meadville, Penn. Upon the termination of his studies, he became the chaplain of a colored regiment then at Port Hudson, Louisiana, and on his return from the service, he took charge of the Unitarian Church at Toledo, Ohio. It was in a very unfavorable condition, but at the end of a year presented a more hopeful aspect. In March, 1869, he visited Brooklyn, where he preached for two weeks, as a supply, to the people of Unity Chapel. He was so much admired that a cordial and unanimous call was extended to him, which he accepted.

The founding of Unity Chapel, or the Third Unitarian Congregational Society of Brooklyn, was chiefly due to the efforts of the Rev. Dr. Alfred P. Putnam, pastor of the Church of the Saviour, generously aided by his own congregation. The first services were held on Sunday, October 6th, 1867, in a public room on the corner of Classon and Fulton avenues, about fifty persons being present at each service. On the evening of December 3d, 1867, more than

thirty persons assembled and organized as a religious society. The expense of the enterprise during the three months preceding January 1st, 1868, were entirely defrayed by Dr. Putnam's church. In February, 1868, in consequence of Dr. Putnam's continued appeals, a subscription was raised for the erection of a chapel. Ten thousand dollars were thus obtained, to which the American Unitarian Association added a further five thousand. In April, 1868, seven lots of ground were purchased on Classon avenue and Lefferts street, for the present chapel and a future church. The corner-stone of the chapel was laid September 4th, 1868, and the dedication of the completed edifice occurred December 9th, 1868. A powerful and eloquent sermon was preached by Dr. Putnam, and numerous other prominent ministers took part in the impressive services. The cost of the lots, building and fixtures, was about twenty-six thousand dollars. From the date of its organization, the society gave evidence of constantly increasing strength and influence, and under the ministration of Mr. Camp, it has been thoroughly united and active in the religious work.

Mr. Camp is an interesting and impressive preacher. By voice and manner, he shows that his personal feelings are fully involved in all that he says, and that preaching with him is not intended for the display of talents, so much as to awaken his fellow-creatures to a consideration of religious and moral concerns. He arrests attention and conscience, because his sermons are thoughtful, argumentative productions; and he converts because they are likewise aglow with the inspiration of a fixed and ardent faith. Poetry, sentiment, and beauty all affect and govern him in his mental action, and his views of life; but the deep and moving source of all his convictions and his preaching is religion. Consequently, his daily life is marked by the purity and consistency which spring from such a condition of mind and heart, while his public career stands not less an example of fidelity to principle and duty.

REV. J. HALSTED CARROLL, D. D.,
PASTOR OF THE EAST REFORMED CHURCH,
BROOKLYN.

REV. DR. J. HALSTED CARROLL was born in the city of Brooklyn, May 21st, 1833. His father, the late Rev. Dr. Daniel L. Carroll, was one of the early pastors of the First Presbyterian Church, on Brooklyn Heights, and throughout a memorable ministry displayed the highest characteristics of learning, piety, and efficiency. "God is all my hope," were his dying words. The son made a profession of religion at the age of thirteen years, and entered college before he was fourteen. He then graduated at the University of Pennsylvania in July, 1851, and at the Princeton Theological Seminary in May, 1855. At the close of his second year of theological study, he was licensed by the Presbytery of Philadelphia to preach the gospel, and on the 30th of May, 1855 (the year he left the seminary), he was ordained and installed by the Presbytery of New Brunswick as pastor of the Presbyterian Church in Jamesburg, New Jersey. In the following year his ministry was marked by a powerful revival, which affected not only his own congregation, but also the neighboring congregation of Manalapan, where he labored a part of the time. Impaired health obliged this faithful pastor to resign in 1858, when the following resolution was unanimously adopted by the church:

"Resolved, That we do hereby publicly testify our gratitude to God, that during Mr. Carroll's ministry here, his labors have been signally blest by the out-pouring of the Holy Spirit, and that from a small beginning we have been raised up to be a growing and prosperous church."

He had been attacked with hemorrhage of the lungs, and now proceeded to Aiken, South Carolina, a noted resort for invalids. As his health improved, he occasionally preached, and with so much acceptance that he was invited to remain in the place as a permanent pastor. With this view, a Presbyterian church was organized there



J. Halsted Carroll

on the 28th and 29th of August, 1858, and not long after a convenient house of worship was erected. Here Dr. Carroll labored with great usefulness and success for nearly two years. He then resigned for the purpose of going to Europe, hoping to gain more perfect health. Under date of May 4th, 1860, a preamble and resolutions were adopted by the church, from which we make the following extract:

“*Resolved*, That this church and congregation entertain a very grateful sense of the valuable services rendered by Mr. Carroll in the founding and organizing of the church; of his zealous devotion to the promotion of the enterprise, and his successful efforts in raising the means for the construction of the house of worship, and that we shall ever affectionately cherish the recollection of his sympathizing attentions to the members of his flock in their mingled experience of joys and sorrows during the period of his pastorate.”

Dr. Carroll left the United States in the early part of 1860, and was absent about a year. He traveled extensively in Europe, made the acquaintance of many celebrated men, listened to the preaching of the principal pulpit orators of Europe, and finally returned home with improved health. For several months he preached only occasionally, until he was called to the South Congregational Church of New Haven, Conn. He accepted the call January 17th, 1862. but by reason of severe indisposition, he did not commence his duties until the first Sabbath in June, 1862. At first he recalled his acceptance, but the congregation was so desirous to secure him that the time for his coming was voluntarily extended six months. His sermons preached as a candidate here made a deep impression, and his first sermon as the pastor, was one of the ablest ever preached in New Haven. The congregation steadily increased, and became, on Sabbath afternoons at least, larger than those of any other church of the same denomination in the city.

The late Gerard Halleck, well known as the editor of the *New York Journal of Commerce*, was a member of this congregation, and in the course of a “History of the South Church,” speaks thus of the ministry there of Dr. Carroll:

“His sermons are full of thought, legitimately derived from his texts, though often not lying on the surface, yet when suggested, so obviously comprehended within the scope of the passage, that the hearer wonders he never caught the idea before. There is withal a terseness and point in his discourses, and a beauty of language and imagery, which renders it impossible to forget them. His descrip-

tions of scenes and incidents are exceedingly graphic. His scripture characters, as presented in the chapel on Sunday evenings for many months in succession, until superseded lately by the Fulton Street Prayer Meetings, we have never heard surpassed, so life-like and so full of instruction. The attendance upon them was very large. To those who never heard Mr. Carroll preach, we may remark that one half of the power of his discourses consists in the delivery. Sometimes they are written out in full, but more generally not, and in either case he is entirely independent of his manuscript, seldom ever looking at it, but holding constant communication with his hearers, not only by his voice, but by his expressive features and appropriate action. His enunciation is remarkably distinct, his voice is soft and clear, and his command of the audience such that amidst the profound stillness of the house, he is heard in every portion of it, even when speaking not much above the tone of common conversation. * * * There is one peculiarity in his manner which we must not omit to mention, viz.: that it contains in about equal proportions, *gentleness* and *fire*, two things theoretically inconsistent with each other, but practically exemplified in the South Church every Sabbath. As an extempore speaker especially his powers are extraordinary. Take him when and where you will, on any subject, in the pulpit or on the platform, or in the conference room, he is always ready and always good, seldom hesitating or recalling a word, but going on like a quiet, steady stream, supplied by never-failing springs, until he has occupied the time allotted him, or accomplished the end at which he aimed."

After a pastorate of six years, Dr. Carroll resigned in New Haven, and visited Europe a second time, preaching in the principal cities. In Paris he labored very earnestly for the Young Men's Christian Association, as well as officiating during the week and on Sabbaths in the American, English, and French chapels. On leaving the city he was tendered the compliment of a breakfast, the clergy and laity present representing the various Protestant denominations, and the Christian Association. The *American Register*, of Paris, thus notices the event:

"Dr. Carroll being on the eve of his departure for Italy, his friends met to testify their personal respect for him as a gentleman, and also for his good and willing services to each during his short stay in Paris. These acknowledgments took a more tangible form than that of an excellent breakfast and excellent speeches,—a fine Bible was presented to the Rev. Doctor, on the fly leaf of which were written

the names of the Rev. gentlemen present, and those of representatives of the Association, and the following flattering address: 'An offering of friendship from the Protestant clergy and the Young Men's Christian Association of Paris, expressive of their high appreciation of him as a brother dearly beloved for his own and his work's sake.' After breakfast the presentation was made, when deserving eulogies were passed on the honored guest. The following resolution, beautifully engrossed, was presented by the committee on behalf of the Association as expressive further of their appreciation: '*Resolved*, While expressing our thanks to all the kind donors who have so generously helped us, we feel that special gratitude is due to the Rev. Dr. Carroll, of New Haven, U. S., our efficient temporary Vice-president. To his indefatigable and successful labors this Association is largely indebted for the means which have provided and furnished our new rooms; for the general interest and sympathy awakened in our behalf; and above all, for his religious instruction and influence, which have given such spirited impulse to us as a *Christian Association*. That God may bless and reward him is the prayer of those with whom his name will ever be a household word.' "

In May, 1869, he became pastor of the Lec Avenue Reformed Church, Brooklyn. Here signal success crowned his ministry. The statistics of the church show, besides a phenomenal growth in the congregation, an addition of two hundred and forty-six to the roll of membership, and of these, one hundred and sixty-five united on confession of faith. During the two years of his pastorate, each year nearly doubled the accessions of any of the fifteen previous years of the church's history.

In 1871 he accepted a call to his present church, the East Reformed, on Bedford Avenue, Brooklyn, then in a very feeble condition. The congregation numbered only thirty-seven persons, and the Sunday School scarcely existed, save in name. Since the settlement of Dr. Carroll, one of the most elegant church edifices in Brooklyn has been erected. It will seat comfortably one thousand persons, and its spacious lecture rooms, Sunday school and conference rooms, its parlors and appliances are all most beautiful and convenient. The Sunday school, from forty pupils, has gone up to three hundred. The church, from thirty-seven members, to three hundred and seven,—an increase in one year and a half of three hundred per cent. in attendance, and four hundred per cent. in revenue. The parsonage which adjoins the church is commodious, containing thirteen rooms,

while the illuminated steeple and clock make the church edifice the distinguishing attraction of the locality. The whole property cost one hundred and fifty thousand dollars. The congregation completely fills the house, and camp-stools are in requisition every Sunday to accommodate the additional crowd of people.

Dr. Carroll received his degree of D. D. from Hampden Sidney College, in 1868. Occasionally he delivers public addresses out of the pulpit, in which it has been truthfully said, "he is at home, knowing exactly where and how to strike the popular heart." At an Irish Relief meeting in New Haven, for an hour or more he electrified an immense audience, who responded with cheer upon cheer. The *Philadelphia Press* speaks in these terms of an oration delivered by Dr. Carroll at the anniversary of the Athenæum Literary Society of Delaware College, on the subject of "Men and Things Abroad." "The oration was masterly throughout, exhibiting great artistic excellence and rare specimens of varied and genuine eloquence—eloquence of the intellect, imagination, and the emotions. Judging from the effect last evening, we would say that Dr. Carroll has few superiors in this country as an orator. His manner is in the highest sense dramatic, and he seems to sway his audience at will. At one time, by a dash of wit and humor, convulsing them with laughter; at another, by some passage or picture of surpassing pathos, melting them to tears."

Dr. Carroll has a well-proportioned and graceful figure. His head is large, with a face of striking intellectuality. He has warmth and sincerity in his manners, at the same time he displays a natural courtliness and dignity which are always agreeable to behold in a man of the clerical profession. In the pulpit his mastery over the mind and heart of the masses is perfect and irresistible; and in the social walks he leads all equally captive to the fascination of his personal character. His ministerial work has been successful in the extreme. Modestly bearing the fame which it has already brought to him, he is with every day's maturing powers giving larger talents and a bolder energy to the cause of Christ.

REV. GAWN CAMPBELL,

LATE PASTOR OF THE FORTY-FOURTH STREET
UNITED PRESBYTERIAN CHURCH, NEW YORK.

REV. GAWN CAMPBELL was born in Down county, Ireland, about the year 1824. By reason of the loss of certain records he is himself in doubt as to the exact date of his birth, but thinks it to have been in the year we have named. His early studies were at the common school of Barnamaghery, his native township. He then studied theology with the Rev. Archibald Lowry, who kept a classical school at Crossgar, in the same county. After this he went to the Belfast College, and after three years of study took the general certificate, as it is called, which is the same as the diploma of the American colleges. He next entered upon his regular theological course, which continued for two years, until 1843. In 1844 he was licensed as a Presbyterian minister by the Presbytery of Down county, and preached for some time in different parts of Ireland.

He came to the United States in 1849, and landed at New York. He was first settled over the Associate Presbyterian Church at Greensborough, Vermont, where he remained eleven years. In 1861 he was called to the congregation of United Presbyterians, over which he still presides.

The United Presbyterian Church of North America is so called by reason of a union of the two bodies formerly known as the Associate and the Associate Reformed Presbyterian Churches, which was consummated at Pittsburgh, May 26th, 1858. There are in the city of New York eight churches of this sect. They differ from the other branches of the Presbyterian faith in regard to the communion, psalmody, and instrumental music in the worship of God. On these points they hold to close communion, use only the book of Psalms contained in the Holy Scriptures, and will not allow the use of mu-

sical instruments in their churches, as they were not found in the Jewish synagogue or the primitive churches of the New Testament.

The Forty-fourth Street congregation was originally a mission station of Associate Reformed Presbyterians, who commenced worship at National Hall, in Forty-fourth street, between Eighth and Ninth avenues. The enterprise commenced in April, 1855, and after about ten months, early in 1867, was organized as an Associate Church, under the pastoral care of the Rev. James B. Whitten. By the union at Pittsburgh the congregation became known as the United Presbyterian Church. The congregation removed to Eagle Hall, in Forty-fourth street, and thence to Morton Hall, in Forty-third street. In 1858 a new church edifice, which had been erected in Forty-fourth street, between Ninth and Tenth avenues, was occupied. Mr. Whitten was succeeded by the present pastor.

Mr. Campbell is the author of two small works, entitled respectively "A Catechism on some of the Principles and Practices of the United Presbyterian Church," and "A Catechism on the Sacraments of the United Presbyterian Church."

He is about of the medium height, active, and erect. He has a round head, regular features, and a countenance of considerable intelligence and very decided amiability. His manners are not only courteous, but extremely cordial and frank with all persons. He is a plain man, utterly devoid of pretension of any kind, and has all the popular qualities of character common to such persons. His religious feelings, and, in fact, all his opinions, are earnestly and sincerely expressed, and his conversation on all topics is fluent and interesting.

Mr. Campbell's style of preaching is devout, and at the same time emphatic. He has a fine flow of language and a great deal of aptness of expression, and withal an earnestness of manner which shows his own deep convictions and ardent desire to make plain the truth which he is commissioned to proclaim. You see that he is intent upon this one thing, of unfolding religious truth and drawing sinners into the fold of his Master. He does not seek to advance the preacher into prominence by indulging in peculiarities of thought or manners which will attract attention to himself, but he speaks as any other man might speak instructed in the Scriptures and ordained to preach them. In fact, he hides within himself, he shrinks under the responsibility of his position, and stands with fear, and his sole reliance on divine power. This is *spiritual* preaching. It is always

solemn; it differs as much from the showy, sensational sort, as did the humble fishermen of Galilee from the preachers of the latter kind in this day, but is efficacious in the saving of souls.

Mr. Campbell toils early and late in his particular vineyard. He is a hard, unwearying worker in all places and under all circumstances. He is looking for neither fame nor emoluments, but he is following the Crucified, who has called him to his mission. An upright character, a pious life, and a self-sacrificing regard for the spiritual and temporal well-being of all his flock, give him a passport to the confidence and affection of the old and young. His ministerial exertions may not succeed in placing him among "the few immortal names not born to die," but his career will fill the full measure of the requirements of the useful citizen, faithful pastor, and devoted friend.

REV. ABRAM B. CARTER, D. D.,

PASTOR OF THE CHURCH OF THE HOLY
SAVIOUR, (EPISCOPAL,) NEW YORK.

REV. DR. ABRAM B. CARTER was born at Trenton, New Jersey, May 8th, 1820. His grandfather was the Rev. Dr. Abram Beach, at one time assistant minister of Trinity Church, New York, and his father, the Rev. Abiel Carter, also a well-known and talented Episcopal clergyman of his day. His early studies were at the Institute at Flushing, Long Island, conducted by the Rev. William A. Muhlenberg. He next entered Rutgers College, New Brunswick, where he took his degree in course, and then studied theology privately, under the direction of the Rev. Drs. Ogilby and Stubbs. He was made deacon in the Episcopal ministry in 1845, at Christ Church, New Brunswick, by Bishop Doane, and priest in 1846, at Trinity Church, Newark, by the same Bishop. He was first settled in 1846 as rector of St. John's Church, Troy, New York, where he remained two years. After this he went to St. Ann's, Morrisania, where he officiated four years, and then went to Christ Church, Savannah, Georgia, where his father had been rector before him. Here the climate did not agree with him, and he was obliged to terminate his relations with the parish in less than a year. He next accepted a call to St. John's Church, Yonkers, New York, where he remained sixteen years. Having received a very pressing call to the Church of the Holy Saviour, New York city, he accepted it, and entered upon his duties in December, 1868. He received his degree of D. D. from Rutgers College in 1856.

The parish of the Church of the Holy Saviour was founded by the late distinguished Rev. Dr. Francis L. Hawks, and was the last work of his remarkable and useful life. After leaving Baltimore, he took up his residence in New York, and his many friends urged him to establish a new parish. He was somewhat loth to do so, as his years were beginning to weigh upon him, and more particularly as

events connected with him, growing out of the war with the South, had saddened, disappointed, and almost unfitted him for ministerial duties. A man of most varied and commanding abilities, and of great force and character, he was a Hercules in any work, but now he sought the retirement and associations of his study and private life, rather than further efforts in the public arena. He yielded to the wishes of his friends, however, and commenced religious services in one of the chapels of the University. His congregation grew, and at length it was determined to build a church.

Mr. William Niblo, one of Dr. Hawks' most devoted friends, made a donation of some very valuable and eligible lots on Twenty-fifth street, between Madison and Fourth avenues, and here the corner-stone of a church structure was laid in the early part of 1866. The ceremonies were conducted by Dr. Hawks, and were of a particularly impressive character. Not long after, he passed away from earth, not being permitted to see the fair structure rise to completion. The church was opened in 1867. It is one of the most elaborate and beautiful buildings of the kind in the country, and cost over one hundred thousand dollars. The front is of yellow stone, ornamented with sculpture and other carvings, and the interior is also very rich and tasteful.

Dr. Carter is rather over the medium height, with a well-proportioned figure. His head shows intellectual development, and his face is full of intelligent and amiable expression. His manners are not only courteous, but unusually warm and kindly with all persons. He always meets you with a cheerful smile and a friendly grasp of the hand. He is a man who carries sunshine wherever he goes. While he has all the proper dignity becoming one of his sacred profession, and always maintains its properties to the utmost, still his nature is always buoyant with a charming animation, and his conversation is not less sprightly than profitable. He is genial and lovable in his whole character. He is one of those who find a silver lining in every cloud, and who detect something good in almost every character. He looks on the bright side of life, and searches for the good rather than the evil in the human composition. Hence, no matter what may be his disappointments and his apprehensions, you find him cheerful with hope. In the family circle, in his public duties, in all the manifold offices of his ministerial life, he is the same man of sunny presence, of inspiring counsel, of noble, manly example. Men go to him to laugh, and they also go in

sorrow, for he has in either case a nature which makes the hour beneficial in its teaching. He is a thoughtful man, and he is not a person given to levity. But he has this surprising and unusual calm, resolute, cheerful disposition, those soft, gentle, winning ways, and those pleasant, cheering, comforting tones and words, that altogether form a character such as is a blessing to himself and to all others.

A teacher of serious things, and a monitor over the actions of his fellow-men, still this godly man understands his duties and obligations too well to forget that it is gentle counsels and cheering words which are, after all, most powerful in their influence upon the human heart. He makes principles, conscience, and faith as eternal and immovable as the foundation of the throne of Omnipotence itself, but he does not allow any of these to darken the heart with religious gloom. He shows in himself the Christian man, with a heart light-some and joyous, and shows a life bereft of only its sorrows through sin.

The style of preaching adopted by Dr. Carter is a forcible and pleasing example of the purpose to make evident the efficiency and beauty of God's love. His whole scope of thought seeks this end, and his manner enforces it with a tenderness and affectionate interest which is irresistible. His voice is soft as it falls upon the ear, and his words reach the heart as gently and soothingly as the summer rain falls upon the thirsting flowers. It is a good, kind man speaking the undoubted promises of a loving Father in the skies.

He is effective in the highest degree, but it is without any special effort. He is modest, and totally without display in either matter or manner of delivery, but his face beams with goodness, and his lips have the impress of truth. None go away dissatisfied from his preaching. The old and the young, the pious and the worldly, can each and all accept its teachings, for they embrace truths of religion, morals, and everyday experience which cannot be disputed, and they are offered in a manner to win, and never to offend.

REV. SAMUEL T. CARTER,

LATE PASTOR OF THE EIGHTY-SIXTH STREET
PRESBYTERIAN CHURCH, NEW YORK.

REV. SAMUEL T. CARTER was born in the City of New York, July 22d, 1840. He is the son of Robert Carter, the noted New York publisher of Presbyterian and other religious publications, who has likewise another son in the ministry. He was graduated at the New York University in 1858, and at Princeton Theological Seminary in 1861. After graduation at the seminary he went to Europe, where he passed fifteen months in interesting travel. He was licensed by the Presbytery of New York, and ordained and installed by the same Presbytery as pastor of the Westminster Presbyterian church, Yonkers, New York, in 1862 where he remained five years. In October, 1867, he commenced his duties as pastor of Eighty-sixth street Presbyterian Church, New York. He is now the pastor of the First Presbyterian Church of Huntington, Long Island.

Mr. Carter is above the average height, sparely made, erect, and active. His head is not large, and the features are small and delicately molded. His complexion is light, and his hair red. He has an exceedingly agreeable expression of face, and his manners are quiet and courteous. While he is not to be called diffident, he has a modesty which is not unbecoming in a young minister. His habits are sedate and student like. Still on the threshold of his professional life, he has not as yet mingled much in the public duties to which the clergy are invited from time to time. He has not embroiled himself in any of the questions of the hour, either of Church or State, and he has allowed nothing to disturb the "noiseless tenor" of his way in pursuing his still advancing studies, and looking to the spiritual condition of the people in his charge. Under these

circumstances, you find him with a calmness of temper, a simplicity of manners, and an earnest devotion which are not usual in the clergyman who is heated and eager in the race of professional ambition. He is free, unrestrained, and sincere in all his intercourse; he is gentle, kindly, charitable, and full of Christian love in all his acts; his nature has been clouded by no disappointment, and his hopes have received no shocks from the world's trials. In young manhood, inexperienced as the world goes, still he has the culture of a well-trained student, and the strength of moral and religious principles of the pure and brave young heart.

His sermons are composed with care. And here, too, the same caution and circumspection in thought, expression, and style are shown that mark his conduct in other respects. He expounds the doctrines of his church with intelligence, but he parades no conceited opinions of his own; he discusses the questions of morals, but he makes no assaults upon the people, as if he had obtained perfection himself. A poor sinner, but one instructed to teach the Scriptures, is the character which he bears in the public services. He launches no thunderbolts, he assumes no air and tone of authority, but he comes in all meekness and tenderness with the comforting words of his Master. His voice is soft and plaintive, but has sufficient volume to give him full control over the largest audience.

The highest qualities of greatness are found in this young man. The modesty of his character, the propriety of his conduct, the sterling excellence of his principles, are a basis on which he can build a structure of manhood which in time to come may be a bulwark for morality and religion, for society and the church. Assumption, arrogance, and self-sufficiency may do for the hour, but those who are looking for an enduring reputation in the ministry, or any other profession, must establish it by other and nobler elements of character. Mr. Carter is one of the few who are seeking it by the right path, and of these he seems the least likely to fail.

REV. JOHN WHITE CHADWICK.

PASTOR OF THE SECOND UNITARIAN CHURCH,
BROOKLYN.

REV. JOHN WHITE CHADWICK was born at Marblehead, Massachusetts, October 19th, 1840. He pursued an academic course at the Bridgewater State Normal School, one of the four schools of the kind in Massachusetts, at the Phillips Academy, Exeter, and at a later period in private. He entered Harvard Divinity School in 1861, and was graduated with his class in 1864. After graduation he was called to the Unitarian Society at Haverhill, Massachusetts, but did not accept, having already agreed to supply the pulpit of the Second Society, Brooklyn, for the term of three months. He commenced his duties in Brooklyn September 11th, 1864, and soon after received a call as the regular pastor, which he accepted, and was ordained December 21st, 1864.

The Second Unitarian Society was organized in South Brooklyn about 1853. Rev. Mr. Longfellow, brother of the poet Longfellow, was called as the first pastor in the following year, who resigned after laboring ten years, by reason of ill-health. He was followed by Rev. Mr. Staples, who remained until his death, in February, 1864, being succeeded by Mr. Chadwick. In 1857 a tasteful chapel was erected, on leased ground, on the corner of Clinton and Congress streets, at a cost of twenty-nine thousand dollars. The building is in the form of a cross, with a low roof, tower, and three entrances, having interior screens of wood work and stained glass. The pulpit is a semi-circular recess, having a background of red upholstery. On one side of the pulpit, and entered from it, is a small room used by the minister; and on the other side, and also entered from it, is the organ and choir gallery, hung with red curtains, and richly painted and ornamented. There are places for four singers, whose heads, when standing, appear at four square openings, producing the effect

of as many framed pictures. The exterior and interior, in style, painting, and ornamentation, are strikingly unique.

The branch of faith held by the society is of the rationalistic, philosophical school. Mr. Longfellow introduced into his church a very beautiful vesper service, which, in a somewhat different form, is now used in several of the churches of the denomination.

Mr. Chadwick is under the average height, and of a slight figure. His face is pale and youthful. His usual expression is one of seriousness; the eyes are almost mournful, and his smiles are like quick flashes of light fading away into deeper gloom. His nature approaches to womanly gentleness, and in all respects is pervaded with the most delicate and thorough spiritual sensibility. At an age when dignity is commonly the merest affectation, and eccentricity unthought of, still there is much of the former in his self-evident strength of character, and something of the latter in his half-dreamy thoughtfulness and modes of action and speech. It is certain that he is very little influenced by surrounding circumstances, following the bent of strong natural impulses with a child-like impetuosity and simplicity. He seems like one whose pure, innocent nature had received no shocks from the world's rudeness, and was still in childhood's innocency. There is also great self-reliance. Not that he really feels an over-confidence in himself, for, put to the point, he would declare that he had not the least. But he has a wide-awake irresistible conscience, and it is this which will never suffer him to depart from the rule which brings everything to its judgment and test. He is a genial person, and always enters largely into the spirit of the social hour. In conversation he never speaks without reflection, and generally has frequent pauses for the better digesting of his thoughts.

He is not without peculiarities in the pulpit. Here he shows a serious dignity, which is striking. In prayer he crosses his hands over the Bible, and, inclining his head upon his breast, speaks in low, broken, and pathetic utterances. He preaches with the same deliberation that he talks. Every sentiment has been held before the mirror of conscience and sanctioned by it, and he utters it with his heart's utmost sincerity. His voice has a flat, peculiar tone, but it is very tender and emotional.

REV. TALBOT W. CHAMBERS, D. D.,

ONE OF THE PASTORS OF THE COLLEGIATE
REFORMED CHURCH, NEW YORK.

REV. DR. TALBOT W. CHAMBERS was born at Carlisle, Pennsylvania, February, 1819. He was graduated at Rutgers College, New Brunswick, and studied theology at the Seminary of the Dutch Church in New Jersey, and at Princeton. Having been licensed to preach in Mississippi, in 1838, he settled at Somerville, New Jersey, in the following year. In 1849 he was called to New York, to become one of the associate pastors of the Reformed Protestant Dutch Collegiate Church, in which position he still continues. The ministers of the Collegiate Church are the Rev. Dr. De Witt, settled in 1827 (not now in active service); Rev. Dr. Thomas E. Vemilye, settled in 1839; Rev. Dr. Talbot W. Chambers, settled in 1849; Rev. Dr. James M. Ludlow, settled in 1868, and Rev. Dr. Ormiston, settled in 1870. The old plan of the regular alternating of these ministers, in the Sunday services of the different churches, has been somewhat modified. The rule is followed with most of them in the morning service, but each active minister preaches in his own pulpit at least once each Sunday.

Dr. Chambers received the degree of D. D. from Columbia College in 1853. He edited the "Memoirs of Rev. John Henry Livingston, D. D.," and is the author of the history of the "Noon Prayer Meeting of the North Dutch Church," and the "Life of Theodore Frelinghuysen."

Dr. Chambers is about of the average height, and of slim proportion. His head is small, and his face pale and of a thoughtful, serious expression. He has a round, full brow, showing a large degree of intellectual development. He is polite, but in no manner familiar in his bearing, and at all times evinces much sedateness. He is a person of unwearying studiousness, and of great conscientiousness and exactness of life. His conversation is methodical, and, like his actions, devoid of all impulsiveness.

Dr. Chambers seems to have the complete confidence of the congregations of the different Collegiate organization. Their faces grow bright with satisfaction as they follow his sound, doctrinal, argumentative sermons. They are disturbed by no flashy rhetoric, no poetic rhapsodies, and no new-fangled philosophy. There are no attempts to introduce the rant of the rostrum, the style of the stage, or the clap-trap of the juggler. It is not an oration with everything sacrificed to eloquence, nor is it a lecture filled with strange fancy and large cullings from the profane poets. But it is a *sermon* in the strictest sense. The text is not some sensational word or line, some abrupt interrogatory or declaration, after the manner of a Beecher or a Cuyler. On the contrary, it is one or a half-dozen verses, or perhaps a chapter, which is intended to receive the serious consideration of the critical deacons and the logically inclined congregation on its own merits, rather than from any peculiar novelty or adroitness in its selection or arrangement. Then the plainest and most devout terms known to the English language are used, and the inspiration of the preacher is entirely drawn from the fountains of logic and of faith. He becomes very much absorbed in his theme, and at times gesticulates with a degree of vehemence; but as for any glowing pictures of the imagination, or any thunders of eloquence, there are none. Dr. Chambers does not believe that such gloss and glitter, such delicate soothings to the mind, and such extraordinary efforts to move the blood, have anything to do with the preaching of the Gospel. The power is in the truth, the persuasion is in the necessities of a lost race, and the success is the favor of God. We have examined several of Dr. Chambers' published sermons in our possession, and do not find a single passage wherein he departs from plain argument. There is the highest evidence of sincerity, piety, and ability, but nothing in the way of display. He ranks with the most popular and ablest of the ministers of the Reformed Church, and is recognized as a man of considerable literary ability.

Seeking only those triumphs which come from the regeneration of souls, and those honors which are the rightful portion of such as are pure of life and cultivated of mind, Dr. Chambers never deviates from the strict line of his professional duties. His time and talents are all given to those works which best serve the church and illuminate the narrow road to God.



E. H. Chapin.

REV. EDWIN H. CHAPIN, D. D.,

PASTOR OF THE FOURTH UNIVERSALIST SOCIETY, NEW YORK.

REV. DR. EDWIN H. CHAPIN was born at Union Village, Washington County, New York, December 29th, 1814. He received his academic education at a seminary in Bennington, Vermont, and his early tastes are said to have inclined to the law. For a time he was associate editor of the *Magazine and Advocate*, one of the early Universalist newspapers in Utica. In 1837, at the age of twenty-three, he commenced his ministry as the pastor of the Independent Christian Church of Richmond, Virginia. He removed to Charlestown, Massachusetts in 1840, to become the pastor of the Universalist Church, where he remained six years. His reputation was already extensive, both as a preacher and stirring orator in many of the reforms of the day. In 1846 Dr. Chapin went to the School Street Universalist Church, Boston, as associate pastor with Hosea Ballou, and in 1848 was called to his present pastorship over the Fourth Universalist Society of New York city.

This Society at the time had a church in Murray street, corner of Church. Under Dr. Chapin's preaching the congregation increased in numbers and influence, and very soon the building could not accommodate the crowds which attended every service. Arrangements were made to take the church on Broadway, about to be vacated by Dr. Bellow's Unitarian congregation, who had built an exceeding fine structure on Fourth avenue. Up to a recent period Dr. Chapin occupied this spacious church, drawing the largest assemblages in the city. The congregation became the representative of large wealth, and their church organization was conducted on the most liberal scale of expenditure in regard to the salary of the pastor, music, etc. At length the congregation determined to remove up-town, and the church was sold, and stores have been erected on the site. Lots were purchased in the upper portion of Fifth

Avenue, and one of the most magnificent structures in New York has been erected. The congregation is composed of many of the young and active men of the city, and persons of the most conflicting religious views.

Although in communion with the Universalist denomination, Dr. Chapin's sympathies have far outrun the technical boundaries of a sect. His religious views were originally affected powerfully by Dr. Channing's published writings, and by the leaders of the Universalist faith; and he is warmly interested in all the literature and tendencies issuing from the most free and thoughtful circles of Protestant Christendom, and that are beginning to receive the title of "The Broad Church Movement."

Dr. Chapin received the degrees of A. M. and D. D. from Harvard University. His published works consist of several volumes of sermons, religious lectures, and occasional discourses. "The Crown of Thorns" has had a wide circulation. He has delivered lectures before all the principal lyceums of the country, and has a popularity equal to that of any of the orthodox clergymen.

In 1850 Dr. Chapin attended the Peace congress held at Frankfort-on-the-Main, and a speech delivered by him was the most eloquent heard during the session. He has been repeatedly abroad for his health and travel.

Dr. Chapin is about of the average height, and of a round, heavy, corpulent person. He has a good-sized, round head, which has not much neck to connect it with his shoulders. His brow is prominent, and his countenance beams with intelligence and good nature. He would scarcely be taken for the refined, florid orator that he is; but it is easy to see that he is a man of marked intellectual powers, and, above all, distinguished for the practice of the noblest qualities of the heart. In his dress he in no manner conforms to any of the clerical conventionalities.

On Sabbath evening, enter the fine church edifice of the Fourth Universalist Society. Every part of the building is crowded, including the aisles, stairways, and pulpit steps. The people are a well-attired and evidently intelligent class. Just at this time a hymn is being read, and all over the church men, women, and children have their books, intently following the reader. If you love sacred poetry, if you delight in correct reading, listen. A voice clear, sweet, and impassioned floats to the ear. Every word is distinctly and melodiously pronounced, the sentiment of the holy song strongly

stirs the susceptibilities, and with its last word the mind is left dreaming of realities which eloquence has made vivid. The poet, the orator, and the spirit of divine power stand personified in the reader. It is an utterance of words which flow like the pleasant rippling of the summer rivulets—it is an appeal like that of tears—it is an earnestness of feeling inspired of God. The arches of no temple ever resounded with a voice more impressively eloquent. Many clergymen read psalms and hymns much as children do lessons. They disregard punctuation, expand sentences into verses, and overlap verse upon verse until meaning, rhyme, and effect are altogether lost. Few pretend to listen to these murderings of sense and harmony, and great masses fail to realize the inspiration to be drawn from the thoughts of the sacred poets. But it is not so in Dr. Chapin's church. Children stretch their necks to catch every one of the beautifully musical words; and even the aged see wrought out on the page religious imagery from words dim to their sight, but sent blazing to their souls. Perhaps the syllables are sweeter when mingled with vocal and instrumental strains, but they can have no increased power as holy utterances.

Dr. Chapin is as greatly gifted in prayer. The opening words are in silvery whispers, which swell into a louder tone, and at the close die away into whispers again. He prays from the *heart*. It is a fountain gushing with the waters of affection, charity, and faith, and many a believer here can see these waters sparkling in the sunlight of God's own countenance. The sick, the sorrowing, and the poor are especially remembered. In touching accents of pleading, and with the zeal of an exhaustless love, he presents their claims for divine aid. Now he folds his hands, looks upward, and pauses for an instant. A great thought seems to be melting within his bosom, which even *he* can scarcely clothe in words. In language of lofty power he now speaks of the coming triumph of the cross. Before, all was pleading and pathos, but now the tone is one of joy and exultation. The change is from the murmuring of sad music to the ringing of merry chimes. His face glows with light, he uses words of deeper significance, and his wonderful fluency as an extemporaneous speaker begins to appear. The little stream has expanded into a torrent, and sweeps with it flowers which mingle their perfume with its flood. Iniquity rolls up like a scroll from his sight, and his delighted eyes gaze upon the scenes of a millennium, while his tongue paints them in the coloring of religious transport and an ardent

fancy. Then, solemnly invoking a blessing upon the remaining services, the orator in prayer concludes.

Dr. Chapin is liberally endowed with the capacity for vigorous and connected extemporaneous address. In the morning service he preaches with very little preparation. It is his custom, however, to produce one completely written discourse every week, which is spoken from manuscript in the evening. These prepared sermons are logically arranged, argumentative to some extent, full of vigorous expressions and original thought, but, above all, abound in beautiful imagery and impassioned eloquence. Indeed, in this latter respect, parts of them are gems of the mind. He is not only particularly happy in the selection of his terms of expression, but his illustrations are made in language of extraordinary originality and beauty. There is nothing which he will not twine in poetic thought, and in his sublime flights he revels as much with the flowers as he does with thunderbolts. His sarcasm is withering, and frequently even more sharply pointed by the adding of an original humor. His denunciation is scornful and overwhelming. But the pervading elements of his sermons are a great humanity, love for his fellow-creatures, and devotion to the duty to which he has been called. Thrilling to hear, they are as beautiful to read. Like vines bending with fruit or flowers; still these vines, after all, cling about sturdy oaks.

Dr. Chapin's voice is one of much compass, and is as easily and correctly modulated as tunes are played by the keys of instruments; it is smooth, without even the slightest harshness, and its sweetness and fervor are beyond comparison. His gestures are few, but of the most effective kind. He is always thoroughly absorbed in his theme, and not only in his words, but manner, is impressively earnest, and in some passages decidedly excited. The concluding portion of his sermons are usually the most powerful and eloquent. He seems to have a few pages committed to memory, and he is relieved from the close attention to his notes which is a characteristic with him. Now he rolls out the burning words and brilliant thoughts—now he gesticulates with startling vehemence; and now his impassioned utterances quicken the blood, or perchance move to tears.

The listener is spell-bound from the beginning to the end. There is no time of weariness, but when the termination comes a freer breath is drawn, and there is almost a sensation of pain from the fixedness of mind and the overwrought feelings. You have been under the fascination of eloquence of the most moving description.

All that the voice, tongue, and mind can do with language has been done. The power which sways senates, kindles revolutions, and starts the sword from its scabbard—the power of human eloquence—has woven one of its potent spells, which is to last even into the life of to-morrow.

By and by you see a person moving with the crowd toward the door. He is all smiles, and as he goes along shakes hands right and left. He chats pleasantly and constantly, and before he gets far is surrounded by a talking deputation, embracing both sexes and all ages. It is Dr. Chapin. Seemingly unconscious of his great gifts and fame—a plain unassuming man—he is now as unreservedly the companion of a child as of the most eminent who greet him. And if in the gathering there should be persons of humble estate, they will be selected for his especial notice. Presently he reaches the street, and, with a kindly good-night to some worthy who persistently has held to his sleeve, he goes away from the scene of his matchless oratory and the altar of his successful ministrations.

Dr. Chapin's character, life, and religion may all be expressed in one word—love. It is the rock upon which he builds for the present and the time to come. Turning with horror from the narrow bounds of bigotry—cultured to liberal and progressive ideas—of a nature kind-hearted and just—professing a religious faith which makes no limit to the salvation of man—he has made his whole career and his ministry an illustration of liberal sentiments, generous deeds, and Christian love.

REV. JOHN A. M. CHAPMAN,

PASTOR OF ST. JOHN'S METHODIST CHURCH,
BROOKLYN, E. D.

REV. JOHN A. M. CHAPMAN was born at Greenland, N. H., August 21st, 1829. His father was a farmer. At fifteen he became a member of the Methodist church. He prepared for college at Hampton, N. H., and entered the institution at Waterville, Me., but his health finally failed, and he was obliged to leave. He took a two years theological course at Concord, N. H.

He commenced preaching in 1853, as a supply, at Concord. In the spring of 1854 he joined the Providence Conference, in which he remained until the summer of 1861, when he was transferred to the New England Conference. During eight years and a half he was the pastor of different prominent churches in the City of Boston. He went first to the Hanover street, and subsequently to Tremont street and Grace church. He was appointed to his present church, attached to the New York East Conference, in the spring of 1871.

St. John's Methodist Church grew out of the South Fifth street Congregation, and was organized in 1868. A magnificent church edifice was erected on Bedford avenue, at a total cost of two hundred and fifty thousand dollars. This is probably the finest church in the denomination. There are about five hundred families and five hundred members. The officers, teachers, and pupils of the Sunday School number eleven hundred. A Mission Sunday School is conducted in Taylor street, where there are also held religious meetings.

There is certainly a great change taking place in the Methodist church. In the cities, especially, it is losing much of its primitive character. The abandonment of the old time plain structures, the free pew system, of class-meetings, and the excitable mode of public worship, with the introduction of an educated clergy, mark its assimilation in a greater degree than ever before to the other

Protestant denominations. Its free and popular faith will remain through all human time, but it cannot be denied that the Methodist body of to-day is an organization essentially modified in many of its former peculiar features. The good fathers of the church would stand astounded, though probably not without pride, in beholding the splendid edifice which their modern brethren have built for themselves on Bedford avenue. They would likewise marvel at the learning and dignity which adorn its pulpit at all times. But these innovations are only signs of higher refinement and prosperity, and not, by any means, of an altered or corrupted faith. In this age, change in almost everything seems certain and rapid, and it is evident that the Methodist church, in the particulars named, is a striking example of the fact.

Mr. Chapman is of the medium height, slender, and erect. His head and face show him to be an intellectual man. His manners are easy and courteous with all persons. In his disposition he is rather retiring and modest, seeking to make neither noise nor display. But hidden beneath all this is the strong stern man when duty is to be done, and when principles are to be maintained; then his will becomes inflexible and his courage dauntless. Consequently, his life has exhibited the most lovely of the Christian graces, and at the same time the power of moral and religious principles.

He preaches a most effective sermon. In the first place, he is a scholarly man, looking learnedly and deeply into all his subjects; and in the second, he is a devout one, feeling his responsibility as a preacher of the Word, and tenderly concerned for the salvation of sinners. He preaches from head and heart, and he appeals to the influence of both in his hearers. His sermons are thoroughly studied, but he speaks in the pulpit entirely without notes. His language has the freshness of original thought and the glow of a fervent eloquence. Able to hold his place among the most gifted preachers of his day, he never swerves from either faith or propriety, or forgets that his chief duty, as well as honor, are to be found in following in the meek footsteps of the Master.

REV. GEORGE B. CHEEVER, D. D.,
NEW YORK.

REV. DR. GEORGE B. CHEEVER was born at Hallowell, Maine, in 1807. He was graduated at Bowdoin College in 1825, and at Andover Theological Seminary in 1830, and was ordained pastor of the Howard Street Congregational Church at Salem, Mass., in 1832. His contributions in prose and verse, on theological and literary topics, were published in the *North American Review* and *Bible Repository*, and he engaged in the Unitarian controversy. In 1855 he published, in a Salem newspaper, a dream, entitled "Deacon Giles' Distillery." This publication involved him in much trouble, as Deacon Giles was a veritable person. A riotous attack was made upon him in the street, and he was tried and convicted of libel, and suffered an imprisonment of thirty days in jail. During the following summer he resigned his pastoral charge, and, going abroad, passed over two years in Europe and the Levant. His travels were described in letters to the *New York Observer*. He returned in 1839, and became pastor of the Allen Street Presbyterian Church, New York. He attracted crowded houses to a course of lectures on the "Pilgrim's Progress" and on the "Hierarchical Despotism," the latter being a reply to a discourse by Bishop Hughes. In 1843 he engaged in a public debate with J. L. V. O'Sullivan, Esq., maintaining the argument in favor of capital punishment. He went to Europe, in 1844, as corresponding editor of the *New York Evangelist*, and, after his return in 1845, was the principal editor. In the following year he became pastor of the Church of the Puritans, a new Congregational church, located on Union Square, New York. Says a notice: "He is distinguished as an energetic preacher, and for the Puritanic application of biblical principles to human conduct and institutions. Among the topics which he has treated in the pulpit are—intemperance; Sabbath breaking by railroad companies and government

orders; the attempted ejection of the Bible from the public schools; the Mexican war; the fugitive slave law; the Dred Scott decision; and the system of American slavery. Since the establishment of the *New York Independent*, in 1848, Dr. Cheever has been a weekly contributor to it of religious, literary, critical, and political articles. His later contributions to the *Bibliotheca Sacra* are of a more scholarly and elaborate character." Among his books are works of prose and poetry, and his issues have been continuous since 1828. Of these may be named, "Studies in Poetry;" an edition of the "Select Works of Archbishop Leighton;" "Lectures on the Pilgrim's Progress;" "Wanderings of a Pilgrim;" "Journey of the Pilgrims at Plymouth, New England, 1620," reprinted from the original volume; "Winding of the River of the Water of Life;" "Lectures on the Life, Genius, and Sanctity of Cowper;" "God Against Slavery," &c., &c.

For many years Dr. Cheever and his congregation took a very prominent part in the anti-slavery agitation, then going on; subsequently the church edifice, which was erected on leased ground, was sold. The congregation became reduced in members, and have ceased to attract attention.

Dr. Cheever is a person of noticeable appearance. He is of good height, straight and active, and his countenance shows him to be a thinker of no ordinary degree. He has a liberal quantity of black and gray hair on his head, and also wears whiskers, which set his face in a complete frill. He looks pale, as if from close study.

Dr. Cheever is a very poor reader. Sometimes his voice dies away as if he was reading to himself, and then it rises, and is quickened as if to make up for lost time. But the delivery of his sermons is quite another thing. He does not appear like the same speaker. Now his voice is invariably full and rich toned, and, instead of a carelessness as to the force of words, every one is made effective. He gesticulates very much with his right hand, which is almost all the time in motion. He is altogether very limber, and an attitude often adopted is to lean over the book-board, with his hands hanging down, at which time he whispers some ironical and bitter things with a confidential air.

The American pulpit has no person in it of more power of mind and force of character than Dr. Cheever. He is an original, philosophical thinker, and has always shown great moral courage in doing what he deemed to be his duty as a minister and man.

REV. FREDERICK G. CLARK, D. D.,

PASTOR OF THE TOMPKINS AVENUE PRESBYTERIAN CHURCH, BROOKLYN.

REV. DR. FREDERICK G. CLARK was born at Waterbury, Conn., December 13th, 1819. He is the son of the late distinguished Rev. Daniel A. Clark, a well-known clergyman of New England, and a brother of Hon. Horace F. Clark, a noted member of the New York bar. He entered Williams College, but was obliged to leave on account of the failure of his health. He spent two years in the study of law, after which he passed a year in Europe. He subsequently entered the New York University, where he was graduated in 1842. He now entered the Union Theological Seminary of New York, from which institution he graduated in 1845. He went immediately to Greenwich, Conn., where he was ordained. He preached here for a year and a half, when he accepted a call to the Presbyterian Church at Astoria, Long Island. After laboring in this place for six years, he was called to the West Twenty-third Street Presbyterian Church, in the city of New York. Under his labors an imposing house of worship was erected, and a vigorous church gathered. Dr. Clark occupied this pulpit for fifteen years, when he felt the need of change, and he accepted a call in May, 1867, to the Second Congregational Church in Greenwich, Conn., the church in which he originally began his ministry. In 1871, Dr. Clark returned to New York, and was soon engaged in his professional work at Brooklyn. In September, 1872, he was installed Pastor of the Tompkins Avenue Presbyterian Church, where a substantial congregation soon gathered under his ministry.

Dr. Clark received his degree of D. D. from the New York University in 1864. He is the author of a memoir entitled "The Life Work of Mary M. Maynard," and many published sermons.



Yours very truly
Frederick G. Clark

We take the following interesting passages from a lecture to young men, entitled "Self Culture":

"The idea of *self* is either full of danger or full of duty, according to our conception of it.

"The abused or perverted self is but an egotism of idolatry and selfishness. It is the ripe fruit of human depravity, the motive to every injustice, the symbol of all unfairness and oppression. This self is its own god; on its unhallowed altar the whole world is not too much to burn. What outrage, what cruelty, what Heaven-provoking crime has not been committed under the low inspiration of serving self!

"On the other hand, the true idea of self, with which alone we wish to deal, is quite another thing. This is a living name for the entire estate which God has given us—God's acres in man's soul—bestowed upon each other with this one condition and charge: 'Occupy till I come.' It is something to come in possession of a farm, of which the improvement must depend upon our industry. Around the homestead are spread out acres upon acres in extent, meadow and pasture, marsh, river and wood. It is surely no sinecure to make the most of all these. But it is vastly more to be put in charge of one's own soul, to dress it and to keep it! The trusteeship of intelligence, and sensibility, and volition of all the risks and all the hopes of an immortal mind—this is incomparably the heaviest of all commissions.

"But such is the self whose care and culture is now our study. It is that mysterious world of thought and feeling which is at once pent up and boundless. Its sphere is within the chambers of the brain; its outgoings, its visions, accept no boundaries. I speak of a gift which is no prerogative of kings or of scholars; it knows no distinction by caste; it is indifferent to wealth or poverty. It is the common heritage of man. Like the unfenced prairie, it touches the air and drinks the dew of heavenly contact, with nothing to come between.

"I mean this conscious portraiture of Deity which I carry in my bosom; alas! how marred and strangely blurred, as by the stroke of some rude hand, yet still the image of God. Within the limits of this self what powers I discover of desire, of responsibility, of love, of hate, of acquisition, and of godlike beneficence. What uprisings of impulse are here. What ambitions strike their roots within this bosom! And how deeply conscious is this soul of its Creator's care and respect! How lavish has He been in means of enriching and cultivating it!

"This self is a gift which we all receive—a domain which we are bound to occupy. To fail of this is to incur the doom of the miserable man in the parable, who hid his talent in the earth: 'Cast ye the unprofitable servant into outer darkness.'

"It is after this interior wealth of character that St. Paul is reaching, when he charges his son Timothy to 'stir up the gift of God which is in him.' He is feeling for the sinews of strength in the soul of his young disciple. He reminds him of his pious ancestry. He seeks to make him conscious of spiritual endowments which he receives by the grace of God in connection with his ordination. These gifts and endowments he is to stir up. The figure is that of fire whose dull embers are to be stirred together and blown into a flame. It is as if he had said, 'God has done much for you, son Timothy; search for that interior wealth of grace and mental gifts which He has hidden in your bosom; cultivate these; force them up to their highest development, and so make the most of yourself, for your race, and for your divine Master.'

“There is a splendid gift of God in every rational soul, however humble it may be. This gift includes all our endowments, whether spiritual or intellectual—whatever we find ourselves possessed of, which may be used for man’s good or God’s glory. This gift, this power of usefulness, this possibility of development, however latent at present, is one talent which we must improve, and at last return with usury.”

Dr. Clark is about the average height, and well proportioned. He looks younger than his years, and gives, in every respect, full evidence of being a man of clear-sightedness and great vigor of purpose. His head is not large, but it has prominent, intellectual characteristics, and his face is particularly beaming with intelligence and amiability. His manners are courteous, and his blandness at once removes all restraints, even with the utmost stranger. He talks quietly, generally with a great deal of cheerfulness of tone, and in a manner which always serves to interest. You find that while he is a person greatly absorbed in his religious duties, he is likewise a critical observer in the world, and has the most sound and practical opinions on all current subjects. Close attachments are formed with him, for he is a man of a noble, pious, consistent life, and one whose conversation and deportment are not less fascinating than useful.

Dr. Clark is equally acceptable as a preacher. There is nothing sensational in his style; but, on the contrary, he leans to the most rigid models of pulpit propriety to be found in the earlier and stricter periods of the Church. With him everything is done “decently and in order,” with a profound appreciation of the time, place, and his duties, and with a purpose single to the expounding of the Gospel. His sermons are written with clearness and pointedness, and with much scholarly finish; but there is not a word which is given for a display of rhetoric or of oratory. He speaks well, with ease, and graceful and timely gestures; but this, too, is done with solemnity, mingled with an ever apparent personal modesty. His mode of discussing a subject always shows matured and original thought.

Dr. Clark is certainly one of the most substantial men in the Presbyterian pulpit. His gifted and devout mind, and clear common sense, give him great power as a preacher; and his extended career has added to these an experience which is fruitful of good to all with whom he comes in contact.

REV. NATHANIEL W. CONKLING,
PASTOR OF RUTGERS PRESBYTERIAN
CHURCH.

REV. NATHANIEL W. CONKLING was born in Coshoc ton county, Ohio, December 21st, 1835. He is the son of the Rev. Nathaniel Conkling, an Old School Presbyterian clergyman, well known in New Jersey and Ohio, and his early studies were in those States. He was graduated at the College of New Jersey, at Princeton, and in theology at the Western Theological Seminary, at Alleghany, Penn. In the autumn of 1861, he was ordained and installed as the pastor of the Scotch Presbyterian Church, Philadelphia, where he remained a year and a half, and then went to the Arch Street Presbyterian Church, in the same city, where he officiated for five years. He next accepted a call to Rutgers Presbyterian Church, corner of Madison avenue and Twenty-ninth street, New York, where he was installed on the first Sunday in February, 1868.

The present Rutgers Church is a union of the former Rutgers street Church and the Madison avenue Presbyterian Church. The Rutgers street Church was founded in 1798, being the third Presbyterian congregation of New York, and with the Wall street, (Dr. Phillips,) and the Brick church, (Dr. Spring,) formed the three collegiate Presbyterian churches of the city. These churches became independent in 1809. The pastors of the Rutgers street Church were the Rev. Dr. Milledoler, Rev. Dr. McClellan, Rev. Dr. Thomas McCauley, and Rev. Dr. Krebs. The ground on which the first edifice of the Rutgers congregation was erected was a gift to them by the late Henry Rutgers. In 1841 a new church edifice was erected at a cost of forty thousand dollars, which in its day was regarded as one of the finest buildings in New York. The church, with its organ and fixtures, and the parsonage, were sold to the Methodists for an amount much less than their value, who sold them to the Catholics for the sum of forty-six thousand dollars. It is now known as the

church of St. Theresa, and is attended by a very numerous congregation.

Dr. Krebs received a call to the Madison avenue congregation, which he declined. An engagement was made, however, by which the Rutgers street congregation united with the Madison avenue in the occupancy of the church of the latter. This is the building which was erected by Mr. James Lenox, and is held by the trustees for the free use of a congregation of the Presbyterian faith. Both congregations preserved their own organization, and Dr. Krebs held the united pastorship. He was in ill-health for several years, and at length died from softening of the brain. Since that time the two congregations have adopted the title of the Rutgers Presbyterian Church, and Mr. Conkling was called to the pastorship. Under the charge of Mr. Conkling the church is again growing in numbers, and promises to have in the future some of the importance and influence which belonged to the Rutgers street congregation in former days. In 1873 the church building was enlarged and improved.

Mr. Conkling is of the medium height and well-built. His head is in excellent proportion to his body, and the features are regular, with not much that is specially striking about them. In fact, his head and face are those ordinarily seen in most intelligent men, and there is nothing in them to denote that he has any special qualifications beyond this. The brow is not high, but it is quite broad; the eyes are small and deep-set; the nose and mouth are well molded, and the expression of the whole is that of an amiable, good man. His manners are courteous and agreeable. He is easy and graceful in all his movements, and has a ready and cheerful flow of conversation. Withal there is a great deal of genuine modesty about his deportment, which, while it is not like diffidence, shows that he has great regard for clerical dignity and propriety. He is a lover of study, and has deep religious convictions. His mental perceptions are very clear and comprehensive, and his investigations are always of the most thorough character. Hence his mind is richly stored, and is particularly profound on the topics which most relate to his religious doctrines. He is not one to make any undue display of learning, and, in truth, he is rather inclined to be secretive of it from very fear of being thought pedantic. When it is called for, however, in the discharge of his clerical functions, he is found to be one of the safest reasoners in his church. At the same time his views have a newness and originality which is quite captivating.

Such a teacher and preacher as this must make his mark wherever he goes. And it has been a circumstance often commented upon, that the congregations over which Mr. Conkling has presided were made, by his style of preaching and exposition of the Scriptures, a thinking and clear-headed body of believers. They were not found groping in the dark in regard to their doctrines, nor were they to be changed by any new notions of the hour. Looking to him for intellectual light they were sure to receive it; and following his teachings, they were not only faithful to religious principles, but understood them in their origin and application.

Mr. Conkling has very agreeable manners in the pulpit. He is composed and self-possessed, but without the slightest sign of anything that is consequential. He is gifted and earnest in prayer, reads the psalms and hymns with distinctness and fervor, and preaches his sermon with dignity and grace of deportment, and in a fluent argumentative style of address. There is nothing in either manners or matter to cause special remark as being singular and personal to himself, but there is everything to interest and inform the serious-minded hearer. He treats religious subjects from a purely spiritual standpoint, and he makes the services of the house of God serious and solemnly impressive. There is no parade of his own views, no assumption of personal authority in announcing the religious and the moral law, and no effort to so impress the auditor that the after remembrance will be more of the actions and utterances of the preacher rather than simply the memory of a profitable season of public worship. On the contrary he shrinks away, and seems humble and as nothing in the presence of his responsibilities as a teacher of the Scriptures and a religious guide for men. His confidence comes from the truths which he utters, and his fluency is the ardor of faith. His voice has pleasant modulations, and in passages of an emotional character becomes very tender and touching. His gestures are all well timed and expressive. From these characteristics it is to be seen that Mr. Conkling is one of the best models of the dignified, consistent clergyman of the day. In all his walks, and in his public ministrations, he looks strictly to the honor and dignity of his calling, and to the persistent discharge of his duties in the manner which will best accomplish fruits of immortal souls. The display of personal talents, and an ambitious seeking of positions and emoluments, give place to a studious private life and an humble public one.

REV. THOMAS K. CONRAD, D. D.,
ASSISTANT RECTOR OF THE CHURCH OF THE
HEAVENLY REST (EPISCOPAL), NEW YORK.

REV. DR. THOMAS K. CONRAD was born in the city of Philadelphia, January 19th, 1836. He is a nephew of Judge Conrad, a distinguished man in law and literature. His early academic studies were pursued in his native place, and he graduated at the University of Pennsylvania in 1855. Having determined to prepare for the Episcopal ministry, he entered upon a course of private theological study with the late Bishop Alonzo Potter, of Pennsylvania. He was made deacon May 24th, 1857, at St. Philip's Church, Philadelphia, by Bishop Potter, and priest January 19th, 1860, at St. Mark's Church, Philadelphia, by the same bishop. A few months after his admission to deacon's orders, he commenced to officiate as rector of the Church of All Saints, Philadelphia. This was November 1st, 1857, and he continued with the parish until 1859. At this latter period his attention had been turned to the want of another Episcopal church in Germantown, and during 1859 his efforts resulted in the erection of Calvary Church in that place. He was called as the rector, and thus remained for about four years, until 1863. He next received a call to St. John's Church, Clifton, Staten Island, N. Y., a wealthy and important parish, where he officiated with great zeal for nearly four years. After the resignation of this rectorship, he did not accept another immediately, but employed himself in giving occasional assistance to the Rev. Dr. Robert S. Howland, at the Church of the Holy Apostles, Ninth Avenue, New York.

This pastoral association led to an important religious movement in another field. Dr. Conrad very much desired to go into one of the fine up-town neighborhoods and establish a new Episcopal church. In this purpose he was very much encouraged by Dr. Howland, who also expressed a desire to aid such an undertaking with pecuniary



Sincerely Yours
Thos: K. Conrad

means of his own. As an experiment, a chapel-service was commenced at Rutgers Female College, in Fifth avenue, both Dr. Howland and Dr. Conrad officiating. These services were a signal success. Very soon a new parish, under the name of the Church of the Heavenly Rest, was organized, and steps taken for the erection of an edifice for public worship. The parish was organized May 18th, 1868, and is already large in the numbers, and influential in the character of its members. Dr. Howland is the senior rector, and Dr. Conrad is assistant, having the principal charge.

Arrangements were made to build the church in connection with other elegant and costly improvements, which were to be carried out for Dr. Howland on property belonging to him on Fifth avenue and Forty-fifth street. The visitor to this magnificent portion of the city will observe that the main church building has been erected in the rear of several lots, while the larger half of the front portion on Fifth avenue, and on Forty-fifth street is occupied by first-class residences. A space on Fifth avenue between the houses, is occupied by the front of the church, which is not of the width of the main structure, but is uniform with the other buildings, and has a very tasteful architectural effect. Altogether the design, though new and of the most practical character, is harmonious and elegant, and does not in any manner detract from the merits of the church as an imposing public building. Nothing has been lost in the necessary dimensions, which are about one hundred feet in width, and one hundred and thirty-five in length, and, as completed, the building will seat about one thousand people. The interior is very beautiful. It is elaborate and costly, and shows the highest architectural and artistic taste. The pews and other fittings are in solid wood, and the chancel has one of the most magnificent pieces of wood-carving to be seen in the United States. All the pillars are of polished variegated marble, and very expensive. The stained windows, and the painting of the walls and arches, show beautiful artistic effects. The reading desk is a pedestal with a spread eagle in brass, and the pulpit is a fine specimen of workmanship. The font is richly sculptured, and was presented by some of Dr. Conrad's friends in St. John's parish, Staten Island. This interior, taken as a whole or in detail, will bear the most critical examination. Turn where you will you are deeply impressed with its taste and beauty, and entire harmony with the sacred character of the edifice. The expenditure on this property amounts to more than two hundred

thousand dollars. The first public services were held in the new building in February, 1869, and regular services are now held twice each Sabbath.

Dr. Conrad received his degree of D. D., from Pennsylvania College at Gettysburg in 1868. He has published various occasional sermons by request.

He is tall, well-proportioned, and erect. His head is large, and of an oblong shape, with a large face. All the features are massive and prominent, but they are as finely molded as in a more delicate cast of countenance. The forehead is full, broad, and high; the eyes are large, oval-shaped, and clear; the nose is Roman, and the mouth is handsome and expressive. It is an intellectual and a manly face in the fullest sense. You see in it mental vigor, ambition, energy, and feeling.

His thoughts and acts have scope, meaning, and force, combined with an originality and individuality which are unmistakably his own. He is not a meek, but a proud man; but his pride is in a self-reliance which he always feels and displays; in an earnestness of mind and purpose which proves itself in its works, and in an ambition which seeks not less moral excellence, than it does personal exaltation. He is a calm reasoner as to causes and effects, and as to forces and obstacles, and when he moves he is sharp and effective, but it is calculation and not impulse. He is far-seeing, determined, and courageous. His natural qualities all fit him for positions of responsibility, and to be a leader rather than a follower among men.

Nature in man shows its defects and weaknesses. Like Pope, the greatest are sometimes the meanest. Brilliant talents, all-powerful energy, and soaring ambition are often mingled with the most ignoble attributes of character. The evidence of genius is neither the evidence of truth nor of morality. We must look behind the blaze of talents for the true and noble man. Give him all greatness of mind, and the credit of all success in life's achievements, and still we know him not. He must be brought to the *moral* and *manhood* test, and he must stand it, or he is like gold which the fire proves to be dross. Every public character, and especially every minister of the gospel, should be brought to this test before the honors of fame are awarded to him.

The gentlemanly manners, and the frank, manly speech of Dr. Conrad, are significant in this closer analysis which we propose. Without affectation of courtliness or dignity, he excels in both; and

while he is ever so much practiced in etiquette, there is a gracefulness and naturalness in it that prove it to be nature and not acting. Then his sentiments are free-spoken—they bear the impress of the heart, and they reflect the upright and noble character. He has no disguises: in fact, the only impulsiveness he has about him is in his opinions. Sensitive, ardent, and fearless, he is never uncertain as to his views: nor does he hesitate to make them known. But he never wounds and never repels you even when he differs from you. He is gentlemanly, consistent and respectful in all things and at all times, and you are irresistibly impressed with this fact.

In the pulpit, you obtain a clear insight into his moral and religious character. His sermons are aglow with feeling and strong in power of thought, and grasp of the mind. It is not superficial feeling or thought, but it is the genuine flow of the heart. He knows his own duty, and he tells you yours; he points out the agencies which make him bolder and better for his own struggle, and he inspires you with his own desires, hopes, and faith. He stands the champion of his own church, and of her teachings in the great matters of doctrine, and in all the rules of morals, and he bends the whole force of his nature, and the whole ardor of his convictions to do this work faithfully and effectively. He is keenly sensitive to failure, and he is justly proud of success, and hence all his duties show thorough sincerity and heartiness of effort. This is fully apparent in his sermons. They are written and delivered with care, and with a practical view to satisfactory results. His voice is smooth and powerful, and his manners are dignified and effective. With large resources of mind, great fixedness and purity of character, Dr. Conrad must be regarded, in the pulpit and in the other labors of the ministry, as one of the most brilliant and valuable members of the clerical profession at the present time.

REV. SAMUEL COOKE, D.D.,

RECTOR OF ST. BARTHOLOMEW'S EPISCOPAL
CHURCH, NEW YORK.

REV. DR. SAMUEL COOKE was born at Danbury, Connecticut, August 5th, 1815. His father was Judge D. B. Cooke, and his grandfather, Hon. Joseph P. Cooke, was a member of the Continental Congress, and considered in his day one of the most prominent men in Connecticut. Judge Cooke was a strict Presbyterian, and his son was seldom allowed to enter the churches of other denominations. At the age of sixteen the young man was sent to the village of Walden, New York, where his brother was engaged in a large manufacturing business. While here he gave evidence of a decided literary ability, which was coupled with excellent oratorical powers. He spent much of his time in study, and repeatedly received invitations to deliver lectures and Fourth of July orations in the leading towns of Orange County. He became a communicant of the Episcopal Church, and, having determined to prepare for the ministry, in the year 1835 entered the Episcopal Theological Seminary. He was graduated in 1838, and received calls to various positions in the churches, all of which he declined. Shortly after his ordination as deacon, being in delicate health, he made a tour through Western New York. During this trip he chanced to be at the village of Lyons, on a Sabbath, where there were a few Episcopalians but no church. When about leaving the place for Geneva, he accepted an invitation to remain and preach, the ministers of two churches having kindly offered their pulpits. He preached twice, and with great acceptability. A few days later, he was informed that six thousand dollars had been raised towards building an Episcopal church in the village, on condition that he accepted the rectorship, and that a salary of eight hundred dollars was also subscribed. He felt it his duty to accept the call.

After his marriage with Miss Emma Walden, daughter of Jacob T. Walden, formerly of New York, and founder of the village of



very sincerely yours -
Samuel Cooke

Walden, he removed to Lyons, and held services in the Court House while his church was in process of erection. He resided in Lyons for a period of five years, when he was called to the finest church in Western New York, situated at Geneva. The church built in Lyons cost twelve thousand dollars, and the original number of communicants was only six; but during the five years the debt was entirely paid, and the communicants increased to between one and two hundred. Soon after settling at Geneva, Dr. Cooke was elected one of the trustees of Hobart College, located in the town.

"The Great Hand," says a statement, "which had hitherto directed his efforts, did not destine him long to remain in his beautiful western home. One Sunday, feeling that he needed rest, he applied to several rectors of neighboring parishes to exchange duties with him for the day; but, strange to say, he was unable to succeed in his wish. Every one to whom he applied was either detained at home by official duties, or did not desire to leave his church for that Sunday. Thus, contrary to his earnest wish, he was obliged to remain at home. Truly 'man proposes, but God disposes.' That very day a committee of gentlemen attended service in the church, and at its close tendered him a call to the newly organized parish of St. Paul's Church, New Haven. Visiting the new field of duty to which he seemed thus directly called by God, and satisfied that here was an opportunity for advancing his Master's kingdom, after two years' residence in Geneva, during which time the church under his charge had greatly prospered, he removed to New Haven."

St. Paul's Church, hitherto a chapel of Trinity Church, in the same city, had just separated from the mother parish, and organized as a distinct body. From this time the congregation steadily increased, until St. Paul's took a position second to none in the diocese.

In 1850 Dr. Cooke received a call to St. Bartholomew's Church, New York city, which he accepted. This church was weighed down with a large debt, but very soon every available pew was taken at increased rents, and every day saw the parish increasing in strength and prosperity. At an early day a considerable portion of the debt was paid by subscription among the congregation, and the church was altered and improved throughout. Dr. Cooke received the degree of A.M. from Yale College while at New Haven, and, after his removal to New York, the degree of D.D. from Columbia College and the University of New York in two successive days, while he was booked for the same degree at Hobart College.

St. Bartholomew's parish now numbers seventeen hundred souls; it has about seven hundred regular communicants, and the congregation is one of the wealthiest and most charitable of the city. There is connected with the church a school of one hundred poor children, who are entirely clothed and educated by the congregation.

Such, in brief, are some of the results of the labors of Dr. Samuel Cooke during a ministry of thirty-five years. The fitting crown to his life-work, however, is the magnificent new church edifice recently erected for St. Bartholomew's congregation, on the corner of Madison Avenue and Forty-Fourth Street.

St. Bartholomew's bears some resemblance to the Cathedral of Pisa—Lombardic style. The church covers a lot 75 front by 145 feet in length. There is one grand or central entrance, which is ornamented with richly carved caps to columns of Aberdeen and Peterhead (Scotland) granite, with bas relief in tympanums of the door, surmounted by a gabelle carved cross. The carving is done in Ohio freestone. There are two subordinate doors of a more modified design—one in the tower and one south of the vestibule. The height of the front from sidewalk to top of main gable and tower, which is on the corner of Madison Avenue and Forty-Fourth Street, including large iron cross, is 200 feet. The extreme length of the interior of the church is 129 feet, by 71 feet in width. It is divided into three aisles—one centre and two side. The centre is 43 feet wide by 59 feet high; the side aisles are each 14 feet wide and 27 feet high. They are divided by seven polished Scotch granite columns, surmounted by an arcade, open triporium, and clerestory. The ceiling is grained, and the whole interior decorated in polychrome. The side walls are divided into seven bays, each containing a stained-glass window. The rear gable is pierced with a window of three bays, and rich designs over the chancel. The chancel has a costly and chastely decorated screen, extending the whole width behind the altar. On each side are the vestry and retiring-rooms. The organ is placed in the gallery over the front vestibule. In the side aisles and chancel memorial windows are furnished by members of the congregation. The heat and ventilation of the church are furnished by steam from boilers placed under the vestry and in cellars. St. Bartholomew's cost about two hundred thousand dollars, and seats 1000 persons.

The lot belonging to the church is 100 feet front; and as the church occupies only 75 feet there remain 25 feet front, upon which a parsonage and school have been built. The rectory fronts on

Madison Avenue, and consists of four stories. It is in harmony of design and material with the church. The school building is of two stories, 28 feet by 48, and both buildings connect directly with the interior of the church. The church was completed and opened for divine services in the latter part of 1872.

Dr. Cooke is of the medium height and of full person. His appearance is clerical, and his manners are reserved and dignified. He has a round, bald head, of much intellectuality, and his face is thoroughly expressive of a benevolent, upright, and Christian man. Like most Episcopal clergymen, he seems altogether absorbed in his professional character. He is not disposed to walk an inch from the well-understood line of clerical propriety, or to undertake any labor but that pertaining to the upholding of religion. He has neither a morbid hankering for more exciting fields of effort, nor does he sigh for secular notoriety in the room of mere church renown. Full of energy, and fortunate in pushing forward all enterprises with which he connects himself, still for strictly worldly affairs he lacks both inclination and heart. A successful ministry and advancement as a churchman form the scope of his ambition, and to his view are ample reward for the self-denying toil of the longest life. He is altogether too conscientious and too high-toned in his standard of morals to sacrifice duty to gain, or the triumphs of the ministry for the admiration of the world. An earnest man, a faithful, humble Christian, a talented and eloquent preacher, he has secured a character which serves as a light to his generation, and won a name long to be cherished in the annals of the church. Tested in many trials, unwearied in well doing, constant to every principle, and faithful to every friend, he has an undisputed title to the praise which men award him.

His sermons are smoothly written, and always eloquent arguments. He reasons vigorously, and in a mode of progression which carries conviction at every step. His delivery is fluent, and his voice is clear and mellow. Using but few gestures, he addresses himself calmly and fixedly to his subject. The entire absence of vain display, the completeness of the discussion, and the evident sincerity of the speaker, arrest undivided attention, and there are few who preach a more popular discourse.

Dr. Cooke ranks with the ablest of the **Episcopalian** clergy. Certainly none of them have had a more successful or honorable career. Greatly beloved by his congregation, and highly appreciated by his professional brethren, he may well enjoy the contentment of the just.

REV. JOHN E. COOKMAN, A. M.,
LATE PASTOR OF THE METHODIST FREE
TABERNACLE, NEW YORK.

REV. JOHN E. COOKMAN was born at Carlisle, Pennsylvania, June 8th, 1836. His early studies were in Philadelphia, where he was graduated at the High School in 1854. He received the degree of A. M. at this institution in 1857. His theological studies were at a small seminary in New Hampshire, which has recently been removed to Boston, and is now known as the Boston Theological Seminary. Prior to 1861 he preached under the direction of the Presiding Elder of the New Jersey Conference at a church in New Brunswick. In 1861 he was received into the New York Conference, and stationed at Lenox, Massachusetts, where he remained two years. His ministry at this place was marked by an extensive revival. He was next appointed to the Methodist Church in One Hundred and Twenty-fifth street, Harlem, where he officiated for two years. After this he went to Washington Street Church in Poughkeepsie, where his term of service was prolonged through three years. Here also a very extraordinary revival took place, during which over three hundred persons experienced religion. In April, 1868, he was appointed to the Bedford Street Church, New York, and subsequently reappointed to the same church. He next went to Trinity Methodist Church, now known as the Free Tabernacle of the Methodist Church in Thirty-fourth street, where he remained the pastor until the spring of 1874.

Mr. Cookman is of the average height, and well-proportioned. His head is round, with regular, intelligent features. He is youthful in appearance, and full of vigor and activity. His manners are courteous and extremely prepossessing. He is a man devoid of everything like self-sufficiency. It is undoubtedly his effort to appear exactly as he is, without any of the restraints which ministerial dignity imposes. He is circumspect enough to keep within the bounds

of a sensible propriety, but beyond this he is extremely free and social with all persons. You find him one of those honest, frank, and candid men in both speech and manners, who at once win your regard. If you have known him a day or his lifetime it is all the same with him, for he appears to you with the same characteristics. He is of an entirely natural and simple nature, and such natures are the truest to friendship, and always companionable. Cheerful, warm, and sympathetic, they show the human heart in its best, though it may not be in its most striking phases of action. The bitterness, envy, selfishness, and vanity, that loom up in the character which has more of the original and demonstrative peculiarities, and which men are wont to admire and imitate, have no claim or part in this other that we are describing. It may be passive and negative, it may be without especial brilliancy or force, but yet it is supremely beautiful and noble in its high merit of truth, tenderness, and love. Such is the character of Mr. Cookman, as it is found under all circumstances. He is a plain, honest, fair man. There is nothing studied, nothing artificial, and nothing assumed about him. He is real and true. He may not have the glitter of the diamond, but he has the pure gold of manly character.

As a preacher his power is in his emotional style. He preaches to the heart. This member of the human organization is the only citadel of sin that he cares anything about in his assaults in the name of the Lord Jesus Christ. Once in possession of it, he maintains that he can dictate his terms of submission to the mind.

Methodism holds strongly to this kind of preaching, while the Presbyterian, and some of the other denominations, have always doubted its lasting effects, though never its primary success. The Methodist preacher looks at the man or woman as a creature of emotions, sympathies, affections, sorrows, and joys. The fool may feel all these just as acutely, and perhaps more keenly, than the most learned person on the face of the earth. All mankind have the weakness of hearts, while it is the few who have the strength which comes from mind. Hence it is clear that a great deal of profound preaching is thrown away, and it is equally clear that there is not one single word addressed to the heart which is lost in its effects. Religion is after all more of an emotion than a conviction, for it is inborn in the human soul. The Indian who has never heard of a God or the teachings of revelation, is touched, subdued, and controlled by the Great Spirit of which nature alone has told him. Man

everywhere, no matter how ignorant or debased, worships something from impulses which spring from the heart. When the being is educated or improved, and the mind comes into play, different doctrines are accepted or rejected, but the act of devotion and worship is no more sincere than when it was done in ignorance and heathenism.

The Methodist church has its doctrines, and is very tenacious of them too. But its first aim is to convert, not to Methodism, but to God. It beats with raining tears, with Christian love and persuasion, upon the stony heart, and it leads in the path trod by a sorrowing, forlorn Redeemer, until the stubborn knee bends in penitence and prayer. It goes with its appeal to the torn and tender heart, and when this has been touched, awakened, and conquered, it is ready to impart the lessons which are to be addressed more particularly to the mind.

Mr. Cookman is a revivalist. He looks upon a ministry as barren and unprofitable without these awakenings. A convert here and there, a heart touched, but hundreds of souls sleeping unconscious in sin, is a condition of things which he views with positive terror. Consequently he is always at work, and Satan finds no rest within his pastorate. Young himself, full of emotion and tenderness, he shows a consistency, kindness, and good will in his efforts, which it is difficult for the young or the old to resist. He comes with no frowns or rebukes, with no self-sufficiency in his own grace, but he comes as a brother, feeling for every woe, and a messenger of peace and joy. Eloquent, nay, almost inspired with a power and zeal from on high, he rouses up the dormant feelings of his hearers, and plays upon the heart's emotions with the consummate art of one who has studied its most secret depths. His voice is soft, and yet powerful, and his manners are tender and yet expressive. There is no effort, no straining for sensation, but there is abundant evidence that every instrumentality of his thoughts and heart is being used for the single purpose of carrying truth to the hearts of his congregation. He does not seek to be profound in scholarship in these sermons. He speaks well, clearly, and to the point, but does not run off into erudite disquisitions. He takes everyday life, its toils and temptations, its sorrows and joys; he takes the human heart in sin, indifference, and guilt, and he takes it purified, zealous in good deeds, and happy and hopeful. This is a broad field, and he knows how to work it to the best advantage.

REV. WILLIAM P. CORBIT,

PASTOR OF THE SEVENTH STREET METHODIST CHURCH, NEW YORK.

REV. WILLIAM P. CORBIT was born in the city of Philadelphia, October 12th, 1820. His birth was humble, and, having had hardly any educational advantages, he became at an early period a teamster. In his sixteenth year he was converted under the ministry of Rev. Charles Pitman, at St. George's Methodist Church, in Philadelphia. At this time, in his own words, he "scarcely knew the rule of three direct;" but he had some natural parts as a speaker and a great deal of religious enthusiasm, and he became an exhorter, and finally a class-leader. In the spring of 1840 he sold out his horses and carts and took up his abode with Mr. Pitman, then the pastor of a church at Trenton, New Jersey, and commenced the study of theology. Friends in Philadelphia offered to provide money to send him to college, but this he declined, for reasons satisfactory to himself and them. During the following spring he entered the New Jersey Conference as a traveling preacher in the Freehold circuit, and thus continued for one year. Since that period he has been employed without interruption in the work of the ministry. He has been stationed in the following fields of labor: Orange, New Jersey, two years; Bordentown (where he built a new church), two years; Cape May circuit, one year; Halsey Street Church, Newark, two years; Hackettstown, two years; Franklin Street Church, Newark, two years; Broad Street Church, Newark (which he founded), one year; Madison Street Church, New York, two years, and same congregation in Cherry street two years; Greene Street Church, two years; Trinity Church, Jersey City, two years; Clinton Street Church, Newark, two years; Alanson Church, New York, two years. In April, 1866, he commenced an appointment at the Seventeenth Street Church, New York, for two years.

After filling some other appointments, he went to the DeKalb Avenue Church, Brooklyn, where he served two years, and in the spring of 1874 went to the Seventeenth Street Church, New York.

Mr. Corbit is something over the medium height, with square, broad shoulders, and well-proportioned figure. When he walks his body is in a measure thrown forward, and he has a long, quick stride. His head is of good size, his features are regular, his complexion is quite dark, and he has long black hair. He looks to be an intelligent man, and certainly one of a great deal of force and perseverance of character. "I never *fail* in anything," he remarked to us. "Not that *I* am anything, but through the goodness of my God I have a purpose which never grows weary. The experience of my ministry is wonderful. I have been exalted as few men are, and I have been assailed by detraction of the most bitter character; but I have kept right on with my work in the field of the Lord Jesus. I never was defeated in any plan of my life, for I prayed and trusted in God, and those who do the same thing will succeed in the same way. I don't believe in the word *fail*, sir."

With the determination of overcoming all the obstacles in the way of an uneducated man seeking admission into the Christian ministry, and of reaching a conspicuous position as a pulpit speaker and Bible expounder, he turned from his manual occupation and began to grope his way in the mazy and tedious labyrinths of learning. He had much to do, but he had patience, indomitable perseverance, a soaring ambition, and an ardent love for religious truths. While yet on the threshold of his investigations, and still feeble and undisciplined in his mental powers, he was called to the practical work of the ministry. A natural fluency of speech served him greatly. He could always *talk*, and he made the very best use of all the knowledge he had acquired. Every sermon that he preached, however much it affected his hearers, he resolved should be excelled by the next one he delivered. His themes of discourse were never out of his mind. He studied his Bible and every other book which would assist him, and his fine natural parts quickened and strengthened with every day. He did preach better and better. His eloquence became refined by education, and at the same time more powerful and effective, and he gradually won a place of eminence in his denomination.

He is somewhat an eccentric preacher. He says many pointed personal things, uses odd illustrations, tells anecdotes, and sometimes

when he wants to make a quotation from a hymn, sings it. On one occasion when we heard him he sang one verse, and then two others, to a different tune, and it was very good singing too. His preaching is extemporaneous and without notes. His manner of preparation is simply to review his subject mentally, leaving the language to be used entirely to the inspiration of the moment. He speaks in exceedingly terse and well-molded sentences, and his arguments are reasoned with no little skill and power. Many of his views are original, and show the keenest mental discrimination; and all that he says is uttered with the enthusiasm of eloquence and religious zeal.

Like most Methodist preachers, he addresses his appeal chiefly to the feelings. "Man wants Heaven," said Mr. Corbit while speaking to us on this subject. "He wants to be told all about it, and to have his heart softened and melted by the tale of Jesus, and not knocked down by theological sledge-hammers in the way of doctrinal arguments." Hence in his preaching he uses every means to arouse his congregation to a deep state of feeling. His voice, manner, and language are all directed to this point, and he seldom fails to produce the result he desires. When he finds that his hearers are not only listening to him, but are swayed in their emotions by his own, he is in his element at once, so to speak. His tongue and mind and soul are all aglow with enthusiasm, and there seems absolutely no limit to his power of language to proclaim sacred truths and to teach the awakening heart. Words fall from his mouth in a deluge. He has pathos, sentiment, and sound practical reasoning. He thunders until the echoes of his voice go far beyond the church walls, and then he speaks in tones as soft and sweet as music. All this is a very effective kind of eloquence, and that kind which does wonders in the Methodist congregations. They delight in these moving appeals, these reverberating shouts, and these pathetic whisperings. They are wont to call Mr. Corbit's preaching the style of the good old days of Methodism, when to cry Hallelujah and Glory to God was not an offence against church propriety.

Mr. Corbit is of a social, genial disposition, and is popular among the people. Certain peculiarities of manner and speech follow him into private life, and in every circle he is the conspicuous and leading person. He talks a great deal, and mixes up subjects of religion with secular topics in a style quite original. He is a man never abashed, of ready repartee, good natured, and altogether an interesting character.

REV. SAMUEL HANSON COX, D. D.,

REV. DR. SAMUEL HANSON COX was born at Leesville, New Jersey, August 25th, 1793. His parents belonged to the Society of Friends. After the death of his father, who was a New York merchant, his mother removed, with her three sons and two daughters, to Philadelphia, of which place she was a native. Here Samuel attended school until 1811, when he went to Newark, N. J., to study law. Continuing his studies until November, 1812, the subject of religion then became his chief thought. He was licensed to preach the Gospel by the Presbytery of New York, and ordained by the Presbytery of New Jersey at Mendham, July 1st, 1817. He remained the only pastor at Mendham until the autumn of 1820, when he removed to New York city, having accepted a call to the Spring street church on a salary relatively much less than his income at Mendham. His health being much impaired, he sailed for Europe on the 10th of April, 1833, and traveled extensively in Great Britain and Ireland, and also in France, Switzerland, Germany, and Holland, returning at the expiration of seven months greatly improved. In the spring of 1834 he was invited to accept the professorship of sacred rhetoric and pastoral theology at Auburn, which was renewed later in the year and accepted. He remained at Auburn until May, 1837, when he was installed pastor of the First Presbyterian Church, Brooklyn. In May, 1846, he was chosen moderator of the General Assembly of the Presbyterian Church, and in August he attended the meeting of the Evangelical Alliance in London. A resolution was introduced into that body declaring that no person holding slaves or defending slavery should be admitted to its membership. Dr. Cox was on his feet in an instant, and to the surprise of everybody, denounced the resolution. The mover, rising to reply, inquired if it could be possible that the objector to such a resolution was Dr. Cox, of New York, an early abolitionist, who had even been mobbed for his bold sentiments. Dr. Cox eloquently answered that it was indeed the per-



Samuel H. Cox.

seceded Dr. Cox of a former day, but one who, by the blessing of God, had been delivered from the blindness of fanaticism, and who was proud to stand forth to denounce a resolution which would shut out from their fellowship such a noble body of Christians as the people of the Southern states of America. The resolution was promptly voted down. On his return, Dr. Cox was wrecked on board the steamship *Great Britain*. An affection of the throat rendered it necessary that he should leave Brooklyn. On the last Sabbath of April, 1854, he preached his farewell sermon and retired to Oswego, his people having been very generous in their provision for him.

In April, 1817, Dr. Cox married the daughter of Rev. Aaron Cleveland, of Connecticut, by whom he has had six sons and nine daughters, two sons and four daughters being dead. One of these sons is the distinguished Episcopal prelate, the Right Rev. A. Cleveland Coxe, Bishop of the Western diocese of the State of New York. Dr. Cox has married a second time. At the age of thirty-two he received the degree of D. D. from Williams College. He wrote a letter to the *New York Observer*, under date of November 16th, 1825, declining the title.

Dr. Cox took an active part in the inauguration of the abolition movement. On one occasion he preached a sermon in which he sought to allay the prejudice against the blacks, and stated that Christ was not a white man, but of the yellow Syrian hue. This remark was unfortunate, for it was shortly after asserted that he had stated that Christ was a negro. The following is a correct account of the riot of 1834, in New York, during which Dr. Cox's house and church were mobbed.

"It continued through Wednesday, Thursday, and Friday night, increasing in intensity with its progress. On Wednesday night, beside Mr. Lewis Tappan's house, Chatham street chapel was mobbed, and also the Bowery theatre, because of an English actor by the name of Farren, who had said something offensive to American nationality. On Thursday night Dr. Cox's house and church were mobbed, and Zion Church, occupied by a colored congregation. On Friday Dr. Cox's church was 'finished,' his house saved only by a strong military force who barricaded the streets; the church of the Rev. Mr. Ludlow sacked, and the windows and doors of his house demolished, and dwelling-houses torn down and emptied which accommodated nearly fifty colored families. On Saturday night it was planned to destroy all the free Presbyterian churches, the offices of the obnoxious papers, and the houses of ministers and editors, for it should be understood that hatred of the anti-slavery party was not the only propulsion of the mob. It included hatred of Christianity, of temperance, and of all moral reforms. The free Presbyterian church system was making itself too manifestly felt by its aggressive movements, and must be overthrown by violence. But by this time magistrates and property-holders, of whatever

sentiment, had become thoroughly alarmed, troops were ordered out in large numbers, and efficient measures taken to preserve the peace of the city, which proved successful.

“In Mr. Tappan’s house, adjoining the Friends’ Meeting-house, in Rose street, mirrors were broken, much of the furniture piled in the street and partially burned, parlors, bedrooms, and closets desolated, indeed, every room, except one small apartment where Mr. Tappan kept his anti-slavery documents, papers, and books, which was left unmolested. Mr. Tappan sent his family into the country and slept in his store. And there stood his home for weeks unrepaired, visited by tens of thousands, preaching its silent sermon. Dr. Cox’s house suffered less than Mr. Tappan’s. His windows were broken and his parlor strewn with stones, but his family escaped uninjured, and he himself passed out through the crowd without molestation, receiving only a sprinkling of dust and insulting language. Several of his friends had mingled in the mob, and by ingenuity restrained them. Dr. Cox and his family soon went out of the city, and removed before long to Auburn, in accordance with the advice of friends.”

As has been mentioned, Dr. Cox announced himself before the Evangelical Alliance as no longer an abolitionist, and during the agitation in regard to the compromise measures of 1850 he came out in favor of them. He also became vice-president of the Southern Aid Society. His views became radical again during the late war.

As a strong New School Presbyterian, Dr. Cox was prominent in the agitation of 1837, which was followed by the division of the church into the old and new-school bodies. He has also been a leading promoter of the Evangelical Alliance, a distinguished professor in a theological seminary, a noted lecturer upon sacred history, and very active in the temperance, colonization, anti-slavery, and compromise movements. He mentions that an old Quaker once said to him—“Samuel, thy mind is too active. If thee wants peace, I can tell thee how to find it. Get still, *get still*, and thee shall come to know the hidden wisdom in the quiet of the flesh. I tell thee, my dear young friend, get still.”

Professor Henry Fowler gives the following excellent description of the subject of our notice:

“Dr. Cox is a man of warm sensibilities, ardent zeal, and great industry, and he is also a man of marked peculiarities of style and manner. He is one of those speakers whom to hear once is to know thoroughly. He displays himself frankly and unreservedly. The characteristics are so striking that one sees them at a glance, and would recognize them robed and turbaned in the deserts of Sahara. His manner is earnest and forcible, indeed, somewhat impetuous. He is faithful in probing the conscience, and affecting in his appeals. He manifests deep solicitude in his preaching, and there is a

sincerity and ardor in his whole manner which touches the heart. He is vigorous in the thought and forcible in its presentation, and he always commands attention, not less by fervor of delivery than by exuberance of language and peculiar redundancy of remarkable words. He surpasses all in the outpourings of sentences and in the abundance of quotations. His memory is wonderful, and he uses it without reserve. His quotations, though so profuse, are accurate and remarkably appropriate, but he lacks logical order or system of any kind, digressing, episodizing, and returning upon his steps without law or method."

Many anecdotes are related showing his peculiarities. On one occasion he was preaching on the text relating to the woman "who had an issue of blood twelve years, and had suffered many things of many physicians." Branching from his main topic to the subject of physicians, he devoted the remainder of the discourse to a discussion of the merits and demerits of the medical profession. His memory is so remarkable, that we have heard him deliver a historical lecture of two hours with scarcely a reference to his manuscript. His quotations, chiefly from the classics, are constant, both in his public addresses and conversation.

In appearance he is a fine, stately old gentleman, with a large, round, well-developed head, adorned with silver-gray hair. He preaches occasionally in New York and Brooklyn, but resides in another part of the State.

RIGHT REV. A. CLEVELAND COXE,
BISHOP OF WESTERN NEW YORK, LATE REC-
TOR OF CALVARY EPISCOPAL CHURCH,
NEW YORK.

RIGHT REV. BISHOP A. CLEVELAND COXE, D. D., son of the Rev. Dr. Samuel H. Cox, the distinguished Presbyterian clergyman, was born at Mendham, N. J., May 10th, 1818. He was graduated with high honors at the New York University, in 1838, and was ordained deacon in June, 1841. At a very early age he gave evidence of a rare literary ability, and during his minority published various poetic effusions, which attracted much attention. When twelve years old he composed a poem which is still in use, and at nineteen published his first volume, a poem entitled, "Advent, a Mystery." These were followed by "Athwold, a Romaunt;" "St. Jonathan, the Lay of a Seald;" and "Christian Ballads." In 1840, he delivered before Washington College, a poem entitled, "Athanasian," which added very much to his reputation. A dramatic poem entitled, "Saul, a Mystery," was published in 1845. He commenced his ministrations in 1841, at St. Ann's Church, Morrisania, where he became rector of Christ Church, going subsequently, to Christ Church, Hartford, and, in 1854, accepted a call to Grace Church, Baltimore. In 1855, he visited Europe, and was the first American clergyman received into full communion of the Church of England. During his travels he contributed to the *Churchman*, the Episcopal journal published in New York, a series of letters entitled, "Impressions of England." Other contributions appeared in both the English and American periodicals.

He continued as rector of Grace Church, Baltimore, until the breaking out of the war disturbed his before happy association with his congregation. As a Northern man, though of conservative tendencies, he could not enter into their sympathies with the South or agree with them on the merits of the issue. He was universally re-

spected and beloved, but the sad conviction was forced upon him that the period of his usefulness in the parish was at an end. A like condition of matters prevailed in Calvary parish, New York, where Rev. Dr. Hawks, a Southern man, found himself in some antagonism with his parishioners on the war question. Happily for the peace of the church and the advantage of religion, the difficulty in each instance was settled in a way satisfactory to all parties. Dr. Hawks resigned, and accepted a call to Grace Church, and Dr. Coxe was called to Calvary. He commenced to officiate during the winter of 1863. Here he remained until elected Bishop of the Western Diocese of New York. His residence is now in Buffalo. Recently he has been again in Europe, where he is always received with much distinction. In the fall of 1872, he went to the island of Hayti, to found there an Episcopal Mission.

Dr. Coxe is known among his professional brethren as the "Pamphleteer." He has entered largely into the discussion of the different questions which have agitated the church from time to time. While his direction of thought is so eminently poetic, still he has won distinction in the field of polemics. A letter written by him and published, relating to the calling of the Ecumenical Council by the Pope, attracted considerable attention.

Dr. Coxe is a poet of far more than ordinary merit, though he rather apologizes for the exercise of his talents in this form, by speaking of it as merely "an occasional amusement." "I strove to vary the odd hours," he says, in regard to the composition of one of his poems, "which I was able to steal from severer occupations for the refreshing cultivation of the muse, in such wise that even they might not be lost to Christian meditation." We quote a piece which occurs in his poem of "Saul, a Mystery."

EVENING HYMN.

At all times will I praise thee, Lord,
 My song shall be of thee,
 When morning's earliest lark hath soared,
 Or sunset tints the sea ;
 Come magnify with me the power,
 And strike the warbling string ;
 So always, at the vesper hour,
 Together let us sing.

Oh, taste and see that he is good,
 For blest the man shall be,
 Whose trust in evil hour hath stood,
 Unshaken, Lord, in thee ;

Thine angel walks bright sentinel,
 Encamp'd our tents around,
 And half the heavenly armies dwell,
 Where'er the just are found.

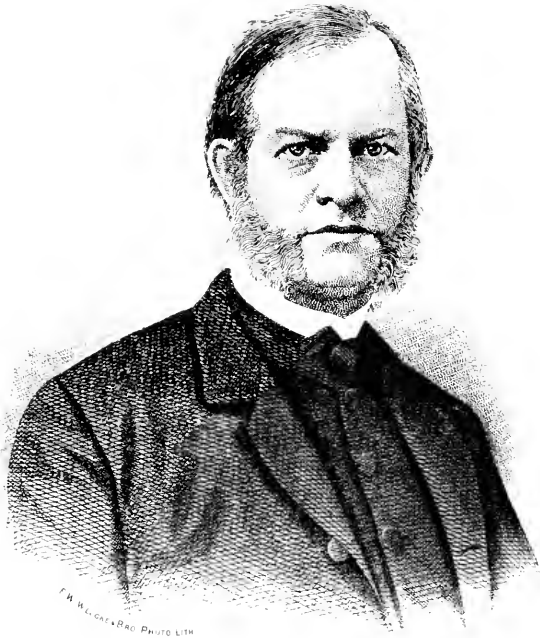
I will lay me down and sleep,
 And wake alike secure ;
 Thy judgments are a mighty deep,
 And all thy ways are pure ;
 And therefore as beneath thy wings,
 My soul in peace shall hide,
 And glory to thy myst'ry sings
 This holy eventide.

Bishop Coxe is of the average height, erect and active. His head is round, with a high intellectual forehead. He has dark hair, to which his fair complexion is in marked contrast. Altogether his well-moulded features, his evident intellectuality, and his amiable expression, make his face one not easily forgotten. His manners are high-toned, having a well preserved dignity mingled with a great deal of gentlemanly courtesy.

His sermons are the compositions of a man always under poetic inspiration. To him all divine things and all human things, pervaded by an attribute of goodness, are poetry. They exist to his conception in imagery of beauty, constantly appealing to his enthusiasm, his genius, and his piety. Hence, all his impressions are aglow with fervor, and his eloquence glitters with poetic gems. His style does not by any means come under the denomination of flowery, its peculiarity consisting in gorgeousness and gracefulness of thought. He is argumentative to some extent, and fertile of illustrations, but the charm and his greatest power is in passages of fascinating diction. His voice is strong without being loud, and his tone is agreeable without being exactly harmonious. His gestures are few and simple, but very expressive. He begins in a rather elevated, quick voice, which gradually falls into more natural and pleasant intonations. The sermons are clear to the dullest understanding. The reasoning is forcible: there is no hesitancy in the delivery, and no cessation in the abundant flow of finely culled language.

Bishop Coxe is a man of great force and usefulness in his ecclesiastical position. Adorning it with rare talents and admired virtues he is most efficient in its practical duties. Consequently, his success has been great, and his fame is widespread both at home and abroad.

He stands ever foremost to battle for the doctrines of his church, while he kneels ever meekest among the worshippers at her altars.



REV. HOWARD GROSBY, D.D.

REV. HOWARD CROSBY, D. D.,

PASTOR OF FOURTH AVENUE PRESBYTERIAN
CHURCH, NEW YORK, AND CHANCELLOR
OF THE NEW YORK UNIVERSITY.

REV. DR. HOWARD CROSBY was born in New York, Feb. 27th, 1826. He was graduated at the New York University in 1844, and pursued a theological course privately. In 1859 he became professor of Greek in the New York University, and in 1861 professor of the same language in Rutgers College, New Brunswick. He was ordained a minister of the Presbyterian Church by the Presbytery of New Brunswick in 1861, and added the pastorate of the First Presbyterian Church to his duties at the college. In March, 1863, he became pastor of the Fourth Avenue Presbyterian Church, New York, formerly the Bleeker Street Church. The pastors of this church have been three besides Dr. Crosby—viz: Rev. Mathias Bruen, Rev. Erskine Mason, D. D., Rev. Joel Parker, D. D. Dr. Crosby received the degree of D. D. from Harvard University in 1859. He published, in 1850, a book of Oriental travel, entitled "Lands of the Moslem;" in 1851, an edition of one of the plays of Sophocles; and in 1863, his "Commentary of the New Testament." He has been a constant contributor for thirty years to the leading reviews and periodicals and the religious press, and has issued numerous pamphlets on theological, classical, and educational subjects. In 1870 he was elected Chancellor of the University of the City of New York, to succeed the Rev. Dr. Isaac Ferris. He was Moderator of the General Assembly, at Baltimore, in 1873.

The following is a glowing passage from the "Lands of the Moslem," descriptive of the author's approach to Jerusalem:

"The convent of Mar Elyas was before us, placed where the monks say the prophet rested on his way to Beersheba, and where they pretend to show the mark left by his sleeping body in the rock. We gazed anxiously upon its white walls, and urged our horses up the hill side; but it was not the shining convent that gave us energy and sent the thrill of eager expectations through our veins; but we knew from that monastic height the eye might rest upon Jerusalem. The intensity of

hope rendered us speechless as we hastened along the stony path; joy and awe were alike accumulating in our hearts as we neared its summit. The past and the present were equally unheeded, for our whole thoughts were centered on the future prospect. Onward, with increasing zeal we vied in the ascent. The point was gained, and the Holy City lay fair and peaceful before our enraptured eyes. Not in the wild forest of the western world, not among the huge wrecks of Egyptian art, not on the snow-clad peaks of romantic Switzerland, had any scene so riveted our gaze. The drapery of nature in the land of the setting sun was richer far. The halls of the Karnac had published the highest triumph of the human powers, and Alpine ranges had yielded far nobler spectacles of earth's magnificence; yet here were all surpassed, for heaven threw its *schechinah* upon the scene, and clothed the hill of Zion with a robe of glory. The sweetest memories hovered like fairest angels over the towers of Salem. Past, present, and future, all concentrated on the oracle of God. There is Zion, the home of the psalmist-monarch; there Moriah, the mount of Israel's God; and yonder, green with its appropriate foliage, and graceful as a heavenly height, is mild and holy Olivet. They rise as beacons to the wearied soul, and all are bathed in the radiance of the Cross. The scene was grand, unspeakably. Our overflowing hearts sent forth their swollen streams of feeling in rejoicing. We looked back upon Bethlehem—there was the cradle; we turned to Calvary—there was the grave. Between these two had heaven and earth been reconciled. We paused awhile to drink deep of this first draught, and then spurred on to reach the city."

Dr. Crosby is above the average height, and well proportioned. His head is rather long than broad, and straight, black and gray hair is combed from an intellectual brow. He has a calm, searching glance, but his expression is most kindly. In conversation his face becomes animated, but at other times it has a serious, reflective repose. His manners are extremely cordial. He exhibits a true gentlemanly dignity fitting to his position, and nothing beyond.

Dr. Crosby is a man of varied and profound learning. His natural quickness of intellect and indomitable perseverance have led him along the channels of erudition until he has attained a thoroughness and comprehensiveness of scholarship which is fully recognized by the *savans* of America and Europe. As a professor of Greek he was a most successful teacher, and his attainments in this particular branch of study are of the first order. Joined with the extended scope of his investigations, he has had the advantage of travel in foreign lands. The ardor with which he has pursued his far wanderings is fully shown in the "Lands of the Moslem." Nothing of interest in his way seems to have escaped him, and his descriptions of character and paintings of scenery are eloquently beautiful, while acknowledged by other travelers to be entirely accurate.

Dr. Crosby belongs to the most valuable class of living scholars. He is neither of the juvenile nor the hoary-headed. He occupies

that middle and safer ground of learning, when the energies are unrelaxed by reason of inordinate conceit, and the mind is unfettered by the pedantry of age. He has not been made a drone in the great hive of intellectual progress by the position and advancements growing out of success in early life, nor does he sit gorged with triumphs, and egotistical from these crowding honors. On the contrary, he finds that he has work to do. He belongs to the workers, and not to the idlers, egotists, and dreamers. He is a part of the vast power of mind which is bearing his century to the most glorious page of all history. With the prospect of many useful years before him, energetic in the prosecution of all that he undertakes, and enthusiastic in developing the resources of intelligence, he can but be a most efficient laborer in the cause of knowledge.

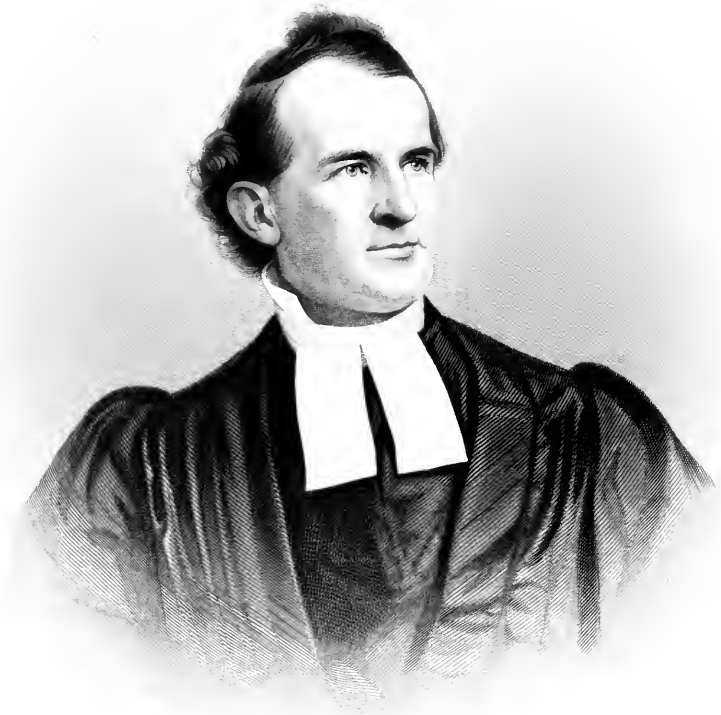
Dr. Crosby is an agreeable, interesting preacher. The observer is at once struck with his entire want of display in both matter and manner. He announces his text twice, and looks steadily at his congregation until he is seemingly satisfied that they comprehend it. Without any trouble about fine writing and brilliant oratory, he reaches the argument which he desires to present. While his language is well selected, and used with the skill of a professional writer, there is no effort to cull especially eloquent and poetic phrases; and, as to his declamation, while it is vigorous, there is no attempt to parade oratorical graces. In truth, he is a plain, practical reasoner. His power is in systematic argument, in the irrefutable maxims of logic, and in Christian zeal. His congregation certainly enjoy a great advantage from his preaching, as regards the particular and learned elucidation of the true translation and meaning of the Scriptures. Being a trained classical scholar and an accepted commentator, his sermons are very rich in information in these particulars. At times he is considerably animated. Absorbed in his theme, and moved by the force of the reasoning, his voice rises, and he gesticulates with some vehemence, soon falling back, however, to the calm course of his argument.

From our statement it will be seen that the New York pulpit gained an important acquisition in Dr. Crosby. He is fully conscious of the enlarged claims now made upon those qualifications which have received gratifying recognition in other fields, and he is not the man to fall short of public expectation, or to measure his energies by anything save the attainment of success.

BISHOP GEORGE D. CUMMINS, D. D.,
OF THE REFORMED EPISCOPAL CHURCH.

BISHOP GEORGE D. CUMMINS, D. D., of the Reformed Episcopal Church, was born in Delaware, December 11th, 1822. His early religious associations were with the Methodists. In 1841 he was graduated at Dickinson College, Carlisle, Pa. He was ordained a deacon of the Protestant Episcopal Church, by Bishop Lee of Delaware, in October, 1845, and priest, by the same bishop, in July, 1847. He subsequently had charge of Christ Church, Norfolk, Va.; St. James', Richmond; Trinity, Washington, D. C.; St. John's, Baltimore; and Trinity, Chicago. While rector of the last-named, he was elected Assistant Bishop of Kentucky, and received consecration at Christ Church, Louisville, November 15th, 1866. The degree of D. D. was conferred on him by Princeton College in 1850.

His low church views were very decided, and he took occasion to censure the ritualistic tendency and proceedings of some of the churches in the See of Kentucky. At the time of the meeting of the Evangelical Alliance in New York, in 1873, he was present, and took ecclesiastical action, which occasioned much discussion within the Episcopal denomination. Soon after he withdrew from his relations to the Protestant Episcopal Church, and originated a new body, which is known as the Reformed Episcopal Church. The first General Council convened in the city of New York, December 2d, 1873, where all the necessary steps were taken for the efficient organization of the new denomination. Later the Rev. Charles E. Cheney, of Chicago, was consecrated one of the bishops. Services were held in New York, and in other cities by Bishop Cummins. At the second General Council, which convened in New York in May, 1874, and of which Bishop Cummins was elected President, the following clerical delegates were present:—Bishop George D. Cummins, Bishop



Geo. D. Cummins

BISHOP GEORGE D. CUMMINS, D. D.

Charles E. Cheney, the Rev. Messrs. R. H. Bourne, W. V. Feltwell, Mason Gallagher, B. B. Leacock, T. J. McFadden, Wm. McGuire, Johnston McCormack, Edward D. Neill, W. H. Reid, W. T. Sabine, Marshall B. Smith, Thompson L. Smith, Charles H. Tucker, J. D. Wilson, and Walter Windeyer. The churches represented were as follows:—First Reformed Episcopal Church, New York; Church of the Incarnation, Brooklyn; Christ Church, Chicago; Emmanuel Church, Chicago; Christ Church, Peoria, Ill.; First and Second Reformed Episcopal Churches, Philadelphia; Christ Church, Moncton, N. B.; Church of the Rock of Ages, Littleton, Col.; and the Reformed Episcopal Churches of Washington, D. C.; Ottawa, Canada, and Aurora, Ill.

The Reformed church adheres to Episcopacy as a desirable form of congregational government, but not in obedience to divine edict. In all respects the Bible is made the sole basis of its doctrines and practices. What are considered doctrinal errors in the Episcopal belief, and especially ritualism in all its forms, are opposed by the members of the Reformed Episcopal church. Its constitution and canons, after learned discussion, were adopted by the second General Council. A new Prayer Book was also discussed and adopted. Overtures for affiliation having been accepted from the English Free Church, clerical and lay delegates, including Bishop Cummins among the former, were appointed to a meeting of that denomination.

Bishop Cummins is an erect, clerical looking gentleman, of pleasing manners and address. His head is intellectual, and the expression of his face is cheerful and amiable. He is prudent and consistent in all his walks, and seeks to make not only his teachings, but his example a source of benefit to his fellow-men. As a preacher he is earnest and devout. Assured in faith, he preaches it with the grasp of a learned mind and a fervent heart. His action in retiring from his functions in the Episcopal church was conscientious and courageous, and in upholding the church which he has founded, he will, without doubt, give to it a zeal and piety which all men must respect.

REV. THEODORE L. CUYLER, D. D.,

PASTOR OF THE LAFAYETTE AVENUE PRES-
BYTERIAN CHURCH, BROOKLYN.

REV. DR. THEODORE L. CUYLER, pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, is a man of marked characteristics of talent and energy. He is the son of a lawyer, long since deceased, and was born at Aurora, New York, January 10th, 1822. He was graduated at Princeton College in 1841, his nineteenth year, and passed the following year in Europe. He amused himself while abroad with writing, for publication at home, sketches of travel and distinguished men. He was already an enthusiastic temperance reformer, and at Glasgow he addressed the citizens at the City Hall, on the occasion of the reception of Father Matthew. Returning to the United States, he entered Princeton Theological Seminary in 1843, and was graduated in May, 1846. After preaching for a short period at a small place in the Wyoming Valley, in the autumn of 1846, he accepted a call to the Presbyterian Church at Burlington, New Jersey, and three years later, founded a new congregation at Trenton. In May, 1853, he accepted a call to the new Shawmut Congregational Church, Boston, but the state of his health and other reasons induced him subsequently to decline it in favor of a call to the Market Street Reformed Dutch Church, New York. This pulpit had been for many years under the charge of Rev. Dr. Isaac Ferris, then Chancellor of the University of the City of New York. In April, 1860, Dr. Cuyler became the first pastor of the Lafayette Avenue Presbyterian Church, now one of the largest and most influential congregations of Brooklyn. The present edifice, dedicated in 1862, is a splendid stone structure, in a select and commanding location, and, with the exception of the Rev. Mr. Beecher's, will seat more people than any church in the city.

There are fifteen hundred and seventy-five members. It is not



Theo. L. Kuyper

only the largest church in membership in the denomination, but it is the largest Presbyterian church edifice that has yet existed in America. It is thirteen years since Dr. Cuyler was installed as pastor, and the congregation is larger than Mr. Beecher's church was at the end of his first thirteen years.

Dr. Cuyler received his degree of D.D. from Princeton College. He is a graphic and fluent writer. He has published about sixteen hundred articles in religious papers and magazines; of all these combined about fifty millions of copies have been issued. They have been widely circulated in Europe. Nearly three hundred articles have been written for the *Independent* alone. A volume, entitled "Stray Arrows," contains a portion of his articles contributed to newspapers. He is the author of two very celebrated temperance tracts, entitled "Somebody's Son," and "His Own Daughter," the former of which had a circulation of one hundred thousand copies. Among the papers to which he has contributed may be mentioned the *Christian Intelligencer*, *Independent*, and *Evangelist*. His articles are pervaded by a genial Christian tone, which has attracted to them a wide attention.

He has published a number of books. Four of these, "Cedar Christian," "Heart-Life," "Empty Crib," and "Thought-Hives," have been reprinted in England.

He delivers in the course of a year probably one hundred addresses, besides his sermons. Of the latter he usually preaches two on each Sabbath, and takes an active part in the weekly meetings.

Dr. Cuyler is somewhat above the ordinary stature, erect, and extremely active. His head is more long than round, with regular features, and bold, restless, searching eyes. He has straight black hair, and side whiskers. A distinguished phrenologist says of him: "The countenance exhibits a strong mental temperament. The vital forces are scarcely sufficient to meet the constant demand of an over-active brain. From early youth Dr. Cuyler has shown an ardor and enterprise in his calling rarely equaled. In the earnestness of his efforts he has strained every nerve, mental and physical, and thus kept his vital forces much below par. Large language is indicated in the eyes; strong perceptive power in the projecting eyebrows; large mirthfulness and ideality impart taste, imagination, and brilliancy to his style. Order is large; so with constructiveness. Among the intellectual faculties Comparison is doubtless the most influential. He has a fine moral development, which is broad rather than high.

His is a working piety—that which exhibits itself in practical life and is known by its fruits.”

Dr. Cuyler is very correctly described in the following extract :

“He mingles freely and happily with his people. His feelings are solid and sympathetic, his conversation is fluent and interspersed with illustration, anecdote, lively metaphor, and felicitous quotation; his manner natural, candid and frank; his tone of voice at once full, encouraging, and also gentle; so that he unites the gifts which elicit friendly feeling, promote freedom of social intercourse, and bind a pastor to his people by the innumerable threads of friendly intercourse, rather than by the one cable of profound and distant reverence. Hence he combines in an unusual degree success in pastoral labor with success in preaching. He teaches his people quite as much out of the pulpit as in it. He seeks to make his church an organized band who ‘go about doing good,’ in working sympathy with the poor and outcast. He also diffuses a zeal, ‘lengthening the cords and strengthening the stakes’ of their own influence. Dr. Cuyler is accessible both in the parlor and in the pulpit. One is sure of hospitality at church as well as at home.”

Dr. Cuyler’s style as a preacher is peculiar and impressive. Calmly looking over his congregation, he utters his text in a deliberate, solemn tone, and pauses for it to have due effect. Usually his texts are a few graphic words, such as “What wilt thou?” “Stand therefore,” “Pray without ceasing,” “What think ye of Christ?” Having fixed every eye and startled, as it were, every heart, he now proceeds with his sermon. It is full of graphic utterances, powerful illustrations, and eloquent appeals. His voice is defective in mellowness, but the words are so striking and well chosen that the tone does not seem other than pleasant to the ear. By turns he is earnest and emphatic, and then subdued and pathetic; sometimes he indulges in brilliant passages of description and narrative, and then in ringing sentences of invective against human error. Probably there is no preacher who can more readily inspire the multitude.

Something of his style may be understood by the closing portion of a sermon on “The True Spirit:”

“My friends of three-score-and-ten! The clock of our existence is nearly worn out. The wheels have grown rusty. The springs are corroded. Brush off the dust from its face and you will see that the hands point almost to midnight. Your course is nearly run. The time is short! Prepare to meet thy God! Give thy heart and hopes and thoughts to Christ. And what thou doest do quickly! *Before to-morrow morning thy clock may stop forever.*”

During Dr. Cuyler’s public ministry he has received two thousand seven hundred and eighty persons into church fellowship, of whom fourteen hundred have united on profession of faith. His labors in the cause of temperance and other moral reforms have been

constant and enthusiastic. His writings and speeches have shown earnestness and good nature as well, and greatly appealed to popular favor.

In the summer of 1872 he returned from a visit to Europe. He went as a delegate to a Presbyterian assemblage in Edinburgh, Scotland. During his stay in Scotland and England he received great attention from all classes of society, and had several informal meetings with Premier Gladstone, and other statesmen.

He is a talented, energetic public man, filled with the progressive spirit of his day. He is stubborn in his opinions and stern in his principles; but his nature is generous, and all his impulses are noble. Animated by a desire to do his part in the religious and moral elevation of mankind, he has given his utmost talents and energies to the work, and already won for himself an unfading renown.

REV. WILLIAM C. DAWSON,
PASTOR OF THE CHURCH OF THE DISCIPLES
OF CHRIST, NEW YORK.

REV. WILLIAM C. DAWSON was born in Scott county, Kentucky, July 23d, 1841. He is the son of the Rev. John D. Dawson, of the Church of Christ. He entered the Junior Class of the State University of Missouri, and at the age of nineteen, was appointed an adjunct Professor of the Ancient Languages in that institution. On the breaking out of the war the University was necessarily closed. During the next three years Mr. Dawson was engaged in teaching and preaching in Pike county, Missouri, having been ordained to the ministry. In 1864 he entered Bethany College, in West Virginia, where he was graduated in the following year. He then took charge of the Church of the Disciples at Decatur, Illinois, remaining two years. After this he passed two years as pastor of the church at Lexington, Missouri, and three years in charge of the Second Church of the Disciples at Louisville, Kentucky. In October, 1872, he was installed as the pastor of the Church of the Disciples of Christ, worshipping in West Twenty-eight street, New York. For a number of years this congregation occupied a building on West Seventeenth street, but, about 1863 or 1864, purchased the more modern and eligibly located structure now used by them. There are about two hundred and fifty members.

The organization of Christians, to which Mr. Dawson belongs, is known by the designations of "Disciples of Christ," "Church of Christ," "Christians," and "Campbellites." It took its origin in the effort made many years since to effect a union of the Protestant denominations. "In the beginning of the present century," says a writer on the subject, "several religious movements for this purpose occurred in different parts of the United States, independently of each other, and without pre-concert. The one which gave immediate origin and distinctive character to the body now known as 'Disciples,'

was initiated in 1809 by Thomas Campbell, a preacher of purity and distinction among the Seceders, aided by his son Alexander, to whose ability and energy its successful progress is mainly attributed, and by whom it has been chiefly directed. The original purpose was to heal, if possible, the divisions of religious society, and to develop and establish a common basis of Christian union. It was thought that these desirable objects could be attained by taking the Bible alone as a guide, and its express teachings as the only authoritative standard of faith and practice, allowing meanwhile entire liberty of opinion in relation to all matters not fully revealed. Upon these principles a considerable society was formed, consisting chiefly of members from Presbyterian churches, and meetings were held statedly for the promotion of the cause of the union and for religious worship and instruction. After some time the question of infant baptism, and, as connected with it, the use of sprinkling as baptism, became matters of investigation in the society, and it was finally, after some months, decided by a large majority that there was no Scripture warrant for either practice, and that consequently, upon their own principles, they were compelled to renounce them. Becoming then a society of universal believers, they soon after united with the Redstone Baptist Association, stipulating, however, in writing, that no standard of doctrine or bond of Christian union, or other than the Holy Scriptures, should be required. By means of this union with the Baptists, the principles and views of the 'Disciples,' ably developed and defended by Alexander Campbell in his writings and public discussions, were widely disseminated and adopted by many."

After a time other features of primitive Christianity were introduced, such as "baptism for the remission of sins," and the practice of partaking of the Lord's Supper on every Sabbath. "In pressing these matters upon the acceptance of the Baptists," says the writer before quoted, "a spirit of opposition was at length aroused in various quarters, especially in Virginia and Kentucky, and a separation, to some extent, ensued, many of the Baptists remaining connected with the Disciples. Not long afterward, at the close of 1831, their members were still further augmented by a union between them, and a numerous body which had originated in Kentucky, and some other Western States under the labors of B. W. Stone, and others, who, some years prior to the movement, led by Thomas and Alexander Campbell, had separated from the Presbyterian communion, and, in like manner, attempted to effect a union of Christians upon the Bible

alone. These reformers readily adopted baptism for a remission of sins and the ancient order of things as practiced by the Disciples, and became assimilated with the latter. Since this period there has been a great and constantly increasing accession both from the world and other religious denominations, and it is believed that the number of members in the United States is now about 300,000. There are many churches also established in British America, in Great Britain, and in Australia. Although the Disciples reject creeds as a bond of fellowship, and disprove of the technical language of popular theology, holding themselves bound to speak of the things of the Spirit in the language of Scripture, they do not materially differ from the evangelical denominations in their views of the great matters of Christianity."

Alexander Campbell, the chief originator of this sect, died a few years since. At the time he was president of a college, which he founded in 1841 at Bethany, West Virginia, and editor of the leading paper of the denomination, called the *Millenium Harbinger*. He was born in 1792, and originally held to the Presbyterian faith, from which he withdrew in 1812, and received baptism by immersion in the same. In 1827 he was likewise excluded from the fellowship of the Baptists. He was a man of great ability, and a bold defender of the particular belief of his reformed sect.

The Disciples have flourished greatest in the West and Southwest. Before the war the church numbered sixty thousand in the State of Kentucky, and was equally promising in Ohio, Indiana, Tennessee, and Virginia. It has also considerable strength in Western New York, a very fine church having been built at Syracuse.

The revision of the Bible by the American Bible Union is generously sustained by this sect. They accept the new version as their authentic guide.

Mr. Dawson is of the medium height, erect, and active. His hair is already quite gray, giving him an older look than usual in a man of his age. He has an intelligent, cheerful face, and his manners are frank and polite. As a pastor and preacher he excels in those characteristics which best serve the temporal and spiritual interests of a congregation. He is genial and devoted in all intercourse, and he preaches with the spirit of God in his heart. Thoroughly grounded in the principles of his own faith, and able as an expounder of the Scriptures, and as a teacher of morals, he exerts a most signal influence in both his private and public duties.



Charles J. Deem

REV. CHARLES F. DEEMS, D. D.,

PASTOR OF THE CHURCH OF THE STRANGERS, NEW YORK.

REV. CHARLES F. DEEMS was born in the city of Baltimore, December 4th, 1820, his father being a local preacher in the Methodist Episcopal Church. He was graduated at Dickinson College, Pennsylvania, in 1839. Having been converted before he entered college, and feeling himself called to the Christian ministry, he was duly licensed to preach in the Methodist Church during his senior year. After graduation he passed a winter in New York, where he studied most of the time, and preached occasionally in the city churches. At the early age of twenty he was appointed General Agent of the American Bible Society, and selected North Carolina as his future field of labor. He labored with success in this agency until appointed Adjunct Professor to the chair of Logic and Rhetoric in the University of North Carolina. He filled this position acceptably for five years, when he accepted the chair of Natural Science in Randolph Macon College, Virginia, but did not deem it desirable to continue in this professorship longer than one year. Returning to North Carolina, he was stationed in Newbern the following year; and the next year was elected a delegate to the General Conference to be held in St. Louis. While in attendance at the General Conference, he was elected President of the Greensboro' Female College, in North Carolina, and for five years had charge of that institution. During this period he rendered a very important service to the conference and the church, by placing the college on a permanent basis of prosperity. In 1854 he again returned to the regular work of the ministry, and was appointed successively first to Goldsboro' and afterward to Front street church, Wilmington, in each of which places he remained two years. He was re-elected to the General Conference, and at the same period President of the Centenary College, Louisiana, and either President or Professor of about eight other institutions. At the close

of his term of service in Wilmington he was appointed Presiding Elder of the Wilmington district. A year later he was elected to the Professorship of History in the North Carolina University, but declined. While Presiding Elder he made a visit to Europe. The citizens of Wilson county, North Carolina, tendered to him directly as a gift a fine college building, only on condition that he would establish there a male and female school, which he at once proceeded to organize, continuing in the position of Presiding Elder.

In December, 1865, Dr. Deems removed to the city of New York, where he soon after established a religious and literary weekly paper, called the *The Watchman*, which, however, was suspended. In July, 1866, he commenced preaching in the chapel of the University. This religious movement soon took the form of a new church organization, and services were regularly held. The congregation became known as "The Church of the Strangers," being intended particularly for the benefit of the great number of persons who are temporarily in the city and desire to have a place for religious worship. The gospel is preached without any special reference to any of the creeds, and there is no ecclesiastical connection of the congregation with any of the sects. Persons of all denominations are found in the congregation, and all are welcomed who desire to enjoy purely unsectarian worship. Such an organization as this is worthy of a city like New York, and well adapted to the character of its great transient population. It is a free church, sustained by the voluntary contributions of those who attend and of the wealthy Christian merchants. The attendance is already large, and it will, without doubt, become a numerous and important congregation.

In 1870, through the liberality of Cornelius Vanderbilt, Esq., the congregation was enabled to secure the property belonging to the Mercer street Presbyterian Church. Commodore Vanderbilt gave fifty thousand dollars for the purpose. The edifice, a large and eligibly situated building was repaired, and the congregation now worship in it. The dedicatory exercises on the 2d, and also the 9th of October, 1870, were attended by a large number of the leading people of the city, showing that the work of Dr. Deems was most highly regarded.

Dr. Deems was invited to accept the presidency of a college in California, and also the same position in a college in Georgia. He declined, however, being unwilling to give up the field in New York.

In 1852, in his thirty-second year, Dr. Deems received his degree of D. D. from Randolph Macon College; one of the Virginia papers declaring him "the youngest D. D. in North America." He is the author of fourteen volumes of various works, and numerous published sermons. Among his works may be mentioned "The Home Altar," which was translated into French; "What Now?" a volume for young ladies; "Annals of Southern Methodism," a valuable historical and statistical work; and his recently issued volume, "Life of Jesus." A speech delivered by him on the trial of Dr. Smith, at Petersburg, in 1855, was pronounced to be a master-piece of forensic eloquence. An address on "The True Basis of Manhood," first delivered by invitation before the Literary Societies of Hampden Sidney College, Va., and since repeated on several occasions, shows the highest capabilities as a thinker and writer.

Dr. Deems is under the medium height, sparely made, though compact and well-proportioned, and capable of performing an almost incredible amount of labor. He has a fair complexion, gray eyes, high forehead, and a feminine delicacy of feature. The intellectual development of his head is very striking, and his quick, beaming eyes are full of mental fire. He is of a nervous, impulsive temperament, and, like all such men, is rapid in coming to his conclusions, and earnest and enthusiastic in carrying forward his plans. His deportment is at all times characterized by a high-toned courtesy and a genial warmth, which give him great attractiveness in social life. Old and young are irresistibly drawn to him. He has fine conversational powers, and his natural talents, learning in ancient and modern literature, and extensive experience among all classes of his fellow-men, happily fit him for an instructive and fascinating companion.

Dr. Deems is one of the most remarkable men in the American pulpit. He commenced his public career at an extremely early age, and since that time he has always been employed in an energetic religious and educational work. His field of effort has been vast, and his toils have been little less than Herculean, but he has always seemed a master of every situation in which he has been placed. No considerations have ever influenced him except those relating to the public good, and the religious and intellectual elevation of his fellow beings. His time, talents, and means have all been prodigally given to the public interest, and with a degree of unselfishness which has been as noticable as the success which he has invariably achieved.

As a writer and speaker, Dr. Deems has few equals. Composition

and speaking are, in fact, natural talents with him. He has a vivid, spontaneous fancy, and at the same time his mind is naturally far-reaching, logical, and practical. Hence he is not only a thinker, but his thoughts weave themselves into the most chaste and beautiful form of language. He is impassioned even in argument; and there is in all that he writes and says the glow of earnest, sincere feeling. In his preaching there is a display of the finest powers of the natural orator and the thorough scholar. His thoughts are rapid, and they are all aglow with sentiment and emotion, while they have a positiveness and interest which can only be imparted by extensive learning. His voice is smooth and silvery, and his gestures are well-timed and emphatic.

Dr. Deems enjoyed great popularity in the South, and was esteemed one of the foremost theologians and public men in the Methodist church. His social gifts, his pre-eminent talents, and his devotion to his church, and all religious, moral, and educational enterprises, made for him warm hearts wherever he went. He has now entered upon an equally important work in a new section, and among "strangers," with all his accustomed zeal, piety, and devotedness. As he enjoys the confidence and aid of the generous and enlightened citizens of New York, he is likely to achieve the crowning success of his life.



Yours truly
J. S. Burleigh

RECEIVED BY THE
LIBRARY OF THE
CONGRESS

REV. FRANK S. DE HASS, D.D.,

PASTOR OF THE LEXINGTON AVENUE METHODIST CHURCH, NEW YORK.

REV. DR. FRANK S. DE HASS was born in Washington County, Pennsylvania, October 1st, 1823. The family was originally German, being known by the name of Von Hass, and having three distinct branches. In the year 1549, Baron Charles De Hass, the representative of one of the branches, removed to Strasburg, and, after the joining of the dukedom of Alsace to France, became the founder of the French noble family of that name. The arms of the city of Florence were awarded to him for his services in the conquest of Italy. Subsequently the family, who were Protestant, emigrated to Holland, and in 1772 some portion of them came to America, and settled in Pennsylvania. General Philip De Hass, of revolutionary memory, was an immediate ancestor of the subject of our notice.

Dr. De Hass was graduated at Washington College, Pennsylvania, in 1839, and was licensed as a Methodist preacher in 1844. His first appointment was at Leesburg, Ohio, in July, in connection with the Pittsburg Conference. He was ordained deacon in 1846, and elder in 1848. In 1845, he was stationed at Murraysville, in Pennsylvania; in '46, Weston, Va.; in '47 and '48, Wheeling; in '49 and '50, agent of Alleghany College; in '51 and '52, Wesley Chapel, Pittsburg; in '53 and '54, agent of Tract Society of Methodist Church; in '55 and '56, Trinity Church, Pittsburg; in '57 and '58, secretary of Tract Society; in '59 and '60, Seventh street, New York; in '61 and '62, Washington street, Brooklyn. He was appointed to the Pacific street Church, Brooklyn, in 1863; and, three years later, went to the Metropolitan Church, in Washington City, where he remained three years. Among the attendants of this church were President Grant, Vice-President Colfax, Chief Justice Chase, and various other distinguished individuals. Two years were then spent with Trinity Church, Cincinnati, and two subsequent years

in travel in Europe, Egypt, and Palestine. In the Holy Land he secured a rare writing of the Book of Moses, found in a tomb, and supposed to date a thousand years before Christ. He has made four voyages across the Atlantic. On April 1st, 1872, he was appointed to the Lexington Avenue Church, New York. He received his degree of D. D. from Michigan University, in 1870.

Dr. De Hass enjoys considerable reputation as an eloquent speaker. Various sermons at camp meetings are spoken of as grand in the extreme. On one occasion he chained the attention of some four thousand persons for one hour and twenty minutes. He attended the General Sunday School Convention, held in London, in 1852; and at one of the sessions made a speech of marked beauty and power. His publications are several sermons. He is engaged in the preparation of a historical account of the planting of Methodism in the Valley of the Mississippi.

He has a well-proportioned figure, and fair hair and complexion. His face has a most amiable expression. The brow is round and high. His eyes are bright, and when he talks his countenance lights up with an intelligent animation. In his manners he is social and genial, while there is always to be observed a certain measure of well-conceived dignity. He is a man of strong feelings and very deep sensitiveness. You can no more breathe upon a looking-glass without leaving the evidence of it, than you can touch him without striking the impression into his heart. In fact, his nature in this respect has more of the sensitive delicacy of the woman than the callousness and indifference common to the man. Everything sinks down into the recesses of the heart, *there* to send forth rejoicing or sadness. Hence, as regards himself, he is scrupulously considerate of every word and act, and it is to be seen that he is constantly and greatly affected by all that occurs about him. He has a peculiar tenderness of manners, and is cautious to give utterance to no wounding word. Of course, a nature like this must be rather tame, submissive, and negative. It does not show an original, decided, governing temperament, but it may not be the less pleasing, winning, and controlling. And thus it is with Dr. De Hass. You find him the type of the least conspicuous and impressive kind of men, and yet his simplicity, his sensitiveness, and his gentleness never fail to interest those who come in contact with him, and are the sources of his influence.

His preaching shows the same characteristics. It is extem-

poraneous, and, while simple and unpretending, is very emotional. His effort is not to make a showy discourse, but it is to give utterance to the heart's faith, hope, and love. The argument is not deficient in order or comprehensiveness, and it is frequently illustrated by effective and original similes. But this is the merest shadow of the power which springs from his mellow-toned words, his trembling lips, and sometimes glistening eyes. Sincere in the doctrines which he proclaims, filled with an ardent desire to impart them to others, and with a bosom overflowing with its sympathies and attachments, he speaks *from* the heart and *to* the heart. He seems to be searching for this member, where it may nestle shrinking, saddened, and dead, that he may touch it with some quickening sense of courage, joy, and life. The preaching of Methodist ministers generally may be said to partake of this character. With Dr. De Hass, however, there is nothing of that high-wrought excitement, and that systematized pathos, so to speak, indulged in by so many of his ministerial associates. He discusses his subject with just sufficient animation to give force to his speaking, and his style of appeal to the feelings is as natural and unaffected as that of a mother to her babe. The inquirer for truth finds that the limits which exist between the public speaker and the auditor are quickly changed to the closer communion of friend with friend.

REV. THOMAS DE WITT, D.D.,
SENIOR PASTOR OF THE COLLEGIATE RE-
FORMED CHURCH, NEW YORK.

REV. DR. THOMAS DE WITT was born at Kingston, Ulster County, New York, September 13th, 1791. He was graduated at Union College in June, 1808, and at the Theological Seminary of the Reformed Dutch Church at New Brunswick, being licensed for the ministry in June, 1812. His first settlement and installation was over the churches of Hopewell and New Hackensack, Dutchess County, New York, in November of the same year. After a number of years spent in this position, he removed to the city of New York, and was installed as one of the ministers of the Collegiate Reformed Dutch Church, September 16th, 1827, of which he is now the Senior Pastor.

Rev. Dr. Chambers, also one of the pastors of the Collegiate Church, gives the following information regarding the Reformed Dutch Church of New York, commonly called Collegiate. "This," he says: "the mother church of the denomination in this country, is the oldest ecclesiastical organization in New York, having been founded previously to A. D. 1640. For more than a century and a half this was the only Dutch church in the city, and, as the population increased, it multiplied its pastors and houses of worship. Subsequently, when independent churches were organized, each under the charge of a single person, this one, because of its plurality of congregations and ministers, became popularly known as the Collegiate Church, although this title does not appear upon its record, and has no official authority. The first minister was the Rev. Everardus Bogardus, who came over from Holland in the year 1633. He was followed by ten others in regular succession, who also came from Holland, and preached in the Dutch language. In the year 1764 the Rev. Archibald Laidlie was installed, with the express view of meeting the wants of those who required the service to be in English. All the ministers who succeeded him preached in English only, except Dr. Livingston and the



Thomas De Witt

venerated Dr. Kuypers. The last sermon in Dutch was preached in 1803.

“The church of New York began its services in 1626, in an upper room, the spacious loft of a horse-mill, but after a few years erected a plain wooden building near what is now called Old Slip. In 1642 a much larger edifice of stone was put up within the fort, which stood on the plot of ground which has long been known as the Battery. Fifty years afterwards, the congregation removed to a new edifice in Garden street (now Exchange Place), which had been built for their accommodation. This church, which, after being rebuilt of stone, in 1807, was destroyed in the great fire of December, 1836, was the first to receive a geographical designation. After a second place of worship had been erected in Nassau street, in 1729, and a third in William street, corner of Fulton, in 1769, the oldest building took the name of the South Church, the second that of the Middle, and the last erected that of the North, a name which it still retains, although it has been, for a number of years, the farthest south by a mile of all the Dutch churches on the island, the Middle having been relinquished for sacred purposes in the year 1844.”

There are eighteen congregations of the Reformed Dutch persuasion in New York. Of these the most influential and wealthy are those of the three Collegiate Churches. Their property is of large value, and the revenue, besides supporting four distinguished and efficient ministers, is also liberally devoted to city and others missions. In 1857, the Consistory employed Mr. J. C. Lanphier, a person of great Christian excellence, as a lay missionary in the down-town wards. In the autumn of that year, Mr. Lanphier originated the celebrated “Noon Prayer Meeting,” still held daily in the Consistory Building of the North Church on Fulton street, “the results of which have resounded through the Christian world, and produced an impression which will never be erased from the minds of the present generation.”

Dr. De Witt has been some sixty years in the ministry, and forty-five in his present pastorate. He is not in active service now, from old age, though in the full possession of all his faculties and in good health. His name stands at the head of the roll of the graduates of the Theological Seminary of the Church. He is the only survivor of the five students with which Dr. Livingston opened the Seminary in October, 1810. Dr. De Witt has been prominent in all the proceedings of the church during his long career. He declined the professorship of Oriental Literature and Ecclesiastical History in the

Seminary, but in the Board of Superintendents he has done faithful service. For more than thirty years he has been a trustee of Rutgers College, New Brunswick. He is likewise a trustee of Columbia College, New York, and from its early history he has been a member of the Council of the University of the city of New York. His name is recorded among the founders of the Board of Education of the Reformed (Dutch) Church, and a scholarship founded by his munificent gift bears the name and perpetuates the memory of a beloved son. He has been for years the President of the Board of Publication, also of the Board of Foreign Missions; of the American and Foreign Christian Union; of the New York City Tract Society; and Vice-President of the New York Historical Society. He received the degree of D. D. from Rutgers College, in 1828. His mastery of the Dutch language has made him extremely familiar with the history and literature of his church. He has published various sermons, with one of which is included an authentic history of the Collegiate Dutch Church from its earliest period under the Dutch Colonial Government.

The following extract from a sermon, entitled "The Christian's Confidence in Committing his Soul into the Hands of the Redeemer," gives a very correct idea of Dr. De Witt's style :

"We learn the FREENESS, as well as GREATNESS, of the salvation which is in Christ Jesus.

"It is, by Christ Himself, dearly purchased through His atoning sacrifice; but to the sinner it is the gift of free grace, proffered and bestowed without money and without price.' The invitation at the close of the sacred volume is, 'The spirit and the bride say *come*. And let him that heareth say *come*. And let him that is athirst *come*; and whosoever will, let him take the water of life freely.' Jesus declared—'Him that cometh unto me I will in no wise cast out.' Paul (in Romans iii., 22) states—'The righteousness of God, which is by faith in Jesus Christ, is unto all and upon all them that believe, for there is no difference; for all have sinned, and come short of the glory of God.' Sinners under conviction are embarrassed, and do not discern and appreciate the entire freeness of the way of access to God on the throne of grace through Christ, because they fail to distinguish between the warrant to believe in Christ and the views and dispositions requisite to embrace that warrant. The warrant to believe is simply and wholly the free offer of the Gospel, in the freeness and fullness of the blessings of redemption to all who will accept. It is a faithful saying, worthy of all acceptation, that Jesus Christ came into the world to save sinners. His only plea is, I am a sinner; his only claim, Jesus is the Saviour, able to save to the uttermost. The views and dispositions requisite to embrace Christ are alone a deep and just conviction of guilt and sin, an utter renunciation of righteousness of his own, and the refuge of the soul in the controlling desires to the needed, suitable, and all-sufficient salvation in Christ. The convinced and seeking sinner, delivered from his embarrassment, and discovering the new and living way in the freeness of divine

grace, comes to Christ in the entireness of cordial dependence, and free and full surrender. His language is—

‘Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid’st me come to Thee,
Oh, Lamb of God, I come !

‘Just as I am, Thou wilt receive.
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
Oh, Lamb of God, I come !’

“How wondrously *great* and *free* is this salvation. ‘*Come, for all things are ready.* Well may we exclaim, ‘*HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION?*’”

Dr. De Witt is a man of venerable, striking presence. Of a well-formed, stately figure, he has a countenance showing the most decided characteristics of the manly, upright nature. It is one of those faces that bespeaks the individual as truly and as clearly as the record of daily deeds. There is no disguise in it; no measure of dissembling, even the slightest; no expression which is not a correct index of the inward man. You see in him the fair-dealing, out-spoken, incorruptible man, decided in his opinions, and living up to every precept that he inculcates. His mouth is rather large, and, being habitually compressed, gives his face, as a whole, a stern as well as decided look. The eyes, however, are ever soft and kindly, and at the same time searching and admonitory. About the brow are to be seen the best evidences of natural ability of the highest order. It is deep and wide, and has that rotundity noticeable in those of superior mental endowments. An examination of the character and capability of Dr. De Witt will prove him true in every particular to these conclusions, drawn from his imposing and expressive physical structure. All his personal qualities are those of the Christian gentleman, and his intellectual accomplishments are both varied and comprehensive. He is one of the foremost men, not only in his own denomination, but in the entire ministry. His long life has been given to a diligent and scholarly investigation of theological topics, and no man is more conversant with all doctrinal points than himself. He is in the strictest sense an *expounder* of the Scriptures and of creeds, giving to them a thoroughly critical and learned analysis. In personal intercourse he is never other than dignified, but it is accompanied with so much true courtesy and friendliness that he occasions no restraint. He is an experienced discerner of character, and is quick to appreciate and encourage those traits tending to moral and religious worth.

The young, especially, are subjects of his almost paternal attention, and his appearance and manners are well calculated to give force to his valuable and gentle counsels.

Dr. De Witt is a citizen of the olden time, having little congeniality of spirit with the new era. Looking about him, he feels as if he had been in a Rip Van Winkle sleep, so complete and yet so rapid have been the changes wrought by what men call progress. His memory is linked with the humble beginnings of half a century ago, and he finds it impossible to identify himself with the astonishing realization of the present. He talks about the past, he loves the society of those who delight in its reminiscences, and in his study are to be found its memorials in furniture, books, &c. We would not have it understood that he is without appreciation of the magnificent results of the well-directed energy of his countrymen, but simply that he finds himself whirled into the midst of influences at variance with his habits and prejudices. Standing as he does on the verge of the shore of life, he turns away from the noise and show of the restless, reckless present, to the contemplation of the sober, reflective past. The follies, the sensations, and the peculiar teachings of the hour do not attract him from his evening musings over the morning and noon of a life to be, until its sunset, a true illustration of the substantial virtues of the earlier day. And to those who are watching the evening which he has reached, its closing glories seem to have lost nothing in splendor since the long-past but never-forgotten dawn.

To our view, the character of this godly and distinguished man meets exactly the poet's picture of the exemplary preacher, as delineated in the following lines :

“Would I describe a preacher, such as Paul,
 Were he on earth, would hear, approve, and own,
 Paul should himself direct me. I would trace
 His master-strokes, and draw from his design.
 I would express him simple, grave, sincere ;
 In doctrine uncorrupt, in language plain,
 And plain in manner; decent, solemn, chaste,
 And natural in gesture: much impress'd
 Himself, as conscious of his awful charge,
 And anxious mainly that the flock he feeds
 May feel it too; affectionate in look,
 And tender in address, as well becomes
 A messenger of grace to guilty men.”

REV. JACOB W. DILLER, D. D.,

RECTOR OF ST. LUKE'S EPISCOPAL CHURCH,
BROOKLYN.

REV. DR. JACOB W. DILLER was born at Lancaster, Pennsylvania, September 25th, 1810. After pursuing a course of academic studies at the Flushing Institute, Long Island, under Rev. Dr. Muhlenberg, he remained for eight years an instructor in the Institution, at the same time preparing himself for the Episcopal ministry. He was admitted to deacon's orders in April, 1834, at St. George's Church, Flushing, by Bishop Benj. T. Onderdonk, and priest's in June, 1835, at St. John's Church, Brooklyn, by the same bishop. From 1835 to 1838 he was assistant to Rev. Dr. ("Domine") Evan M. Johnson, at St. John's, and in the latter year became rector of St. Stephen's Church, Middlebury, Vermont, where he remained until June, 1842, when he entered upon his present rectorship of St. Luke's, Brooklyn.

As early as 1835 a parish, known as Trinity Church, was organized in the eastern section of Brooklyn, then a mere rural district, by Rev. D. V. M. Johnson, the present rector of St. Mary's Church, Brooklyn, and a church was erected on what is now the site of St. Luke's. The parish languished during several years under different rectors, and was finally abandoned, and subsequently the church was sold by the sheriff. In 1842, however, the parish of St. Luke was organized, and the property was purchased, through the assistance of Trinity Church, New York, for the sum of four thousand dollars. Dr. Diller was called as the first rector, the church having twelve communicants. The congregation gained greatly in strength, and in 1853 an enlargement of the church was completed, at a cost of fifteen thousand dollars. A rectory was also built, costing three thousand dollars. The whole property is free from debt, an encumbrance of thirteen thousand dollars having been paid in 34. During twenty-one years of Dr. Diller's connection with St. Luke's, up to 1863, there were 1,301 baptisms, 537 persons confirmed,

1,095 new communicants, 248 marriages, and 705 burials. The church services read by Dr. Diller from May, 1834, to June, 1842, numbered 984, and in St. Luke's, up to 1863, 8,887. Daily church services have been held for many years, and Dr. Diller officiates about one hundred and fifty times in the year. He is also the superintendent of his own Sunday School. The last annual report of the parish shows three hundred and forty communicants, and about two hundred children in the Sunday School.

Dr. Diller received his degree of D. D. from Middlebury College, in 1861. He has published various sermons and pastoral addresses.

Dr. Diller is over the medium height, of broad, round person, and very erect. His hair and whiskers are considerably sprinkled with an iron gray, and he shows his age in everything save the surprising vigor of the physical man. He walks with the firm, elastic tread of a much younger person, and the severe toils of an extended and more than ordinarily diligent ministry have rather developed than impaired a naturally robust constitution. Like all men who are not merely hard workers, but cheerful workers, he has an abounding, overflowing good nature. In social life, if there is any possible way to penetrate you with a ray of sunshine, he is pretty sure to accomplish it. A love of good, wholesome, refreshing cheerfulness beams forth in his countenance. His eyes sparkle and laugh as he experiences the enjoyment of animated conversation, always enriching it from his own never-failing resources of fancy, wit, and humor. While thus a cheerful man, with a sprightly genial nature, and ever seeking to find a silver lining in every cloud, still he exhibits no departure from ministerial decorum. On the contrary, his uppermost thought is the discharge of his holy offices, and his whole life has been a painstaking application of his energies to his Christian labor. But he is not one of those religious characters whom you invariably find in sackcloth and ashes, in sorrow, and tears, and gloom. True to his God, his church, and his conscience, hopeful and cheerful in earth's brief pilgrimage, he has seen no reason to conquer a natural buoyancy of spirits which, to his view, demonstrates a chief beauty of the regenerate heart.

Dr. Diller belongs to the section of the Episcopal sect known as "High Church," and is a most rigid observer of the ritual. He takes it in its strict letter and spirit, and rigidly enforces both in all his professional duties. His sermons, pastoral addresses, and Sabbath school instruction are comprehensive expositions of the Episcopal

faith, and none who fall under his instruction fail to receive light regarding every point of inquiry. This may even be called a peculiarity with him. He holds that every man, woman, and child should have a faith; and, having one, should understand it. His own he accepts as the true interpretation of the Gospel, and with a scholarly address and a holy enthusiasm he proclaims it, lives to illustrate it, and seeks to enlarge his beloved church. To be an ambassador of the Most High and a presbyter of the Protestant Episcopal Church with him is not a mere professional occupation, but it is to be a *priest* in its fullest religious sense. Principalities and powers, fame and riches, and all the world's allurements and glitter, do not weigh "in the estimation of a hair" with the performance of the smallest of his ministerial functions. For him there is no human exaltation like that of rugged toil in the holy calling, and no human achievement like that of giving peace to the anxious soul. He preaches very effectively, but in a style altogether simple, and devoid of display.

REV. MORGAN DIX, S. T. D.,

RECTOR OF TRINITY PARISH, NEW YORK.

REV. DR. MORGAN DIX is the son of Major-General John A. Dix, and was born in the city of New York in 1827. He was graduated at Columbia College in the class of 1848, and at the General Theological Seminary in the class of 1852. He was ordained deacon in St. John's Chapel, New York, in September, 1862, by the Bishop of New Hampshire, and priest in St. Mark's Church, Philadelphia, in 1854, by Bishop Alonzo Potter, of Pennsylvania.

His first position was as assistant to Rev. Dr. Wilmer, rector of St. Mark's church, Philadelphia. In 1855, he became one of the assistant ministers of Trinity parish, New York; 1858, assistant rector; and November, 1862, rector, having succeeded Rev. Dr. William Berrian. He received from Columbia College the degree of A. B., in 1848; A. M., in 1851; and S. T. D., in 1863. He has published several devotional manuals, numerous sermons, an essay on Christian art, a commentary on the Epistle to the Romans, and other writings.

Trinity parish is the oldest church organization of New York, with the single exception of the Reformed Dutch Collegiate Church; the last came of the early Dutch settlers, and the other came of the English conquerors. About 1664, the first meetings were held for public worship, in a chapel within a fort on the Battery.

On the 6th of February, 1697, divine service was first performed in an edifice which had been erected on the present site of Trinity church, on Broadway, at the head of Wall street. The rector was Rev. M. Vesey, who went to England and was married. He officiated ably and faithfully for the long period of fifty years. In 1715, Queen Anne made a grant to the corporation of Trinity church, of certain land known as the "Queen's Farm," lying on the west side of Manhattan Island, and extending from St. Paul's chapel, Broadway, northerly, along the river, to Skinner's road, now Christopher street. This property is now the heart of the business portion of the city of New York, and is of course of great value. Some of it has been

sold by the church, and much of it is under long leases at merely nominal rents. The leases of a large number of lots held by Wm. B. Astor, worth millions, and only yielding a rental of some seventy dollars per year, expired in 1866. St. John's park property, an entire square opposite St. John's chapel, belonging to the corporation, and the property fronting it, was sold to the Hudson River Railroad Company for a depot, at the handsome price of one million of dollars. The value of the property still owned by the church amounts to many millions. The corporation has had its title to this property assailed before the Legislature and in the courts, by persons who claim to be heirs of a certain Dutch woman named Anneke Jans, but it is not probable that they can ever be dispossessed. Grace church congregation was much assisted in building their former church edifice on the corner of Broadway and Rector street, by the Trinity corporation. From 1745 to 1847, the loans, grants, &c., made by the corporation at the then value of land, exceeded two millions of dollars, which was more than two-thirds of the value of all that remained. Of this, one-half was leased at merely nominal rents, amounting to only four hundred dollars per annum; and there was a debt of four hundred and forty thousand dollars.

The amount received from ground rents, pews, and other sources for many years never rose higher than \$57,932 37, leaving a net income of only \$33,130 to meet the ordinary expenses of the parish, the annual allowance to most of the Episcopal churches of the city, and many throughout the State. Trinity church was enlarged in 1737, destroyed by fire in 1776, rebuilt in 1788, then taken down, and in 1846 the present building was completed at a cost of \$358,623 34. The church is entirely of brown stone and is one of the most magnificent in the country. St. George's chapel in Beekman street was erected in 1752. St. Paul's chapel, on Broadway and Fulton and Vesey streets, was completed in 1766. Its centennial anniversary was celebrated by the re-delivery, by Dr. Vinton, of the sermon preached as its consecration. It was built in the middle of a wheat-field, and its front was placed facing the Hudson river, as it then stood on its bank, though now several blocks distant from it. St. John's chapel, in Varick street, was completed in 1807, and at a more recent period Trinity chapel was erected in Twenty-fifth street. All the churches erected by the corporation, with the exception of St. George's chapel are still connected with the parish. There is, beside the rector, seven assistant ministers in charge of the different churches.

The Protestant Episcopal Church in the United States has fifty-three bishops (six missionary), 2,900 clergy, or one bishop for every fifty-five clergymen, 225,000 communicants, 24,500 Sunday school teachers, 230,000 Sunday school scholars, and contributes, for church purposes, \$5,600,000 annually.

Dr. Dix is a tall, sparely-made person, with long, sharp features. His complexion is pale, and his composed expression approaches to severeness. Like so many of this class, however, his face most generally lights up with animation when he speaks. He is one who would be singled out of the crowd as a man of student life and large intellectual capacity. His head, in the upper sections, expands as if it were a dome, and the calm, steady, intelligent eye speaks of the massive brain within. He is a courteous, affable, high-toned gentleman, and altogether free from that affected dignity and superciliousness of which successful young clergymen are so often guilty. Born the inheritor of an honored name, ambitious to attain eminence in his profession, singularly fortunate in this advancement, yet he seems to have thoroughly schooled himself in humility rather than at all in arrogance. His professional and official associations are mostly with men much his seniors in life, but they find him their equal in ability, and award him their admiration for his long-matured virtues.

We regard Dr. Dix as one of the most promising of the Episcopal clergy. He has already made himself a reputation as a thinker and speaker, among both ministers and people. His sermons are highly original productions, written in pure, beautiful, readable English. The words have force, harmony, and fascinating eloquence, and throughout the thought is profound. There is no slipshod, frothy declamation, but every page has received the impress of scholarly, manly, Christian reflection. He is likewise an agreeable, graceful speaker. There is something of a harshness about his full, strong voice when he commences, but this gradually disappears, and the ear is captivated by those careful modulations which show the finished orator. His gestures are few and simple, while always expressive and impressive.

Such, in brief terms, is a description of the talented rector of Trinity parish. Already clothed with functions of commanding importance and influence, esteemed and honored in all past and present relations of his social and professional life, he may well lay claim, in his future career, to the proudest honors which the Church can bestow.



J. [unclear]

REV. JOHN DOWLING, D. D.,

PASTOR OF THE SOUTH BAPTIST CHURCH,
NEW YORK.

REV. DR. JOHN DOWLING was born at Pavensey, on the sea coast of Sussex, in England, May 12th, 1807. This place is memorable as the landing place of William the Conqueror in 1066, and near the town of Hastings, where the Norman Conqueror, soon after landing, triumphed over the Saxon monarch of England. Overhauling the house in which Dr. Dowling was born may still be seen the ivy-crowned walls of Pavensey Castle, which once sheltered the soldiers of King William—even in his day an *ancient* ruin of Roman origin, covering several acres. Dr. Dowling's parents and ancestors for several generations were zealous adherents of the Established (Episcopal) Church of England. He removed, however, at an early age to London, and at seventeen became a member of the Eagle street Baptist church, under the care of Rev. Joseph Ivimey, the historian of the English Baptists. His youth was devoted chiefly to study and literary pursuits. At the early age of nineteen he accepted an appointment as instructor in the Latin language and literature at the Chapham Rise Classical Institute, in the suburbs of London, and two years later he became instructor in the Hebrew, Greek, Latin, and French languages, in a similar institution in Buckinghamshire, under the care of Rev. Ebenezer West.

In 1829, Dr. Dowling established a classical boarding-school in Oxfordshire, a few miles from Oxford University, which continued in a flourishing condition until he disposed of it for the purpose of removing to America. He frequently officiated as a preacher in the pulpits of the neighboring pastors.

In 1832, he embarked with his family for the United States, where he arrived in safety. It was not long before he received a call to the Baptist church at Catskill, where he was ordained November 14th, 1832, and preached with success for two years. After this he

passed two years at Newport, R. I., and in August, 1836, was installed as pastor of a Baptist congregation in New York, worshipping in Gothic Masonic Hall. He also preached for some two or three years as pastor of the Broadway Baptist church in Hope Chapel, and at another period went to a church in Providence.

In 1844, he first became pastor of the Berean Baptist church in Bedford street, New York. After a ministry of eight years, in 1852, he accepted a call to a church in Philadelphia, where he remained some time. In 1856, he resumed his charge of the Bedford street church, at their urgent and unanimous request. Subsequently, after many years of efficient service, he went to a church in Newark, for a few years, but he is now the pastor of the South Baptist Church, New York.

Dr. Dowling has been a somewhat prolific writer. While living in England he published three school books, which for many years were in general use, and are still in use in some of the schools of Great Britain. He has published in this country the "History of Romanism," (a large octavo volume of 734 pages, of which some thirty thousand copies have been published and sold,) "Power of Illustration," "Nights and Mornings," "Judson Offering," etc. He has also contributed largely to the religious and periodical literature of the day, written introductory essays to several works, and published numerous anniversary sermons and college addresses.

In 1834 he received the honorary degree of A. M. from Brown University, and in 1846, soon after the publication of his "History of Romanism," the degree of D. D. from Transylvania University.

Dr. Dowling has a large, round head, bald about the brow, and wears heavy whiskers. His features are regular, and, while not over large, are prominent, and expressive of the intelligent and highly moral man. His forehead is particularly high and broad. His eyes are clear and penetrating, and at the same time that there is everything gentle about them, as well as in the half smile which lingers round the mouth, still his face likewise betokens a strong, inflexible, stern character both in regard to principles and purpose. His manners are cordial, and he is an outspoken man—always, however, with due regard to the feelings of others and a nice sense of propriety. There is a great deal of cheerfulness and humor about him; and he is a person well calculated to interest and fascinate the youthful as well as those of matured years.

Dr. Dowling's sermons are thoughtful compositions, deeply emo-

tional, and full of religious fervor. His mind is thoroughly trained in theological discussion, and with this capacity he unites a heart overflowing with tender sympathies, and a nature completely infused with religious enthusiasm. Hence he preaches most effectively. He makes the doubtful points of doctrine plain, he kindles the emotions of his hearers from his own, and he is eloquent to a degree in picturing the bliss of the true and constant religious life.

Dr. Dowling is in every sense an able and a valuable man. The abilities and fidelity of such men are the very rock and foundation upon which the church must rest her whole earthly superstructure. Working for the redemption of a fallen race and the glory of God, they are its faithful apostles and our perfect men.

REV. GEORGE B. DRAPER, D. D.,
RECTOR OF ST. ANDREW'S EPISCOPAL
CHURCH, (HARLEM,) NEW YORK.

REV. DR. GEORGE B. DRAPER was born at Brattleboro, Vermont, July 20th, 1827. His early studies were at Trinity school, New York. He was graduated at Columbia College in 1845, and at the General Episcopal Theological Seminary, New York, in 1849. He was made deacon the same year, at Holy Trinity Church, Brooklyn, by Bishop Whitehouse, of Illinois, and priest in 1851, at the Church of the Ascension, New York, by Bishop Chase, of New Hampshire. He officiated for one year as assistant of the Rev. Dr. C. S. Henry at St. Clement's Church, New York, while deacon, and then accepted a call to St. Andrew's parish. He entered upon his duties July 23d, 1850, and has now been in charge of the parish for the term of twenty-three years.

The earliest movement for the establishment of an Episcopal parish in the district called Harlem was in August, 1828, through the exertions of the Rev. Dr. Wainwright, afterward Provisional Bishop of the Diocese, and who had a summer residence on the bank of the East river, near Hurlgate. The subject was agitated, and several meetings took place at a private house. Religious services were held in the school house in November, and the parish was duly organized under the name of St. Andrew's Church, New York, February 4th, 1829. Rev. George L. Hinton was called as the first rector, who served until his death by cholera in the summer of 1832, when himself, wife, and child all died within a few hours. A donation of eleven lots of ground on Fourth avenue was made by Charles Henry Hall, Esq., and six adjoining lots on One-hundred-and-twenty-seventh and One-hundred-and-twenty-eighth streets were purchased for five hundred and fifty dollars for the whole. The corner-stone of a church edifice was laid by Bishop John Henry Hobart on the 6th of August, 1829, and the building was consecrated on the 7th of June,

1830. The consecration was among the latest public acts of Bishop Hobart, who died on the 12th of September following. The whole cost of the structure was about four thousand six hundred dollars, of which there remained a debt of four thousand dollars in a mortgage on the property. At that time the church had twenty communicants. The Rev. Gurdon S. Coit officiated temporarily as rector after the decease of the Rev. Mr. Hinton, and in October, 1833, the Rev. Abraham B. Hart accepted a call to the parish. In the summer of 1833, the finances of the church were much improved by the payment of the mortgage by Trinity church, a new one being given to that corporation for the same amount, on which they agreed to exact no interest. In 1839 nearly twelve hundred dollars were paid for assessments on account of the opening and regulating of streets, which sum was raised by subscription among members of the congregation.

The rector having resigned by reason of ill-health, the Rev. J. Rosevelt Bayley accepted a call in October, 1840. In April, 1842, Mr. Bayley resigned the rectorship, and soon after united with the Roman Catholic Church. He became a priest, and is now the eminent Most Rev. Dr. Bayley, Archbishop of the Roman Catholic See of Baltimore, Md. It may be mentioned that his father was the late Guy C. Bayley, M. D., one of the vestrymen of St. Andrew's, and that his grandfather, James Rosevelt, Esq., a wealthy old Knickerbocker, disinherited him for what he deemed apostasy to the true creed, appropriating his portion to charitable purposes. In July, 1842, the Rev. Ralph Hoyt was called to the charge of St. Andrew's, who remained one year. In 1843 the Rev. Richard M. Abercrombie was placed in charge, and in 1846 was called to the rectorship, which he retained until 1850.

On the 6th of June, 1850, the Rev. George B. Draper, deacon, was called to the rectorship "so soon as he should have received priest's orders, and meanwhile to officiate as minister." Having been admitted to priest's orders, he entered on his duties as rector on the 16th of March, 1851.

The church property of St. Andrew's parish consists of sixteen city lots, a little more than one half of which was used for burial purposes. The original church building stood on One Hundred and Twenty-seventh street, and was a neat structure of wood, with a high stone basement. It was three times enlarged during the term of the present rector, and materially altered from the original building. In

1851. a rectory was built on a line with the rear of the church toward Fourth avenue. During 1867 fourteen thousand dollars was raised by the congregation to pay for repairing and improving the church property. In November, 1871, the church was destroyed by fire. Subsequently the dead were removed from the graveyard, for the purpose of erecting a new church on that site. In December, 1872, the corner-stone of the new edifice was laid by the Bishop of the Diocese. A fine stone structure has been erected, with a seating capacity of one thousand persons. At the commencement of Mr. Draper's term there were only thirty families, whereas there are now two hundred families, two hundred and fifty communicants, and a Sunday School of twenty-two teachers and two hundred and fifty scholars.

This church, like the others on the north end of the Island, was originally largely attended by families in Westchester county. Many of the best known and wealthiest families of New York and that county have been among its parishioners. The congregation is now so numerous that another parish has been organized.

Dr. Draper received his degree of D. D. from Columbia College in June, 1868. At one time he was editor of the *Churchman's Monthly Magazine*, but his increasing parochial duties obliged him to relinquish the position.

He is above the medium height, well-proportioned, and erect. He has a head round and full in the upper part, with a thin and narrow face. His features are regular, and there is an honesty, frankness, and good-nature in both his countenance and manners which are very attractive. You readily see that he is a man of great force and energy of character, though his labors are always performed in a mode the most circumspect and modest. Few men have bolder or better settled purposes than he, and still he ever goes on the "noiseless tenor" of his way in a manner unlike most of those who are engaged in great public efforts.

Dr. Draper is a preacher of eloquence and power. He has a mind of natural scope and vigor, and his life has been one of close investigation in the fields of theological and general learning. The action of his mind is quick and keen, and his powers of elucidation and reasoning are such that he has no difficulty in making every subject clear to the understanding of others. He is fair and frank in his style of argument; he searches out all obstacles and embarrassments for you; he presents the matter in every possible point of

view, and even then he does not ask for your concurrence in his opinion until you have given a calm, mental consideration to this argument. His words are sincere and well meant; he rises before the mind as the interested friend and affectionate brother; he touches the susceptibilities by his gentleness, his frankness, and his fascinating intelligence, and thus it is that he wins souls to repentance. It is not in him to wound by a single expression, but his lips are truly anointed to heal; it is not in him to repel, but to save. His calm and impressive delivery, his well chosen and fluent words, his simple but expressive gestures, are all potent in his public exercises. With an entire abnegation of the individual, he seems the impersonation of those endowments which exalt the mere human into the spiritual character.

REV. T. STAFFORD DROWNE, D. D.,
RECTOR OF ST. PAUL'S (EPISCOPAL) CHURCH,
BROOKLYN.

REV. THOMAS STAFFORD DROWNE, D. D., was born at Fruit Hill, North Providence, Rhode Island, on the 9th of July, 1823. He was graduated at Brown University, Providence, September 3d, 1845, and at the General Theological Seminary, New York City, June 30th, 1848. Immediately afterward, on July 2d, he was admitted to deacon's orders in Grace Church, New York, by Bishop De Lancey, of Western New York; and to priest's orders on July 1st, 1849, in the Church of the Holy Trinity, Brooklyn, by Bishop Whittingham, of Maryland.

On the 1st of November, 1848, Dr. Drowne became Assistant Minister of the Church of the Holy Trinity, Brooklyn, in which position he continued for a period of nearly ten years, at the expiration of which, on the 22d of June, 1858, he was elected to the rectorship of St. Paul's parish. This church was organized on Christmas Day, 1849, under the pastoral charge of the Rev. Isaac P. Labagh, being one of the religious movements in South Brooklyn, a portion of the city then but sparsely populated. Services were held for a short time in a room over a stable at the foot of Union street, when lots were procured, and a small edifice was erected in Carroll street, between Henry and Hicks streets. In the fall of 1850 there were only thirteen communicants; but the congregation increased, and during the summer of 1852 the building was enlarged with transepts and a chancel. The Rev. Mr. Labagh having withdrawn to take charge of Calvary Church, in another part of the city, Dr. Drowne was called to the vacancy, and the parish has since enjoyed increased and constant prosperity. During 1860 the building was again enlarged and improved, with sittings for about six hundred people. When Dr. Drowne took charge in 1858, the number of communicants was under

fifty, but it has steadily increased, until there are now four hundred and forty-five; while the number of families connected with the parish is two hundred, and of individuals nearly a thousand. The Sunday school contains over two hundred and fifty children: and the contributions during the past year for parochial and general objects have been nearly twenty thousand dollars. The steady growth of the congregation having rendered necessary a larger and better edifice, a new and more central site was obtained on the corner of Clinton and Carroll streets, and on the 2d of November, 1866, ground was broken for the present church. It was completed, and first used for divine worship, on the 19th of September, 1869: and for appropriate design, massive and elegant workmanship, and pleasing architectural effect, has few equals in our country. The dimensions are 145 feet in length, 72 in width, and 60 in height, with ample accommodation for a thousand persons. A commodious chapel has since been added, 85 feet in length by 34 in breadth, also of rich design, in harmony with the church, which was first occupied by the Sunday-school of the parish on the 15th of September, 1872.

Since the erection of Long Island into a diocese, Dr. Drowne has filled the office of its Secretary, and been a member of its Standing Committee, and also served on other important committees and boards of trustees. In 1870 he was appointed the registrar and historiographer of the diocese. His interest in historical and antiquarian researches has led to his election to membership in several State historical societies, the American Ethnological Society, and other literary bodies. In his library, which is very large and select, the works of the best authors of all times are to be found, in almost every department of theology, history, the fine arts, and general literature.

Dr. Drowne has made architecture a subject of extensive study. He was intimately associated in these investigations with that eminent master of the art, the late Minard Lafever, and is the author of the letter-press of a work of deep research, issued under the name of the latter, and known as "The Architectural Instructor," containing a history of architecture from the earliest ages to the present time. Dr. Drowne has also published "A Commemorative Discourse, delivered on the completion of the Church of the Holy Trinity, December 19th, 1867, with Illustrative Historical Notes," and an "Address at a Memorial Service," in the same church, November 26th, 1871, on the occasion of uncovering the mural tablet erected in memory of its

founders. From time to time he has contributed articles, theological, critical, and historical, to various reviews, and he is a person of the most acceptable literary as well as artistic taste.

We make the following extract from a published sermon, entitled "The End of Pride," preached at the Church of the Holy Trinity, July 24th, 1853 :

"And looking at society in its best phases, and selecting its best examples, is there not too much groveling selfishness, and luxurious living, and fashionable display, and irreligious vanity? Is there not, even among Christians, the professed disciples of a lowly and self-denying Master, too much extravagant self-indulgence and worldly conformity? One man prides himself upon his large estate, his splendid equipages, his magnificent house, his beautiful paintings, his elegant furniture, and the number of servants he employs. Another congratulates himself upon his mental gifts, his literary reputation, his business talents, his mechanical skill or his graceful accomplishments. Another is puffed up with his beauty, or his dress, or his polished manners, or his noble descent. What excess of folly! Why glory in that which is so transitory and worthless? Why glory in that which is not thine, but which thou hast received as a talent from God? Boastest thou of wealth? It is always winged for flight, and may in a moment break away from thy grasp forever. Boastest thou of thy grace and beauty? They are as fading as the flower that charms at early morn with its loveliness, and before eventide is withered. Boastest thou of thy mental gifts? They may be the very means of thy disgrace or thy destruction. Boastest thou of thy noble virtues, or thy deeds of liberality? Thy very boasting deprives thee of respect, and renders them of no effect.

"Alas! what a sudden overthrow and complete destruction shall come at last to all this worldliness, and ostentation, and pride! They must end. A man must reap what he sows. How soon in the dark charnel-house will be laid the pampered body, and to the darker abodes of the lost will descend the wailing soul! The prophet's sentence will have its fulfilment anew—'Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.'

"After all, what is it that we get out of this world? It is but the supply of our few necessities—a little food, a few pieces of raiment, a short-lived reputation, a narrow grave, and perhaps a monumental shaft, chiseled with a pompous eulogy. We can take nothing with us on our last journey. The hand that now clings so tightly to this world's baubles must loosen its hold as it stiffens in death. What a quick transition must there soon be from affluence to emptiness; from gay laughter to utter silence; from painted ceilings to dark coffins; from all this beautiful and marvelous life to a little heap of dust! 'Recently two young princes,' we are told, 'wished to see the remains of Gustavus Vasa, which lie in the vaults of the cathedral of Upsala. They obtained the consent of the King of Sweden, and the marble sarcophagus was opened. But there was only the great man's skeleton, while the silk, and the velvet, and the brocade were yet fresh. The crown was there, and the sceptre, and the golden buckle, while precious stones shed a gleam through the ghastly chamber of the sepulchre. And this is the moral of all mere earthly good—even the highest. Its splendor decorates the heart that must soon cease to heave, and its pomp survives and mocks the mortal dust.'"

Dr. Drowne is slightly above the medium height, compactly made, with an erect bearing and active movements. His complexion is light, and he has one of those faces in which the calm hopeful nature is most typified. All the features are good, and intelligence is strongly signified in his fair, broad brow, but the expression which arrests you is a cheerful serenity. Withal, and strangely too, judging from his contemplative habits and scholarly tastes, he is one of your strong men for action—for resolution which trims and relights the torch of hope as often as the flame dies out. Uniformly gentle and courteous in manner, whenever occasion demands he is iron of purpose, and he is strong in courage. Slow to resolve, he is the more firm when determined; and conscientious in his judgment, he is calm in accepting all the consequences of his opinions. Cheerfully serene, not at all intent to individualize himself from the mass of his fellows, it might well be thought that the potter's clay were not more pliant. But his character is as different from this as is the soft moss different from the rock to which it clings. In the ordinary everyday life, walking the beaten path, he is not unlike other men—common-place men—men tame from want of originality—men nothing because there is so much of the same human material; but outside of the ordinary life, in that whirlpool of action where manhood and resolution and hope must cleave down obstacles, and pluck success from the grasp of ill-fortune—in that sphere he is a man of new and nobler elements of character. As you put your foot on the sandy shore it settles, but is sometimes checked by the hidden stone; and so in the case under consideration; many a one has found the strong foundations of manly character where there seemed the least evidence of it. Not the man to make a noise in the world, not the one to fascinate by showy qualities, and not the one to court notoriety; and yet one influential from potent though unobtrusive merit, one unwavering and heroic in life's battle, and one ever teaching the lesson of cheerfulness and patient endeavor.

In personal intercourse Dr. Drowne is genial and highly companionable. He has excellent conversational powers, and uses them with much freedom, though never obtrusively. His sermons are well-written productions, sometimes studied and elaborated, but usually partaking more of the simple-worded or devotional exhortation. He has a voice of full compass, and altogether a pleasing and effective delivery.

REV. CORNELIUS R. DUFFIE, D. D.,
RECTOR OF THE CHURCH OF ST. JOHN BAP-
TIST, (EPISCOPAL.)

REV. DR. CORNELIUS R. DUFFIE was born in the city of New York, August 6th, 1821. His father was the late Rev. Cornelius R. Duffie, who took holy orders late in life, and was rector of St. Thomas' Church, formerly on the corner of Broadway and Houston street, having been a leading salt merchant. Dr. Duffie was graduated at Columbia College in 1841, and at the Episcopal General Theological Seminary, New York, in 1845. He was made a deacon in June, 1845, at Christ Church, Hartford, by Bishop Brownell, of Connecticut, and priest in 1848, in Trinity Church, New York, by Bishop Wittingham of Maryland. After being engaged for a short time in the parish of St. Paul's at Sing Sing, he became assistant minister in Trinity parish, New York, and thus remained about two years. In the spring of 1848 he organized his present parish of St. John Baptist, in the upper part of the city, with a few families. Preaching was held temporarily in a small chapel, and, ground having been donated, a free-stone church edifice was erected on the corner of Lexington avenue and Thirty-fifth street, at a cost of some forty-five thousand dollars. The church was consecrated December 2d, 1856. There are now one hundred and fifty communicants, and one hundred and thirty children in the Sunday School.

Dr. Duffie received his degree of D. D. from the University of New York in 1865. He was chosen chaplain of Columbia College in 1857, and still officiates daily at the College. His publications consist of various occasional sermons.

Dr. Duffie is about the medium height, equally proportioned, and is energetic and active in his movements. His head is of the ordinary cast of an intelligent man. His expression is amiable, and his manners are quiet and plain. He is a serious, reflective person, and at no time yields to any especial vivacity. In the domestic circle and

in the society of children he shows a genial, cheerful disposition, but he is not a man with whom a very close intimacy is likely to be formed. This is not because he is naturally of a cold or repulsive nature, but simply because he seems thoroughly absorbed in his own thoughts and religious duties, and altogether indifferent to everything else. You see in all his conduct that he is a deeply conscientious man. His simplest acts are subjects of reflection, and he does nothing until it has received the sanction of the inward monitor. His personal discipline in this respect is rigid in the extreme. He makes no compromises with conscience, but boldly marks out the line of honorable and Christian duty, and this his feet always tread. Hence those who know his character hold his counsel and example in the highest possible esteem.

Dr. Duffie's sermons are excellent religious and moral lessons. Nothing could be in better taste of its kind, or could it be delivered with more propriety and circumspection as to time and place. He is a calm preacher; there is no emotion and no excitement, but much sincerity and devoutness. Dr. Duffie is a good and pious man. He has led a blameless life, and is a hard worker. His diligent services in his rectorship, and his excellent example as a man and a citizen are subjects of unqualified appreciation by all persons acquainted with his career.

REV. JOSEPH T. DURYEA, D. D.,

PASTOR OF THE CLASSON AVENUE PRESBY-
TERIAN CHURCH, BROOKLYN.

REV. DR. JOSEPH T. DURYEA was born at Jamaica, N. Y., Dec. 9th, 1834. He is of Huguenot descent, and his ancestors were of those who fled from European oppression to plant settlements in the New World. His earlier studies were pursued at Union Hall, a celebrated academy of the village. He subsequently went to Princeton College, where he was graduated in 1856, and three years later closed his theological course at the seminary of the same institution. Being of a literary turn of mind, and a proficient in music, he early formed a plan of going to Chicago and starting a paper and opening a music and book-store. Three friends, however, without consultation with each other, strongly urged him to prepare for the ministry, which he at length concluded to do. He was licensed in the autumn of 1858, prior to his graduation, by the Presbytery of Nassau. In 1859 he was ordained by the Presbytery of Troy, and installed as pastor of the Second Presbyterian Church, Troy, where he remained three years. During this period he was invited to prominent churches in New Orleans, Cincinnati, Cleveland, Chicago, San Francisco, and New York, but he could not be induced to leave his pleasant and highly successful field until compelled to do so by his health giving way to the severity of the climate. He was thoroughly prostrated, for a considerable part of the winter, by a neuralgic affection, and it became evident that he must seek restoration elsewhere. In April, 1862, he accepted a call to become one of the pastors of the Collegiate Reformed Dutch Church, New York, long before tendered. By a providential circumstance, his removal from Troy took place just preceding the great fire, which destroyed so much of the city, and, among other buildings,

the Second Presbyterian church and the house in which Dr. Duryea had lived. Among other matters, in which he interested himself, was the work of the Christian Commission in the army. After going as a delegate into the field, he returned, and was chosen to address meetings in New York, Washington, and other important points, held to give the public the benefit of the observations of those who had become familiar with the actual operations of the Commission. Dr. Duryea showed great zeal in all branches of the labor undertaken by him, and his addresses were characterized by much interest of statement and eloquence of appeal.

Several years since, Dr. Duryea accepted a call to the Classon Avenue Presbyterian church, Brooklyn. He has gathered a large and influential congregation, and he is regarded as one of the foremost of the many able ministers of that city.

In December, 1873, Dr. Duryea received a call to the Madison Square Presbyterian church, New York, to be the successor of the Rev. Dr. Wm. Adams, and was offered a salary of eight thousand dollars, with two thousand additional for house rent. Not only did his congregation in Brooklyn oppose his acceptance of this call, but a large public meeting was held, at which speeches were made by different clergymen, and resolutions adopted urgently soliciting him, in behalf of the entire Christian community, not to abandon the field in which he was then so efficiently laboring. Shortly before the close of the meeting, the following letter, giving the information that he had declined the call, was received and read:—

TO THE SESSION OF THE CLASSON AVENUE PRESBYTERIAN CHURCH:—

DEAR BRETHREN—At our last meeting I informed you that I had received a call to the pastorate of the Madison Square Presbyterian church, New York, and although I had neither desire nor conviction of duty inclining me to seek a separation from you, yet certain circumstances made it necessary that I should give this matter careful consideration. I have used all the means appointed by the Lord for the guidance of his ministers, and have concluded that it is my duty to remain where Providence has placed me. I have communicated my decision to the Madison Square church by a letter sent yesterday evening, to be delivered to-day.

I hope the Lord will manifest approval and bless us together as pastor and people.

Yours, most faithfully,

JOSEPH T. DURYEA.

BROOKLYN, Dec. 16th, 1873.

Dr. Duryea is a handsome, intelligent appearing person, with a tall, erect, well-made figure. His features are as regular as if sculptured in marble by the hand of art; and while his glances fall soft

and gentle as moonbeams, ever and anon they are wont to kindle and show the fires that burn within the aspiring, daring, hoping heart. The expression of the face is that of mingled amiability and thoughtfulness. Serene and kind, it is also serious and reflective. His manners are unassuming, and, indeed, somewhat reserved, while showing no lack of confidence or culture. He talks well, with much cheerfulness of disposition, a lively appreciation of genial and intelligent companionship, and great judgment and reflection regarding learned subjects. He is a fine singer, and performs on several instruments, and, as may be surmised, delights in discreet social enjoyments. At the same time, it can very well be seen that his impulses and all his desires are toned and kept entirely subordinate to the sacred mission to which he had devoted himself, and to the attainment of that conspicuous scholarship to which he aspires.

The selection of Dr. Duryea to be one of the pastors of the Collegiate Dutch Church was a marked compliment to his piety and talents. He was asked to fill the place once occupied by a Livingston, a Kuypers, a Knox, and a Brownlee, and to be the colleague of a De Witt, a Vermilye, and a Chambers. These were of the immortal dead and of the illustrious living of one of the most ancient and influential church organizations of the United States, and he who was called to its service must come as all his forerunners had come, noted for personal virtues, tried in the faith of the Gospel, and eminent for theological attainments. To such a position Dr. Duryea was invited, and under such circumstances he entered the pulpits of the Collegiate Church. Young, and modest in his nature, he might well have shrunk from the task before him without the slightest aspersion upon his scholarly qualifications. He might with justice have chosen the humbler walk of the inexperienced minister rather than a station made illustrious, through a period of more than two centuries, by pre-eminent godliness and learning. But, no; gladly, proudly, and courageously he took his place at the olden altars, where clustered the memories of the fathers gone before, and where stood other aged and worthy watchmen of Zion. His ambition was stimulated, not satisfied; he was inspired, not abashed; he consecrated himself more thoroughly to God's work, not forgetting humility as his own first example.

Dr. Duryea is a preacher of remarkable effectiveness. His sermons are argumentative; they go to the length and breadth and depth of principle, and still every word is earnest, graceful eloquence. He

stands erect, looking the embodiment of conscious power, while his brain and heart are overflowing with the theme to which he has addressed his thoughts. In writing he has comprehended all that he desired to say, and he has the art of reasoning and the force and beauty of language to make others comprehend it also. In speaking he feels, and shows that he feels, the truths that he declares, and his clear voice and perfect gesticulation carry his meaning direct and full to the conviction of the listening observer. Not a word falls barren of emphasis and effect, and as he proceeds, employing attitude as well as utterance, he sweeps irresistibly onward to the grand climax of the hearer's full subjugation in heart to his eloquence, in mind to his wisdom. He seems to impose upon himself the elucidation of difficult texts, and the expounding of great principles. Absorbed, and yet quick to think in the study, he is all ease, eagerness, and eloquence in the pulpit. Going downward to the foundations of logic, he raises upward, where inspiration and faith allure his soul. Speaking, gifted with all manly graces, his talents give splendor to Christian oratory.

REV. THEODORE A. EATON,
RECTOR OF ST. CLEMENT'S EPISCOPAL
CHURCH.

REV. THEODORE A. EATON was born in Boston, Massachusetts, August 3d, 1821, and is the son of the late Rev. Dr. Asa Eaton, for many years rector of Christ Church in that city. After a course at St. Paul's College, College Point, Long Island, he entered the Episcopal General Theological Seminary, New York, and was graduated in 1848. He was made a deacon in the same year by Bishop Delancey, at Grace Church, in this city, and in 1849 was made priest, by Bishop Doane, at Grace Church, Newark. His first position was as assistant at the latter church, where he remained from 1848 to 1850. In the latter year he accepted a call to his present rectorship at St. Clement's Church, corner of Amity and Macdougall streets.

This congregation was organized about 1830. Public services were held in a hall in Barrow street, until a church edifice was erected on property purchased on the corner of Amity and Macdougall streets, then considered one of the most eligible sites in the city. The first rector was Rev. Dr. Lewis P. Bayard, who was with the congregation about ten years, and during which time it greatly increased, and became one of the most flourishing in New York. Rev. Dr. E. N. Meade was rector for about seven years, and Rev. Dr. C. S. Henry for three years, the last being succeeded by Mr. Eaton. There are now some three hundred communicants, and about one hundred children in the Sunday school. This congregation has experienced the vicissitudes of all the down-town churches. The up-town migration of the inhabitants has almost totally changed the congregation from what it was in former days, and, as a consequence, impaired its numerical strength and influence in no small degree.

Mr. Eaton is of the average height, with a rotund, though not disproportioned figure. He has a large, round head, delicate features, and fair complexion; and, while he has a considerable degree of

reserve and dignity about him, he is sufficiently genial to put all persons on easy terms with himself. He is decided in his purposes and firm in his opinions, but at the same time he is in no measure to be regarded as a stubborn or self-opinionated person in the common acceptance of those terms. He has very clear conceptions of the line of duty, and his conscience is kept not less clear by his manner of performing all that is required of him. He is not a man of parade, nor is he one of an especially demonstrative character, but you are never at a loss to know just where to find him on every question and in regard to every obligation. He is as true as steel, honorable to the letter, and faithful to the uttermost. And all this comes as a matter of course, for it is simply his natural character. Such men exercise the largest extent of moral influence. Where others fail with effort, they succeed with none. Their consistency of life, their inflexibility of character, and their total want of everything like presumption, secures them the confidence of their fellows, and makes them bright and accepted moral examples. In their modesty such persons hardly understand their own importance. Their influence is a silent force: it is not exercised for any selfish end, and it is shown more in their personal discipline and conduct than in any other way. In the case of Mr. Eaton, his ministerial life is unobtrusive; he has no notoriety, and, in fact, little public fame, and still he has an integrity of principle and a purity of character which have given him an importance and value as a teacher and guide, with those who know him, far beyond that which is allied to a more prominent public position.

Mr. Eaton is a preacher of a thoroughly sober, practical style. He is never carried away with his feelings, never shows the slightest impulsiveness, but delivers calm, thoughtful, sensible lessons upon faith and duty. His expositions in faith are particularly clear and beautiful. Without being illiberal or bigoted, he is a thorough churchman, and nothing gives him greater pleasure, or more powerfully appeals to all his reasoning faculties, than the explanation of the doctrines of his beloved church. He has a good voice, appropriate gestures, and altogether his delivery is quite effective.

REV. DAVID EINHORN, PH. D.,

RABBI OF THE TEMPLE BETH EL, NEW YORK.

REV. DR. DAVID EINHORN was born in Dispec, Bavaria, November 10th, 1809. He studied at the Universities of Erlangen, Wurzburg, and Munchen from 1828 to 1834. He was first connected with synagogues in the Grand Duchies of Birkenfeld and Mecklenburg-Schwerin. Later he became Rabbi of the Reform Congregation at Pesth, whose synagogue was closed by order of the Emperor of Austria, as he regarded their reform doctrines as one of the fruits of the revolution of 1848. Dr. Einhorn determined to remove to the United States, and in 1855 reached Baltimore, Maryland, where he remained in charge of a synagogue for seven years and a half. He became deeply interested in the slavery question, taking extreme abolition views, and made himself very conspicuous, and, to some extent, unpopular by his preaching and writings on the subject. For seven years he published a monthly magazine, called *Sinai*, devoted to the cause of reform Judaism, but in which he also wrote strongly against the institution of slavery. When the war finally broke out he was obliged to leave Baltimore. He then went to Philadelphia, as rabbi of a prominent congregation, where he remained five years. In 1866 he was called to New York to become the first rabbi and preacher of the congregation "Adas Jeshurun," which was organized at that time. A spacious temple was built on Thirty-ninth street, near Seventh avenue, which was much improved in the summer of 1873.

In the latter part of that year arrangements were made for a union of the "Adas Jeshurun" and "Anshi Chased" congregations, the latter of which had recently completed and dedicated a new temple on the corner of Lexington avenue and Sixty-third street. This old congregation of New York worshiped originally in White

street, from which place they moved into Elm street, where they built. Their next move was into Henry street, where they also built, but afterward sold their synagogue to another Jewish congregation, and in May, 1850, dedicated a new house in Norfolk street. After nearly a quarter of a century they removed to the splendid temple on Lexington avenue, which was dedicated September 12th, 1873, and cost about two hundred and fifty thousand dollars. The united congregations took the name of the Temple Beth El, and Dr. Einhorn was elected to the position of rabbi.

Dr. Einhorn is the author of the "*Olath Tamid*," a prayer book, and the "*Ner Tamid*," a religious book. The first passed through three editions in the Hebrew and German, when Dr. Einhorn issued it in English translation, with some emendations. Another work by him in the German is entitled "*Das Princip des Mosaismus*." Many of his sermons have been issued in pamphlet form also in the German.

Dr. Einhorn is of the medium height and sparely made. His head, though not large, shows very decided intellectual development, and his eyes, especially, light his face with a striking and pleasing intelligence. In his manners he is polite; but it is always to be observed that he has the seriousness and reserve common to scholarly men. He is circumspect and exact in his own demeanor, and in all the duties of life. Consequently those who approach him are impressed by the dignity of his bearing as well as his learned and exalted character, making his influence very great with all ages and classes.

He is one of the most advanced of the Judaic reformers. In Europe his views made a deep impression upon the people, and, as has been stated, were thought dangerous to monarchical government itself. Since his arrival in the United States, he has spoken with even more power, and with an enlarged scope of learning, for his thoughts were free, and the field grand enough to inspire him for the utmost efforts by both energy and mind. A man who was willing to sacrifice so much for his doctrines at home, and one who resolutely undertook a crusade against American slavery under the circumstances which he did, has certainly those qualities which are most effective in all reform movements. Obstructions, defeats, and gloom are all as nothing to the brave and hopeful spirit of a reformer, like Dr. Einhorn; but, on the contrary, act as incentives to a stronger courage and a more laborious toil.

Dr. Einhorn is a very interesting preacher. He is not only a learned man, but a very pious one. Hence he teaches with the largest amount of scholarly explanation, and at the same time imparts to all that he says the solemn impressiveness belonging to religious truths. His manner and tone are characterized by much earnestness, showing the deepest conviction in regard to his subject on his own part, and his heartfelt desire to make the occasion profitable to those who hear him. Modest in the actions of his whole life, and seeking only the highest religious development of the Jewish people, and indirectly of the community at large, still his profound erudition and his great success entitle him to the wide fame which he enjoys.

REV. JOSEPH F. ELDER,

PASTOR OF THE MADISON AVENUE BAPTIST
CHURCH, NEW YORK.

REV. JOSEPH F. ELDER was born in Portland, Maine, March 10th, 1839. His academic studies were at the Portland High School, where at an early age he gave evidence of considerable mental capacity. In 1860 he was graduated at Colby University, at Waterville, Maine, which was then known by the name of Waterville College. After leaving college he engaged in teaching. In the autumn of 1861 he was licensed to preach by the Free-street Baptist Church of Portland, of which he was a member. Subsequently he took a theological course at the Rochester University, from which institution he was graduated in 1867. He was ordained and installed pastor of the Baptist Church at North Orange, New Jersey, May 1st, 1867, where he remained until called to his present pastorate in New York. He entered upon the discharge of his duties as pastor of the Madison-avenue Baptist Church January 1st, 1869.

This congregation is a union of the Oliver-street congregation with one having originally the title of the Madison-avenue Baptist Church. They occupy one of the handsomest church edifices in the city on the corner of Madison avenue and Thirty-first street. It is built of brick, with a square tower rising about twenty-five feet from the front. The galleries are supported by a series of Corinthian columns, and the whole arrangement of the interior is peculiar and tasteful. One thousand two hundred persons can be accommodated with seats. A question has arisen as to which of the original congregations hold the title to the property, which has been for some time before the courts for settlement. It is merely a legal point, not involving any change or unpleasantness in the present congregation. Rev. Dr. Henry G. Weston, who, in 1859, had been called from Peoria, Illinois, to the Oliver-street Church, became the pastor of the new Madison avenue, and so remained until 1868, when he accepted the presidency of a theological seminary. The pulpit was vacant until Mr. Elder was called.

Mr. Elder is of the average height, with an equally proportioned and erect figure. He has a head of fair size and form, with the intellectual peculiarities most strikingly developed. His features are regular, and expressive of amiability and decision of character. His manners are courteous, but not warm. In fact, for a young man, he has a great deal of dignity. He is composed and assured, and seems always to think before he acts or speaks. He shows stamina of character and much self-possession, but no forwardness. Let him advance an opinion, and he will maintain it with an intellectual comprehension which no one can dispute; or give him a work to perform, and he will display marked resources of judgment and nerve. But in the same instances you will be quite as much struck with the entire modesty of his personal bearing, and his disposition to underrate rather than to magnify his own ability and labors. He has ambition, but it is not a mere reckless zeal for position and power. It is under the government of both good-breeding and sound reason.

Never ashamed of his powers, and never feeble in his mode of action, still he is not disposed to thrust himself into prominence. As you look into his countenance and notice his half-averted eyes, or listen to his calm, measured utterances, you can have no doubt as to these traits of his character. Cheerful in disposition, and interesting in conversation, he is sufficiently engaging to give zest to all intercourse with him; but you become convinced that one great merit of the man is in an inner nature of high moral and intellectual manhood.

He is a very satisfactory preacher. He has an earnestness and sincerity in his words and manner which greatly impress the hearer. The oftener you hear the better you are pleased. He does not tire you with old sayings, but he has fresh ideas, and genuine heart and truth in the application which he makes of them. You see that he is a student and a thinker, for all that he writes or says has the strength of scholarly thought about it, and you see that he is a keen observer of men and the world's affairs.

The promise of his future is brilliant for himself and the denomination to which he belongs. Industrious, well-balanced in mind, discreet, and conscientious in conduct, he may safely be trusted with the duties and obligations of the conspicuous places of the ministry. Conceit, pride, and public applause will never overthrow him. Strict in principle and wise in judgment, he will stand strong in every step to a fame, won by great, though always modest talents.

REV. WILLIAM T. ENYARD,

**PASTOR OF THE NORTH REFORMED CHURCH,
BROOKLYN.**

REV. WILLIAM T. ENYARD was born in the city of New York, in August, 1836. He prepared for college at the Academy at West Bloomfield, New Jersey; was graduated at Rutgers' College, New Brunswick, in 1855, and at the Theological Seminary at the same place in 1858. In the summer of the same year he was ordained, and installed as the pastor of St. Paul's Reformed Church, Mott Haven, Westchester County, New York, where he remained seven years. One of the interesting circumstances of Mr. Enyard's ordination and installation was that the charge to the pastor was delivered by the late Rev. Dr. James B. Hardenburg, who had baptized him in his infancy, as his parents were members of the old Franklin Street Reformed Dutch Church, of which Dr. Hardenburg was so long the pastor. Mr. Enyard's ministerial labors gave great promise from the outset. A young man of marked talents, unwearied energy, and popular manners, his work was earnest and efficacious in the highest degree. At length he received a call to the pastorship of the North Reformed Church, located on Clermont Avenue, Brooklyn, as the successor of the distinguished (now deceased) Rev. Dr. Anthony Elmendorf, which he accepted. His official connection with this church commenced in August, 1865, and on Tuesday evening, October 24th, 1865, he was duly installed.

The North Reformed Church is the result of the pious labors of Dr. Elmendorf. In 1848 he accepted a call to Brooklyn from the Bedford Reformed Dutch Church. After a service of two years and a half he resigned the pastorship, and the organization was subsequently altogether abandoned. Dr. Elmendorf now entered upon what was the great work of his life. In March, 1851, he commenced religious services in a small frame building in Adelphi Street, which he had hired at a weekly rent of five dollars; and, in the following

May, the North Reformed Dutch Church was organized, with thirty-seven members. At the period named, the population of that section of Brooklyn was exceedingly small and scattered, and the prospects of the new congregation for several years were exceedingly unfavorable. It was nothing but the devoted self-sacrifice and indomitable perseverance of the pastor that kept the enterprise from coming to a premature termination. After all the expenses were paid, Dr. Elmendorf's salary for the first year was twenty-seven dollars and fifty cents. He was driven to the necessity of mortgaging his private property. He stated to the writer hereof, just prior to his death, in alluding to these trials, that at times he was discouraged to perfect sickness of heart, yet never to utter despondency. At length lots were procured, and on May 30th, 1852, a chapel was dedicated. Affairs were now in such a condition that he received a regular call to be the pastor of the congregation, and his installation took place July 4th, 1852. He had been invited to a flourishing church in Philadelphia, but he declined the invitation. In 1853 his health failed him, and he went abroad, spending six months in agreeable travel in Great Britain and on the continent.

The corner-stone of a fine church edifice on Clermont Avenue was laid June 25th, 1855, and the church was dedicated on the 27th of the following December. The property cost about thirty-five thousand dollars. An encumbrance of five thousand dollars remained until January, 1864, when it was discharged, leaving the church free from debt. Within a recent period, since the calling of Mr. Enyard, the church has been much improved, both in the exterior and interior. A large sum was spent in these improvements, making the building compare favorably with any of the other fine churches for which Brooklyn is noted.

During Dr. Elmendorf's ministry, the number of members reached as high as nearly five hundred, and the Sunday-School had between six and seven hundred children. Two remarkable revivals took place, and seventy-five persons were admitted at one communion. Broken in health, Dr. Elmendorf retired from the pastorship in May, 1865, and in the following February closed his noble life in a Christian death. There are now about five hundred and forty members, and the Sunday-School has between four and five hundred children.

Mr. Enyard is tall, well-proportioned, and erect. He moves with a quick stride and a firm step, and it is easy to detect that he is a



Very truly Yours
Wm. Hayward

man of an earnest heart and untiring energy in all that he undertakes. His head is large in the intellectual part, with delicate and expressive features. His complexion is rather pale, as his application to study is constant and severe. Few persons have more agreeable manners. He is frank and genial with all. There is no departure from a proper ministerial dignity, but he has a most happy tact in rendering all personal intercourse pleasing in the extreme. In truth, he is always found an illustration of those lines of Pope, who describes the accomplished man as

“Correct with spirit, eloquent with ease,
Intent to reason, or polite to please.”

His conversation is flowing and interesting. A religious life has not robbed him of a particle of a natural vivacity and cheerfulness that belong to him; and, consequently, he gives life and animation to every social scene in which he takes part. And still, he is well schooled in propriety. He is never led away into compromises of dignity, or of forgetfulness of his sacred calling, but always commands the utmost respect from old and young. The fact is, he is not only an amiable, but a strong character. Men with the weight of years and far more experience, have no advantage of him in resolution and judgment. All his impulses of both mind and heart are under perfect government. He speaks his thoughts on the instant, and he acts as if from mere impulse, but he is really thoroughly reflective in regard to both words and acts. His mind is keen, rapid, and far-seeing; and in small as well as great matters controls the entire man. Well informed on learned and ordinary topics, a close and discriminating observer of men and events, amiable and gentle in all his ways, Mr. Enyard is a person well calculated to win esteem and influence in private life. Those who come in contact with him are refreshed in heart and enlightened in mind. Impressed with his personal qualities, they cannot fail likewise to respect and admire him in his professional character.

As a preacher he has always enjoyed a wide popularity. In his sermons he gives solid food for reflection, and at the same time shows a chaste and animated fancy. He is fully alive to the progressive and practical spirit of the period in which he lives, and though he received his early training under the most old-time theological influences, he is not willing to be a dead man in a living age. His youth, his ambition, and his intelligence all lead him to a mental and active alliance with the real issues of life as he finds it about him. Hence,

while no man can be more ardent and explicit in the discussion of topics of doctrine, his chief excellence is in grasping the moral and other questions which relate to the joys and ills of daily life and the public need. You are invariably struck with several things in these sermons. First, that the preacher has a great heart in sympathy with his fellow-men; second, that he is bold and outspoken in his opinions; and third, that a devout piety governs all his views and actions. He writes in those plain, forcible terms, that are unmistakable in their meaning and application, and he gives to every utterance the earnestness and fervor which spring from heartfelt conviction. His sermons draw men together in fellowship by interests perhaps before unknown. He opens the heart of the hearer to nobler emotions, and softens and strengthens the feelings for better and higher purposes. He illuminates Christian principles, he makes clear the responsibilities of man to his fellow and his God, and he tries human motives and actions by the scale of justice, virtue, and mercy. A man who preaches from these standpoints cannot preach in vain. He stretches out a net into which the human feet must become entangled, and he utters an appeal before which the human heart is melted and won.

Mr. Enyard speaks with eloquence and effectiveness. His attitude is erect, and his glance is unflinching before the multitude. He begins in a moderate tone, but with entire self-possession. But you soon see the fire that is in him; there is no indifference and no monotony; he feels every word, and each sentiment produces a new tone and its appropriate gesture. His voice is strong, but he modulates it with great effect. In prayer and in reading it is equally fine. Its effect upon the largest audience is magnetic. Mild and yet vigorous, sympathetic and yet decided, it at once arrests attention, and the interest of the hearer is continued to the end. His delivery has no appearance of study, though he has undoubtedly found his models in the best exponents of oratory.

From these statements it will be seen that Mr. Enyard is a man of superior talents, and of rare usefulness in his denomination and the community at large. A commissioned teacher of divine things, he is not less a judicious leader of the people in every other good work. Strict and jealous in his faith, exact and faithful in the line of duty, just and pure in his personal character, he meets all the requirements of his profession, and stands before his fellow-men a bright example of individual excellence.

REV. FERDINAND C. EWER, D. D.,
RECTOR OF ST. IGNATIUS EPISCOPAL
CHURCH, NEW YORK.

REV. DR. FERDINAND C. EWER was born in Nantucket, May 22d. 1826. His parents were Unitarians, but by the time he was seventeen years of age he had given the subject of Unitarianism, and, indeed, the whole field of theology, a careful investigation, which resulted in his becoming an Episcopalian, and he was baptized at Trinity Church, Nantucket, in 1843. He was graduated at Harvard University in the class of 1848. During his term at the University, an imprudent course of reading led him to embrace infidelity. In April, 1849, he went to San Francisco, where, in 1852, he again addressed himself to a serious and prolonged examination of the claims of the Bible, and finally found himself restored to his earlier and happier trust in divine revelation. He shortly commenced his studies for the Episcopal ministry under the direction of Bishop Kipp, and on Palm Sunday, April 5th, 1857, was ordained deacon, and became assistant to Bishop Kipp, as rector of Grace Church, San Francisco. On the resignation of the Bishop as rector in December, Dr. Ewer was elected to the position, and on the 17th of January, was ordained priest. In 1850, by reason of ill-health, he offered his resignation, the acceptance of which was declined, and leave of absence for one year granted to him. He reached New York in May, and, by advice of his physicians, determined not to return to California. His resignation of his charge in San Francisco having been accepted, he became assistant of Rev. Dr. Gallaudet, at St. Ann's Church, New York, when he was called to the rectorship of Christ Church, corner of Fifth avenue and Thirty-fifth street.

Dr. Ewer received the degree of A. B. from Harvard University, in 1848; S. T. D. or D. D. from Columbia College, in 1867, and A. M. from Harvard University, in 1868.

In the latter part of 1868, he preached a course of eight sermons

on the "Failure of Protestantism," which led to much discussion, and were afterward published in book form by the Appletons. Later Dr. Ewer took a position among the ritualistic class, in the Episcopal Church, to which he still adheres. He has been violently attacked by both Protestants and Romanists. The Bishop of Connecticut threatened, in an official letter, to try him for a sermon preached in that diocese, in which Dr. Ewer spoke of seven sacraments, and particularly of penance. This caused a correspondence, in which Dr. Ewer claimed that the Anglican Church held to the seven sacraments, and gave commands to her priests, under certain circumstances, to administer the sacrament of penance, and had, indeed, always advised her people to use that sacrament. Subsequently the Bishop withdrew from his position to try Dr. Ewer, and friends of the latter published the whole correspondence in pamphlet form.

Internal difficulties in Christ Church congregation, induced Dr. Ewer to resign the rectorship in the latter part of 1872. As soon as he did so, parishioners of that parish left it, organized the new parish of St. Ignatius, and gave him a call to it. A majority of his old communicants then joined the new organization. A church edifice was purchased on West Fortieth street, where worship, according to the high church ritual, is regularly conducted.

While in California, Dr. Ewer was a pioneer in the establishment of newspaper and periodical literature. He founded the *Pacific News*, a daily paper; the *Sacramento Transcript*, also a daily journal; the *Sunday Dispatch*, in San Francisco, and in January, 1851, the *Pioneer*, the first magazine ever published in the State. He married in California, in December, 1854.

At the invitation of the Seventh Regiment, Dr. Ewer delivered an oration at the Academy of Music, on the 22d of February, 1862, taking for his theme the "World's Obligations to War." The oration was most masterly and eloquent. He has also delivered orations, addresses, and sermons on other occasions of public interest.

Dr. Ewer is of tall stature, well-proportioned, and erect. His head is large, with regular and intellectual features. He wears long whiskers, which somewhat lengthen the face, and long, straight, dark hair grows in much abundance on his head. His countenance is full of expression—full of the light of the brilliant mind within—full of the language of a kindly, upright heart, and full of the glow of the energy which is inborn to the man. Ripe in scholarship, enthusiastic in life's battles, warm and genial in his nature, his characteristics are

those which captivate the intelligence, quicken the resolution, and open the fountains of esteem. In his manners he is cordial and sincere; in private life he exhibits, in its largest degree, the polish of social culture, and in his public station he reaches the highest standard of ministerial ability and usefulness. His conversation is fluent and animated, showing great familiarity with religious and secular topics, and abounding in beauties of thought, and manly, liberal sentiments.

Dr. Ewer is a powerful and finished writer. Once an editor, he wields a practiced pen, and delights in the task of composition. In his varied and always busy life, the themes of his pen have been widely different; but in all his writings there is to be seen the same originality of idea, pointedness of meaning, and eloquence of diction. His sermons are characterized by a particularly impassioned fervor, and a marked comprehensiveness of argument. And while every line swells with the beatings of his own earnest heart, every precept is taken for a lamp to his own feet.

There are clergymen who think that the announcement of the truth in the simplest and most unassuming forms of speech and manner is all that their congregation can require. Engaged in a conflict with a foe who appeals with consummate art to every human emotion, still they do not esteem it necessary to kindle the same instincts with the same flame of enthusiasm. They preach to benumbed souls and sleeping congregations, and wonder that their work is so barren, knowing not that it is because the susceptibilities of their hearers are never aroused. Mr. Ewer's policy is different: he takes the homely, oft-repeated truths, and decks them in new garments; he crowns them with flowers; he displays them so that their new glory suffuses the careless mind and awakens the dormant heart. Most imposing in his pulpit presence, speaking in a clear, musical voice, collected and perfect in his declamation and gesticulation, every word that he utters speeds like an electric shock to some sensibility, and every action is profoundly expressive of his meaning. He is an orator, with inspiring words and startling attitudes which sway and animate and control the multitude; he is a Christian warrior, meeting the adversary in glittering armor, and with a gleaming blade; he is the faithful servant who, with mind, heart, eloquence, and every power of his nature is gaining treasure of souls, for the days of the Master's reckoning.

REV. FREDERICK A. FARLEY, D. D.,
OF BROOKLYN.

REV. DR. FREDERICK A. FARLEY was born in Boston June 25th, 1800. He was graduated at Harvard University in 1818, and, after studying law with Hon. William Sullivan, was admitted to the Boston bar in 1821. Subsequently graduated at the Divinity School, Cambridge, he was first settled as a pastor over the Westminster Congregational Unitarian Church of Providence, September 10th, 1828. Dr. Channing preached the ordination sermon, which was one of his most remarkable efforts. Here Dr. Farley remained until called to Brooklyn in 1841. He has published a volume of lectures, entitled "Unitarianism Defined;" and, in joint authorship with Rev. Dr. Osgood, a liturgic service-book, entitled "Christian Worship," and the "Vesper Book," being the vesper service from the former volume. He is a learned man, an eloquent preacher, and an esteemed and public-spirited citizen of Brooklyn. Denied the use of a church for his installation on his first coming, he has since taken a leading part in directing her intellectual and social character, and advanced a humble body of despised believers to a powerful and respected congregation.

The earliest organization of Unitarians in Brooklyn took place in 1833. The First Society worshiped in Classical Hall, Washington street, and was under the care of Rev. David H. Barlow. Four years later, Rev. F. W. Holland became the pastor, and the place of worship was changed to a church in Adams street, purchased of the Presbyterians. A Second Society was formed in January, 1841, which met at the Brooklyn Institute, where Rev. Frederick A. Farley commenced to officiate August 1st, 1841. In the following December, Mr. Holland resigned his charge. On the first Sunday in April, 1842, the two societies united in worship at the Brooklyn Institute, leading to their consolidation under the title of the First Congrega-

tional Unitarian Society of Brooklyn. On the 31st of May, Mr. Farley was called as the pastor of the new organization, a new election having taken place at his own desire. A site was purchased on the corner of Pierrepoint street and Monroe Place, and a beautiful Gothic brown-stone church erected, which was consecrated as the "Church of the Saviour" April 24th, 1844. Mr. Farley's installation had been deferred, and now took place on the day following the consecration of the church, Dr. Dewey preaching the sermon. The edifice was erected during a period of financial depression, and the cost of the entire property was only about forty thousand dollars. Within a few years the entire debt has been paid, and there is a surplus fund. The congregation is one of the most wealthy in Brooklyn, and is composed of about two hundred and fifty communicants and one hundred and fifty families. On the 22d of March, 1863, Dr. Farley resigned, having reached the ripe age of nearly sixty-three years, and the twenty-second of his highly successful ministry. His resignation was accepted with reluctance, and only when it was found impossible to move him from his purpose of retirement. A generous pecuniary provision was made for his support, and an eligible pew placed at his disposal. By request of the congregation he remained in temporary charge until the 1st of November, when his farewell sermon was preached. Dr. Farley now occasionally supplies the pulpits of his absent brethren. He has also given some readings, much to the pleasure of large and cultivated audiences.

REV. THOMAS FARRELL,
PASTOR OF THE CHURCH OF ST. JOSEPH,
(CATHOLIC,) NEW YORK.

REV. THOMAS FARRELL was born at Longford, Ireland, in the year 1820, and came to the United States in his childhood. He was graduated at Mount St. Mary's College, Emmettsburg, Maryland, and was ordained priest in 1847. At first he was engaged in missionary work. He then became pastor of St. Paul's church, Harlem, and afterward of St. Mary's in Grand street. In all of these positions he was distinguished for an earnestness and piety which gave him an unusual measure of success.

He was appointed pastor of the church of St. Joseph, corner of Sixth avenue and Washington place, in 1857. During the sixteen years which he has now occupied the pastorship of this old and influential congregation, his course has been consistent with his previous character, and he has established a reputation as a priest and scholar equal to any of his clerical cotemporaries in the city. He became conspicuous at the time of the civil war for his earnest and uncompromising advocacy of the Union cause, and his hostility to human slavery.

An authentic account of Father Farrell says:—"As a scholar and theologian, he is ranked among the foremost divines of the Catholic church in the United States. As a preacher, he belongs more to the solid than the brilliant order. As a great lover of truth, he is known and beloved by men of all denominations for his noble qualities of heart and mind. Among his brethren of the clergy he is looked up to with the greatest respect and affection; so much so, that it is remarkable how many go to him for counsel and advice, and what implicit faith they place in his judgment and understanding."

Father Farrell has a long, narrow face, with a high forehead. The

expression is calm, serious, and reflective. His manners have the modesty and gentleness befitting the priestly character. He is thoroughly religious, and elevated in all his feelings and opinions. A patient life-work, without show or thought of himself, but one in which he should do the utmost for his faith and his fellow men, has been the sole purpose of his existence. No man can charge that he has fallen short of his whole duty ; and, with this consciousness, he is passing serenely onward with the quick revolving years.

REV. ISAAC FERRIS, D.D., LL.D.,*

**EMERITUS CHANCELLOR OF THE UNIVERSITY
OF THE CITY OF NEW YORK.**



REV. DR. FERRIS, Emeritus Chancellor of the University of the City of New York, was born in New York, in October, 1798. His ancestors were early settlers at Fairfield, Connecticut. He was graduated at Columbia College, New York, when not quite eighteen years of age. He became a teacher of the classics, but after a year spent in this manner he entered the Theological Seminary of the Reformed Dutch Church at New Brunswick, having determined upon a ministerial career. A portion of his theological studies was pursued under the distinguished Rev. Dr. John M. Mason, of the Presbyterian Church. In May, 1820, when something past his twenty-first year, he was licensed to preach, and already gave evidence of unusual talents. He was ordained and installed pastor of the Reformed Dutch Church at New Brunswick, April 17th, 1821, and was very successful in it. In the autumn of 1824 he became pastor of the Second Dutch Church in Albany, where he remained eleven years. He had always given the heartiest co-operation in all educational movements, and during his residence in Albany was chosen President of the celebrated Female Academy at that place, which was the model, and, in fact, the parent of most of the other institutions of the kind in New York and Brooklyn. In 1836 he was called to the Market street Dutch Church, New York, where for many years he conducted a most efficient and successful ministry. He found the congregation much reduced by internal differences and burdened by debt, but he succeeded in restoring harmony, increasing the body numerically, and in paying off the entire indebtedness.

* While our volume was in press, Dr. Ferris departed this life at Roselle, N. J., on Monday, June 16th, 1873, aged seventy-five years, and was buried from the South Reformed Church, New York, on the 20th of June.

Ever on the alert to further the cause of education, he induced the late William B. Crosby, a wealthy resident of the Seventh ward, to make a gift of valuable property in Madison street, where was founded, in 1838, the afterward famous school, known as the Rutgers Female Institute. As President of this institution, Dr. Ferris raised it to the highest point of success, and gave it an unequalled reputation all over the land for its superior system of instruction. At a later period he withdrew from the Rutgers Institute and founded the Ferris Institute.

In 1852 a movement was made to invite the late Rev. Dr. Bethune to the Chancellorship of the University of the City of New York, but he declined the position, and urged that it should be given to Dr. Ferris. Accordingly, in November of that year, Dr. Ferris was appointed Chancellor, and his acceptance was hailed with great satisfaction by all the friends of the institution. The institution was pecuniarily involved to the extent of about one hundred thousand dollars, but by the most earnest and untiring efforts on the part of the new Chancellor these liabilities were in six months entirely provided for. The final payment of the entire indebtedness was made in 1854. Later, the University, through renewed efforts on the part of Dr. Ferris, received several liberal benefactions. Two gentlemen of the Council gave twenty-five thousand each, Mr. Loring Andrews gave one hundred thousand, and other gentlemen various sums. Thus six professorships were endowed.

The large amount of over a quarter of a million of dollars was secured to the University during the term of Chancellor Ferris.

But this was not all. Immediately after the payment of the debt he submitted to the Council a plan for the expansion of the University course, the result of which was the establishment of a School of Art, one of Analytical and Practical Chemistry, one of Civil Engineering, and the revival of that of Law; that of Medicine having been in operation since 1841. These departments were established, and the subsequent endowments secured their permanent efficiency.

In 1870, after eighteen years of faithful service, and finding the University on a secure foundation for all time, Dr. Ferris retired from the active duties of Chancellor, and was succeeded by the Rev. Dr. Howard Crosby. He is now Emeritus Chancellor, and receives three thousand dollars per annum for life. On his retirement an address was presented to him, signed by a large number of the distinguished Alumni, which closes in these complimentary terms:

“Your wise and considerate care has resulted in a decrease of daily labor for the professors, and an increase of more than a hundred per cent. to their salaries; has opened facilities for the incoming of students from adjacent neighborhoods, by which the number of undergraduates has decidedly increased; has sought and obtained the material for replenishing the scanty means of indigent students; and over against the facilities derived from vast endowments or legislated immunities by rival institutions, you have administered the affairs of the University with sagacious fidelity, shrinking from no toil or responsibility, and refusing the indulgence of the rest which was your just due.

“You retire by your own voluntary act from your eminent position with this noble record.

“The undersigned Alumni express to you hereby their sense of your worth, their admiration and appreciation of your success, their gratification at the procedure of the Council in providing for the comfort of your remaining days, their personal affection, and their prayer for Heaven’s best benediction upon you.”

It may be mentioned that if Dr. Ferris has one characteristic more than another, it is regard and labor for the Sunday School cause. For over thirty years he has been President of the New York Sunday School Union. He preached an eloquent historical sermon on its fiftieth anniversary.

He also preached the semi-centennial sermon of the American Bible Society. In 1871 he preached a memorial discourse at the Reformed Church in New Brunswick on the fiftieth anniversary of the commencement of his ministry at that place.

His publications consist chiefly of numerous sermons and addresses. He received the degree of D. D. from Union College in 1834, and that of LL. D. from Columbia College in 1854.

Dr. Ferris is tall, with a well-proportioned figure, now slightly bent with advancing years. His head is round and finely developed in the intellectual sections. He has a broad, high, noble looking brow, and his countenance is radiant with intellectuality, benevolence, and the higher traits of manly character. His features are regular; he has calm, expressive eyes, and his hair is silver gray. In his face you may read his heart and character at a glance; it conceals nothing, but, on the contrary, reveals everything. You see that he has a firm and even heroic purpose; that when he puts his hand to the plow he turns not back; that he has a most exalted regard for truth and honor in all the affairs and duties of life; that he is not only an upright, but a moral and holy man; and finally that he has a benevolence of heart and a serenity of temper which are not less natural to him than his gifts of intellect. Greatly absorbed as he is in his duties as an instructor, and in the manifold claims upon his

time by the many educational and religious enterprises with which he is connected, still he is always a genial companion with all ages of persons. Cheerful, fully alive to all the charms of social intercourse, and withal so full of instruction, so perfect as an example of Christian manhood, association with him is at once delightful and profitable.

The phrenological character of Dr. Ferris has been given as follows: "In Dr. Ferris an air of serenity prevails. This distinguished man should be specially known for his mildness and calm dignity. There is considerable breadth between the anterior portions of the side head, which shows that he is not deficient in expedient, but rather disposed to arrange, construct, and adjust carefully, even with mechanical precision, whatever he may undertake. His head is large at Benevolence, and the whole forehead about the median line is strongly marked. Accuracy of statement should characterize his discourse, while a strict adherence to consistency would be manifest in all his operations. Firmness of purpose and thoroughness in execution of his designs are also well indicated." Dr. Ferris is one of the ablest of living scholars, and what is more, is one of the most practical and hence successful instructors of our times. Poets are born, and so are teachers, and quite as many mistake their calling in one vocation as the other. We call Dr. Ferris a *born* teacher. His vast mind grasps everything, but it is neither secretive of his love, nor does it fail to make its instruction clear and penetrating to inferior and less learned intelligence. His elucidation is as plain as noon-day. The lofty heights of erudition are to be reached by well defined paths, and the student has only to use his own intelligence and proper diligence, and feel the incentive of ambition, and success is certain. As a preacher of the gospel, Dr. Ferris has been equally successful. His whole ministry was a triumph. He had much to test his capabilities in every respect, but in both spiritual and temporal things he was true to every duty and equal to every trust. His manner of preaching is calm and impressive. An able thinker and writer, there is great power and comprehensiveness in his matter, and his collected and dignified delivery give it additional effectiveness. The sincere, devout tone of the speaker, and his venerable appearance, also lend an irresistible fascination to the learned and holy words.

REV. EDWARD O. FLAGG, D. D.,
RECTOR OF THE CHURCH OF THE RESURREC-
TION, NEW YORK.

REV. EDWARD O. FLAGG, D. D., was born in Georgetown, South Carolina, December 13th, 1825. His grandmother was cousin to General Francis Marion, and his ancestry is to be traced to other noted revolutionary stock, as well as to distinguished modern families of South Carolina and Connecticut. His father, who was the half-brother of the celebrated Washington Alston, married a lady of New Haven, and was mayor of that city, and also the editor of a leading newspaper of the State. After spending nearly two years at Trinity College, Hartford, where he stood among the first in his class, the son continued his academic studies under private instructors. At his maturity he was converted, and commenced preparations for the Episcopal ministry, under Rev. Dr. Croswell, of New Haven. In his twenty-fourth year he was ordained deacon, and the following year became priest. He first settled as assistant to Rev. Dr. Morgan, then at Christ Church, Norwich, and now of St. Thomas's, New York; and in 1850, on the organization of the new parish of Trinity, at the same place, was called as the rector. In the meantime he had started a church at Yantic, which has become a flourishing parish. He remained at Trinity for three years and a half, when he found it necessary to seek a milder climate for his wife, whose health was seriously impaired. During his ministrations the parish had increased from forty or fifty persons to some six hundred. His next position was associate rector of St. Paul's Church, Baltimore, Md., which he left after six months, as his wife's health did not improve. Proceeding to New Orleans, he took temporary charge of Trinity Church, declining to become the rector, as his movements depended entirely upon the health of his wife; and, finally, by reason of her increased indisposition, he again came North



With sincere regards
E. O. Plagg.

He was offered six thousand dollars per annum to remain, and was succeeded by the late Bishop (General) Polk. In July, 1854, he accepted a call to St. Paul's Church, Paterson, New Jersey, at which place he suffered the loss of his wife and a child. He resigned in November, 1856, and went abroad, spending nine months in European travel. On his return he was called to All Saints' Church, New York, where he continued until the autumn of 1861. Abandoning a design of again going abroad, he opened Trenor's Hall, corner of Broadway and Thirty-fourth street, as a new place of Episcopal worship. The undertaking prospered. A parish, to be known as the Church of the Resurrection, was organized; and in the Spring of 1862 the church in Thirty-fourth street, formerly occupied by Rev. Mr. Corey's Baptist congregation, was permanently occupied, the property, including a rectory, having been obtained for twenty-five thousand dollars. The congregation at length resold this property, and built on the corner of Madison Avenue and Forty-seventh street. Impaired health caused the rector's absence in Europe for not quite a year. During this time, and for a term subsequently, the church edifice was rented to other congregations. On Dr. Flagg's return to the United States, he became a supply for three months in Hudson, New York, and for a year at St. Mark's Church, New York City. He then renewed regular pastoral labors in a hall in the upper part of the city.

Owing to the encroachments of the Grand Central Depot upon the Forty-seventh street property—also a heavy indebtedness resting upon the same—it was deemed advisable to enter upon a proposed exchange for a church edifice in Eighty-fifth street, held as a mission by Rev. Stephen H. Tyng, Jun. A consolidation has thus been effected with what was once St. Paul's Church, Yorkville, but which is now known as the Church of the Resurrection. Work in the new field has been commenced under flattering auspices.

During the intermission from regular duty Dr. Flagg was offered the chaplaincy of the Ninth Regiment N. Y. N. G. Hoping to exercise a salutary Christian influence in his association with the members, he accepted the position. He officiated on several occasions of much public interest.

His sermon over Wyatt and Page, members of the regiment, who fell in the riot of the 12th of July, was a brilliant and patriotic effort. He spoke from the text, "The Lord's voice crieth unto the

city ;" and in the course of the sermon gave utterance to the following significant expressions :

"At the same time we make all reasonable concessions in matters of faith and conscience, the Lord's voice on the present occasion incites us never to surrender our religious liberties. Neither Puritanical nor Popish restrictions should hamper us in the same. Our forefathers especially fought and bled for freedom to worship God. The incense of such a desire consecrated the forest-wild, while the rock was the pulpit canopied by Nature's blue cathedral dome. 'Freedom to Worship God' was lisped in the nursery, chanted in a mother's lullaby, echoing to the embowered nave that uttered its monotone on the wild New England coast. The whizzing ball of the Revolution baptized the dear-bought truth in the blood of many a foeman. Surrender this our heritage, and we surrender everything that is near and dear to the American heart. The Stars and Stripes are but a flaunting lie, and should be furled with the first public act to such an effect. Mean cravens are they who would sacrifice one religious rite to stronger importunity. May every hand that would thus profane our ark of national safety forever be made to perish with that of Uzzah. Whatever interferes logically with our prerogative here should not for a moment be allowed to lift its brazen head—however specious and imposing the pretext. There are a great many streams which quench the thirst, but none like yon mountain spring which trickles in the upper atmosphere. It is the only pure, gushing, sufficient source—and there are many beneficial derived sources of spiritual safety—but none like the Book of Books, which every one by its author is requested and privileged to read. Thence does the fountain of a Saviour's blood most purely, adequately flow. There does a Saviour most effectually touch the sinner's heart, and fill his soul with the refreshment of salvation. Who would wish or dare in this land of gospel liberty to forbid the invalid, longing soul? Let not this bread of life—the Bible—be withheld from a single hungry mortal. If the Declaration of Independence is to be read by all, should that be withheld which afforded us such declaration? All the emancipation of the body is nothing without Christian emancipation—that of the spirit; and cowed, indeed, is he—and no American—who will allow the jewel of his being, the conscience, to be fettered, the healthful Word of God to be crippled in any of its influences. When freedom to worship God and liberty of conscience are taken away, we shall have no liberty whatever left, and we might as well at once cringe to the despot of Europe."

We make the following extract from one of Dr. Flagg's early poems, written on a subject suggested by a lady, a circumstance similar to that which led to the composition of Cowper's poem of "The Task":

"LIFE AS IT IS."

"Life as it is—a thing of fears,
 A thing of hopes, of smiles, of tears;
 A blossom which at morning blows,
 A blossom which at evening goes;
 A flower tinged with beauty's blush,
 Which any thoughtless tread may crush;
 A sky of azure, fair and bright,
 Which storm-clouds quick obscure from sight;

A moonbeam's evanescent play,
 Which ere the day dawn speeds away ;
 A bubble floating on a lake,
 That soon a passing breeze may break ;
 A wave that tosses high and free,
 Then dies upon a tranquil sea.
 Life as it is—a songster proud
 That leaves his perch to seek the cloud ;
 But soon falls low, with flutt'ring wing,
 No more to soar, no more to sing.
 Oh ! fearful art thou, human life —
 Thou fitful thing, thou thing of strife ;
 Why mock us with the promise bright,
 Then leave behind the gloom of night ?"

Dr. Flagg has married a second time. He received his degree of D. D. from the New York University in 1866. He has contributed occasionally to the press in both prose and verse, and is a person of decided literary and artistic taste. One of his brothers, who is an Episcopal minister, is also quite an artist; and another brother is George Flagg, a painter of repute. William Flagg is a lawyer and author of merit, and Capt. H. C. Flagg, deceased, of the United States Navy, was a man of varied abilities.

Dr. Flagg is of the medium height, well formed, and of a light complexion, and has straight brown and gray hair, and wears whiskers. His brow has a somewhat serious expression, which passes away however when he is engaged in animated conversation. In public there is a great deal of composure, and no little dignity about him, but in social intercourse he is more unreserved and free. His head and features have every indication of intelligence and refinement. It is a countenance which declares a delight in mental and cultivated attainments, and it shows a nature quick to feel and ardent in its action, but well disciplined to manly and Christian purposes. Turning with natural distaste from all that debases, he is as naturally enthusiastic in his desire for that which elevates. Chivalric, high-toned, keenly alive to the requirements of all manly and moral obligations, he makes his deportment and his life a happy mingling of that which is truest in manhood and noblest in duty. He is a genial, interesting companion. Frank, animated, cheerful, and speaking with a clear understanding of his topic, he is not only a most agreeable, but a most capable conversationalist. As he talks he evinces a nervous impulsiveness, proceeding sometimes rather abruptly to new themes, and always exhibits at once intelligence and

sincerity of conviction. His ministerial character is fully evident from the direction of his thoughts, but all that is beautiful and true in secular things awakens his pleasure and interest.

Dr. Flagg excels as an elocutionist. He has a pure, distinct voice, of admirable modulation, gentle and sweet in its softer tones, and rich and flexible in their greatest expansion. The falling of peaceful waters or the accord of musical sounds are not more delightful to the ear than his clear, emotional pronunciation. Not only does every word have its full expression to the hearing, but every sentiment becomes vivid to the feelings. And all this is without any appearance of studied effort. He has a few appropriate gestures.

His sermons are well written, and show much diversity of thought. Some of them are strictly argumentative, dealing in the most forcible and keenest logic; others mingle with this a certain flow of the imagination, while others again are wholly given to the most poetic and tender extremes of religious and moral sentiment. The mind of the writer is fresh and buoyant—it is aglow with impressions of beautiful truths and heaven-inspiring hopes, and the call to grace is not less chaste in language than it is devout in tone and manner.

REV. CHARLES FLETCHER,

PRESIDING ELDER OF THE SOUTH LONG
ISLAND DISTRICT, NEW YORK EAST
CONFERENCE.

REV. CHARLES FLETCHER was born in Yorkshire, near Leeds, England, January 10th, 1811. His business was that of a wool buyer and woollen manufacturer, but he exercised the functions of a Methodist local preacher among the Wesleyan Methodists in the Bramley circuit, adjoining Leeds. In 1840 he came to the United States and entered into business, and during 1841 traveled extensively in the South and Southwest. From 1842 to the spring of 1845 he was a local preacher in Dutchess county, New York, when he entered the New York Conference, but retired from it in the autumn of the following year, by reason of ill health. In 1845 he was stationed at East Hartford. He was admitted to the New York East Conference in 1852, and appointed to Summerfield Chapel. This was a new Methodist organization in Washington avenue, Brooklyn, started by himself with eight members, but which is now a large and flourishing congregation. His subsequent appointments have been as follows—viz.; 1853, 1854 Binghamton, Connecticut; 1855, 1856, Bridgeport; 1857, 1858, Seventh street, New York; 1859, 1860, Twenty-seventh street, New York; 1861, 1862, Mamaroneck; 1863, Meriden, Connecticut, and in 1864 at the Sands street Church, Brooklyn. He has held other appointments, and in 1872 he became presiding elder of the South Long Island District, New York East Conference.

Methodist itinerants began to visit Brooklyn as early as 1784, preaching occasionally in private houses. In 1793 the first Methodist church, a small frame building, was erected on the site of the present Sands street church. This house was dedicated by Rev. Joseph Totten, June 1st, 1794. Three years later Brooklyn was formed into a separate charge, with a membership of twenty-three

whites, and twenty-seven colored. Rev. Joseph Totten was the first stationed minister. There are now thirty-four Methodist churches in Brooklyn.

Mr. Fletcher is a large, tall gentleman; broad-shouldered, heavy-boned, and, altogether, a very fine specimen of physical development. His head is of fitting size for his large body; and, while the countenance is not characterized by any striking marks of intellect, it has an openness and benevolence which are not less attractive. He is not one from whom anything brilliant or unusual in words and deeds is to be expected, but to-day and always he will be found a man of the most practical qualities of mind, and of honorable, straightforward conduct. He has a great deal of deliberation and thoughtfulness of manner; and, while he is entirely courteous, is neither communicative nor genial. In a word, he is one of those sedate, old-fashioned persons never to be changed from old ways and old opinions, and never carried away by any impulse or excitement, but showing admirable consistency in all things, and an appreciable amiability.

The following is a brief sketch of Mr. Fletcher, written by a person intimate with him:

“This gentleman is much above mediocrity, as a preacher. Exceedingly well balanced in his mental attributes, with scholarly tastes and considerable cultivation, his sermons are generally of a high order. He possesses clearness of style, considerable analytical power, with a fancy well cultivated, but not very sprightly. His preaching is characterized by dignity, strength, and manliness, without great brilliancy or originality. He is retiring in his habits, meditative, and studious, with little sociability, and perhaps not as well adapted as some others for pastoral efficiency. He is generally, however, popular with the people in his field of labor; and is, undoubtedly, a rising man in the church. His character and abilities will always command the respect of the public, and he will doubtless be found equal to any position to which he may be called by the appointing power.”

Mr. Fletcher is a most useful man in the sect to which he belongs. His piety is sincere and enthusiastic; he is ever making a practical application of his talents and energies to the propagation of his faith and the conversion of souls, and especially commending himself to his fellow-men by his zeal and a blameless life. Humble-minded, zealous, faithful, God-fearing, and outspoken, he is recognized in his denomination as a noble illustration of the religious principles, of which he is a teacher.

REV. JOHN MURRAY FORBES, D. D.,

LATE DEAN OF THE EPISCOPAL GENERAL
THEOLOGICAL SEMINARY, NEW YORK.

REV. DR. JOHN MURRAY FORBES was born in the city of New York in 1807. He was graduated at Columbia College in the class of 1827, and at the General Theological Seminary in 1830. His first position was as tutor at Trinity College, Hartford, to which he was appointed in the fall of the same year. In 1835 he resigned, and accepted the rectorship of St. Luke's Episcopal Church, in Hudson street, New York, one of the most important parishes of the city. He remained in this work about fourteen years, until the summer of 1849, having made for himself a wide popularity in his own denomination, and in the church generally. He constantly held important offices and positions.

For some time previously it had been known that Dr. Forbes had given his scholarly attention to an examination of the doctrines of the Church of Rome, and his purpose in retiring from the rectorship of St. Luke's was to enter that communion. This step, in one so eminent and beloved, produced a most profound sensation among both Episcopalians and Roman Catholics. In the early part of 1851 Dr. Forbes was ordained a priest in the Roman Catholic Church, and became assistant priest at the Church of the Nativity in Second avenue, New York. His talents and reputation gave him full title to as conspicuous a position in the Catholic body as in the one he had left. Subsequently, in 1853, he was made pastor of the new church of St. Ann's, in Eighth street, where he officiated for about six years. Dr. Forbes received at the hands of Pius IX the degree of Doctor of Sacred Theology. He was also sent by the late Archbishop Hughes on a special mission to Rome, to aid in establishing there the American College for Priests, with, it is said, the intimation that he might remain, if he wished it, to preside over that institution. In 1859 he resigned his position at St. Ann's, and at the same time

withdrew from the Catholic Church, and re-entered that in which he had been first ordained. His reasons for this important act are given in the following letter, which is a correct version, and differs from another in print :

NEW YORK, *October 17th, 1859.*

MOST REVEREND JOHN HUGHES, D. D., Archbishop, &c. :—

MOST REVEREND SIR—It is now nearly ten years since, under your auspices, I laid down my ministry in the Protestant Episcopal Church, to submit myself to the Church of Rome. The interval, as you know, has not been idly spent ; each day has had its responsibility and duty, and with these have come experience, observation, and the knowledge of many things not so well understood before. The result is that I feel I have committed a grave error, which, publicly made, should be publicly repaired. When I came to you, it was, as I stated, with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome : but this conviction I have not been able to sustain, in face of the fact that by it the natural rights of man and all individual liberty must be sacrificed—nor only so, but the private conscience often violated, and one forced, by silence at least, to acquiesce in what is opposed to moral truth and justice. Under these circumstances, when I call to mind how slender is the foundation in the earliest ages of the Church upon which has been reared the present Papal power, I can no longer regard it as legitimately imposing obligations upon me or any one else. I do now, therefore, by this act, disown and withdraw myself from its alleged jurisdiction.

I remain, most reverend sir, your obedient servant,

JOHN MURRAY FORBES, D. D.,

Late Pastor of St. Ann's Church, N. Y.

When this remarkable letter was made public it caused a great excitement in the religious world. No one who knew Dr. Forbes could for a moment suppose that in leaving the Episcopal Church, and now in repudiating the Catholic, that he was actuated by any except the most conscientious motives. Still he had his assailants on both occasions, and submitted to the greatest possible trial in his personal feelings. His return to the Episcopal faith was hailed with the deepest joy by his old friends and parishioners. He had never lost the respect of those persons, and on every side he received the warmest tokens of confidence from both clergy and laity. He was fully restored to his order in the Protestant Episcopal Church, in 1862, and became associate rector with the Rev. Dr. Tuttle of his old parish, St. Luke's. In October, 1869, he was elected dean of the General Theological Seminary. His installation to office took place in February, 1870, at the church of the Transfiguration with interesting services. In the course of an address, Dr. Forbes used the following language : "Romanism has conferred upon us the inestimable privileges of professing God's revealed word, and the orders which

Christ ordained should always subsist in His church. But this church throws chains around us which no one can endure and preserve his manhood."

The General Theological Seminary is located on a large property on Ninth avenue and West Twentieth and West Twenty-first streets. It was founded in 1817, removed to New Haven in 1820, and removed back again to New York in 1821. The seminary buildings and professors' houses are plainly constructed edifices of granite, some of which were erected in 1823 and others in 1838. It is under discussion to sell this now very valuable property, and remove the seminary to some other location. The faculty is a very able one, embracing as it does some of the most eminent names of the Episcopal ministry, and the institution is in a very flourishing condition.

Dr. Forbes entered upon his duties of permanent head of the seminary, the want of such a functionary having been deeply felt for twenty-five years, with his accustomed urbanity and zeal. He also visited among the different parishes, as opportunity offered for preaching, and was everywhere listened to with great interest. Considerations of his own induced him to resign in November, 1872.

He is of the medium height, and has a round, erect figure. His head is large and round, with regular features. The expression of his face is very amiable and benevolent, and his high prominent brow bespeaks his more than ordinary intellectual capacity. His hair is a silver gray, and his whole appearance venerable and impressive in the extreme. He has one of those genial noble faces that the gaze loves to linger upon. The eyes are soft and bright, and there is a cheerfulness, an amiability, and an intellectuality that together make a countenance not easily forgotten. Then while he is a man of an ever-present dignity, he always exhibits a courtesy and affability of the most pleasing description. With all this polish and softness of manners, it is also easily to be seen that he is a person of much force of character. He is not demonstrative in either speech or manner, but there are to be observed a firmness and precision, an exactness to principle and duty, and an earnest desire for right and the truth, that show him to have strong feelings and opinions, and to have the will to maintain them. Hence wherever he is placed he is a tower of strength. He has not only a learned, but practical mind, and an energy which is not less unselfish than it is untiring. In the field of action he is eager, firm, and bold at the same time that he studiously avoids everything which might offend personal sus-

ceptibility. A just and generous spirit characterizes all his relations with his fellow-men, and, while he is no seeker for popularity, intercourse with him always secures it with all classes.

The sermons preached by Dr. Forbes are peculiar to himself. A life-long and thorough student of theology, it is not difficult for him to take any text from the Scriptures and speak extemporaneously upon it. You see him go into the pulpit, and, after reading his text, he turns to his audience and addresses them in the most logical and argumentative manner without the assistance of anything written. Whatever previous thought and preparation he may allow himself is altogether mental. You are particularly struck with his choice, epigrammatic language, with the fullness and clearness of his explanations and argument, and with the modest and unostentatious manner of delivery. At times there is evidence of warmth and feeling, but the general tone is that of great calmness and dignity. His words are most simple, but they have marked force and expressiveness. They are apt and terse, and are most happily chosen for the place and purpose in which they are used. His voice is not loud, but it has quite sufficient compass, and is so modulated that every word has the best effect. A few expressive gestures are all that he ever attempts. While he speaks his face is very animated, and he thoroughly impresses you with his sincerity and devout piety. A truly good man, his preaching presents him in the light of a most learned and conscientious expounder of Gospel truths.

REV. BISHOP RANDOLPH S. FOSTER, D. D., LL. D.,
OF THE METHODIST CHURCH.

REV. DR. RANDOLPH S. FOSTER, one of the Bishops of the Methodist church, was born at Williamsburg, Clermont county, Ohio, February 22d, 1820. When he was six years old his father removed to Bracken county, Kentucky, where he attended such a school as the county afforded. At fourteen years he entered Augusta College, one of the earliest Methodist collegiate institutions which was established in the United States, where he continued until he had entered the senior year. He had been converted at the early age of twelve years, and when thirteen years and a half he had received authority to exhort in the Methodist church. On leaving college, in 1837, at seventeen, he was licensed as a preacher, and, entering the Ohio Conference, was appointed to the Charleston Circuit in Western Virginia. He remained in the Ohio Conference thirteen years, and had appointments at many places, including the cities of Lancaster, Springfield, and Cincinnati. He came to New York in 1849, and, entering the New York Conference, was first stationed in the Mulberry street church for two years, and subsequently at Greene street church two years. He next entered the New York East Conference, and went to the Pacific street church, Brooklyn, where he remained two years. Returning to the New York Conference, he went to Trinity church, New York, for one year, and then became president of the Northwestern University in Illinois, where he remained three years. After this he again returned to New York, and remained at the Washington Square Church for two years, then, going to Sing Sing for two years, and then to the Eighteenth street church, New York, for three years, and in 1867 commenced another two years' appointment at the Washington Square church. Later he became a professor in the Drew Theological Seminary, New Jersey.

In 1861, Dr. Foster was elected president of the Troy University ;

but, on account of the financial embarrassments of the institution, did not accept the position. The General Conference in May, 1872, elected him one of the Bishops of the Methodist church.

Bishop Foster received the degree of D. D. from the Western University, and LL. D. from the Northwestern University. He is the author of several published works, and various occasional sermons. The titles of his works are "Objections to Calvinism," published in Cincinnati in 1848; "Christian Purity," published by the Harpers, New York, and the Methodist Book Concern, in 1851; "Ministry for the Times," published in New York in 1853.

Bishop Foster is tall, well-proportioned, and seems to be a man of a considerable amount of physical vigor. His head is of ample size, with regular, expressive features. It is readily to be seen that he is of a reflective, serious nature, and has mental power as well as force of character. He is dignified, and reserved to some extent, but is not without congeniality. In all respects he is a sedate, sober-going man, feeling and observing the dignity and proprieties belonging to the clerical station.

His whole life has been one of undeviating piety and labor in his profession. His early conversion was accompanied by many affecting incidents of thorough self-sacrifice and devotion to the cause of religion; and his ministerial career, which dates from his very youth, has been strikingly marked by rigid adherence, not only to religious principles, but to every-day duty. He presents in his own conduct as far as he can, the true religious life, but he does it without parade and without bigotry.

Bishop Foster is justly regarded as one of the most scholarly men in the Methodist church. His attainments in the whole field of theology are of the first order. He is not one of your showy scholars, indulging in metaphysical disquisitions and pedantic opinions, but as an expounder of the scriptures there are few more learned. His teachings and all his writings are thoroughly reflective, and show the utmost scope of the well-stored and naturally logical mind. He is not only particularly clear in all his statements and explanations, but he is so comprehensive and logical in his mode of reasoning that he delights the intellectual as much as he instructs the lesser mind. At the same time there are occasional passages in which he gives scope to his imagination, which is always distinguished by much religious inspiration and a peculiarly tender pathos. His arguments are majestic efforts of thought, but he is a man of those warm feel-

ings of the heart that religious topics invariably appeal more or less to his emotions.

He is a speaker of much effectiveness from his calm dignity of address. His intelligent, beaming face, his earnest, authoritative voice, his composed and appropriate gestures, are all sources of power over his audience. He obtains instant and undivided attention, and every word, distinctly and forcibly uttered, goes, like an arrow through the air, to the mind and heart.

Bishop Foster is a representative of the class of educated men in the Methodist ministry. They are the forerunners of the talented body of clergy who are hereafter to maintain the popular supremacy of this church. In proportion as this new influence shall bless and exalt mankind, so will be the renown of those who have originated it.

REV. CYRUS D. FOSS, D. D.,
LATE PASTOR OF ST. PAUL'S METHODIST
CHURCH, NEW YORK.

REV. DR. CYRUS D. FOSS was born at Kingston, N. Y., January 17th, 1834. He pursued his earlier studies at the Seminary at Amenia, N. Y., and was graduated in theology at the Wesleyan University in 1854. In the previous year he had been licensed as a local preacher of the Methodist church; but after graduation, he became a teacher in the Amenia Seminary. He remained there three years as instructor and one year as principal. He then joined the New York Conference, and entered upon regular pastoral duty. His appointments were at Chester, Orange County, N. Y., in 1857-58; Fleet Street Church, Brooklyn, 1859-60, when he was transferred to the New York East Conference, and stationed for the first time at St. Paul's, New York. For the last fourteen years he has been altogether at St. Paul's, and other prominent churches of New York, never remaining from the first named for any great length of time, as the people are greatly attached to him. In the spring of 1874 he left St. Paul's to fill an appointment at St. James' Church (Harlem), New York City, where he is now officiating.

Some years since, Dr. Foss declined a professorship in the Drew Theological Seminary, preferring to remain in the pastoral work, which he greatly loves. At the meeting of the General Conference, in May, 1872, he received a large vote as a candidate for one of the vacant bishoprics, but finally, himself withdrew his name, suggesting that an older man should be elected. He is conspicuous as a temperance advocate in the State, and uses both pen and tongue to advance this cause. He frequently contributes to religious and temperance publications. As a speaker at meetings for special purposes, and as a preacher in camp-meetings, he is extremely effective and

popular. He received the degree of A. M. from Wesleyan University in 1857. Within a few years the degree of D. D. has also been conferred upon him.

Dr. Foss is of the medium height, well-proportioned, and of an erect, commanding figure. His complexion inclines to the dark, with a ruddy, healthful glow, and he has dark hair and whiskers. His eyes are small, and have very modest sort of glances, except when he is aroused in public speaking, when they light up with intellectual fire. In his general demeanor he is retiring and unobtrusive, and still he is one of those men in whom this very modesty is a token of power.

Some people are nobodies unless they make a noise, and push and elbow somebody else out of the way. Then there are those, who of their own volition always seek the back-ground, but in whose very silence, quiet, and dignity there are found unmistakable signs of the inner forces of true mental and moral greatness. The great thinkers, and those who rise to the highest point of personal virtue, are men who care so little for the world's applause, and so much for the development of the practice of principles, that they even shun observation. Sometimes such human jewels as these are positively considered bores, and noisy, self-sufficient individuals carry off the palm of popularity, and have exceeding reputations as learned men.

Dr. Foss is nothing in the throng of the vain and ambitious. His sensitiveness is of the most delicate character, and the moment anybody crowds him he unselfishly gives way. He enters into no contests for flattery or honors, but he treasures up as his dearest idol the duty of expanding the qualities which make man great in the light of intelligence and conscience. You must know him to appreciate him, unless you have that knowledge of human nature which enables you to detect force of character which is so much concealed. In his strictly private life he is decidedly genial and communicative. He acts as if he thoroughly enjoyed himself, and makes social communion a means of refinement, for both mind and heart. The one is aglow with light, cheerful, and tender sentiments, and the other yields a rich flow of manly and Christian sympathies. You see that his learning is of the most thorough character, that it is his delight, and that he pursues his scholarly studies with a mind naturally strong, far-reaching, and retentive. His reserve entirely fades away, and there is nothing of the seeming dread, which he shows at other times, that somebody will think him vain and presumptuous. His social

qualities—which are the gentlest, the most considerate, and the most gentlemanly—now appear in their true excellence, and his talents and worth are equally conspicuous.

Already holding a prominent place in his denomination, he is still a rising man. Most of his sermons are extemporaneous efforts. He has a great deal of deliberation in his delivery, though there is none too much for effective speaking. He weighs every word, and as he goes on, the thought gains in strength, completeness, and beauty, until it is finished clear and vivid to both speaker and hearer. He has no reserve, as far as language is concerned, in the pulpit. To talk about religion, to call sinners to repentance, and comfort those who come to ask the way to grace—these make him bold. Now his eyes beam with a new light; now his form straightens and fills out with conscious powers; and now his lips are heard in tones of thunder. He does not speak with any doubtfulness, with any fear that there can be any mistake about what he says; but he speaks with the emphatic utterance of the learned mind and the renewed heart. He is earnest at all times; but there are periods when this is more evident than at others. He has outbursts of considerable vehemence, and the whole tide of his feelings and mental comprehension sweeps outward in his effort to teach and to touch. His voice is strong, and especially rich-toned in the more impassioned flights of eloquence. An argumentative style is a favorite one with him—something that gives an opportunity to combat objections, and to build up logic, from his own resources and intelligence. He is always ready, going directly to the point, and meeting every issue with a fairness and success, which are only equaled by the fervor and grandeur of his eloquence.



J. Clement French

REV. JUSTUS CLEMENT FRENCH,

PASTOR OF THE WESTMINSTER PRESBYTERIAN CHURCH, BROOKLYN.

REV. JUSTUS CLEMENT FRENCH was born at Barre, Vermont, May 3d, 1831. He received early academic instruction, and was graduated at Williams College, Massachusetts, in 1853. His studies for the ministry were pursued at the Union Theological Seminary, New York, where he was graduated in 1856. He was ordained March 5th, 1857, and became settled over the Central Congregational Church, in Ormond Place, Brooklyn. The church edifice was handsomely improved at that time. His pastorate here continued for fourteen years. In November, 1870, he resigned under the compulsion of the most grievous necessity, viz.: his utter nervous prostration, the result of too intense and prolonged application to his work. This was, he states, the great trial of his life. His people would not consent to the separation, until his peremptory demand made it inevitable. Then, presenting him with several thousand dollars, they bade him seek restoration. In January, 1871, he left for California, and spent nearly six months on the Pacific coast; laid there the foundation of renewed health; returned to the East, and for six months preached from city to city, receiving and declining seven calls, until in November of that year, he entered into an arrangement with the Westminister Presbyterian Church of Brooklyn, to supply its pulpit for six months, as he would on no account accept its call given at that date.

This congregation was organized in South Brooklyn in 1855, and worship was first held in a hall. In 1856 lots were purchased on the corner of Clinton street and First Place, at a cost of thirteen thousand dollars, in the rear part of which a chapel was erected, costing seven thousand dollars. Other improvements were subsequently made at a large outlay of money. Professor Hitchcock preached for some time; but the first called pastor was the Rev. Hugh Smith Carpenter, who came in 1857, and remained until near the date when Mr. French took

charge. As early as March, 1872, the prosperity of the church, under Mr. French, became so positive and assured, and his own health was so firmly re-established that he accepted the unanimous call of the congregation, and was installed March 6th, 1872. Rev. Mr. Carpenter was called to the Howard street Presbyterian Church of San Francisco, and Dr. Scudder, a former pastor of that church, was called to the Central Congregational of Brooklyn. A perfect pastoral triangulation was effected by these changes.

Since 1872 the membership of the Westminster Church has more than doubled in number, the Sunday School nearly quadrupled, the congregation increased in a ten-fold ratio, and the financial condition of the Society become most satisfactory.

As one result of Mr. French's California trip he prepared, in the winter of 1873, three lectures, which he illustrated by cartoons drawn by himself with colored chalks and crayons on canvas paper. These cartoons are seven feet by four and a half feet. The lectures have been delivered repeatedly before immense audiences, and received from the press most favorable notice.

Mr. French has published various sermons of great power and beauty of language. During his college days he wrote numerous poetic effusions of more than ordinary merit. At the present time, in hours of relaxation from severer literary toil, he occasionally cultivates the Muses.

His head is long, with considerable expression about the brow. His expression is most happy and smiling. In his manners he is exceedingly polite and cordial, and in his conversation there is generally a tendency to cheerfulness. His social qualities are deservedly appreciated, and his presence is the certain promoter of geniality. Without effort, without hesitation or ceremony, he mingles with all, old and young, with a happy adaptability of manners and conversation that always interests, pleases, and captivates.

His writings are fearless, graceful, and eloquent. The strong convictions of his mind and the melting emotions of his heart are infused in every line. He can feel nothing, he can write nothing, that is not honest, true, and good. He brings everything to the test of a quick and vigilant conscience, and of an honorable and courageous nature. If it stands the examination, none can be a bolder champion; and if it fails, none will be a more determined foe. Hence, in the discussion of all principles, doctrines, and themes, he advocates or denounces, with a nature fully aroused to the require-

ments of duty, and with every power of mind strengthened for the issue.

Mr. French has evidently made declamation somewhat of a study, but he has natural capabilities of the first order as an orator. He delivers himself with calmness, effectiveness, and entire naturalness. There is, on his own part, a full and complete understanding of his subject; and the flow of language in making this clear to others is one uninterrupted stream of fluent, earnest thought. His writings have much terseness and grammatical accuracy, and in speaking he is usually careful to make every word do its necessary and effective part. His gestures are few and simple, while highly appropriate.

Mr. French is a working, practical, thorough-going Christian. He makes no compromises and asks no favors of the adversary, and has little patience with those who do. Of a most cheerful, hopeful spirit, enjoying society and its pleasures with a generous though sensible limit, and melting sadness and seriousness into joy and mirth whenever it can be profitably accomplished, still he never forgets the purpose, dignity, and importance of his religious calling. Without degrading the minister, he consents to exhibit the man; and, without turning his directing finger from the open gates on high, he has a hand to scatter flowers along the earthly road.

REV. OCTAVIUS B. FROTHINGHAM,
PASTOR OF THE THIRD UNITARIAN CHURCH,
NEW YORK.

REV. OCTAVIUS B. FROTHINGHAM was born in the city of Boston, November 26th, 1822. His early studies were at the Latin School. He was graduated at Harvard University in 1843, and at the Divinity School in 1846. He was ordained to the ministry of the Unitarian church, and installed as pastor of the North Church, Salem, March 10th, 1847. In the spring of 1855 he removed to Jersey City, where he established the First Unitarian Church, and remained four years as pastor. He next accepted a call, in the spring of 1859, to the Third Congregational Unitarian Society of New York, which position he still retains. The society was in its infancy, and services were held in a public hall. As in all his other pastorships, the earnest and well-directed efforts of Mr. Frothingham soon showed their results in a large numerical increase of the congregation. Lots were obtained in Fortieth street, near Sixth avenue, and a church built which was dedicated in May, 1863. The whole cost of the property was forty thousand dollars. A debt of eighteen thousand dollars remained on the ground after the erection of the church. Some years later the edifice was sold to Dr. Alexander R. Thompson's Reformed Congregation, since which time the Third Society have worshiped in a hall on Sixth avenue. The congregation is one of the most intellectual which assembles in New York. The attendance is about five hundred, and there are seventy children in the Sunday school. This society represents the liberal branch of the Unitarian body, differing on points of doctrine from such Unitarians as Drs. Bellows and Farley. Mr. Frothingham's publications consist of several small volumes, and various occasional sermons.

We take the following eloquent and highly original extract from a sermon entitled "Seeds and Shells," preached in New York, November 17th, 1861 :

“Some two thousand years ago a regenerating principle became embodied in the form of a young Galilean. Year after year it lay completely hidden in that germ of earth. The frame matured into manly proportions, and grew into manly beauty. The wealth of heaven and earth passed into it—the air, and the light, and the great benedictions of the skies: it collected about it the loveliest things; friendships attached themselves to it; love twined around it the fine web of affection; it was moistened by the dew of tears; the precious bloom of human associations gathered thick upon it. Decade after decade, the dear, handsome shell of mortality kept from harm the precious seeds of life it contained. The tempests of a wild earthly career blew it hither and thither about the world: it was beaten up and down, from village to village, by wind and weather: now for a brief space finding lodgment in some quiet nook, where the storm could not touch it, nor the traumping of busy feet molest it; but speedily whirled away again by the gusts of circumstance, and almost buried in the common dust of the highway. Very dear to a few loving hearts was that mortal casket of flesh; men and women clung to it as to all that was precious to them in existence. They thought it would be death to them, and a calamity to the whole world if any fatal harm should befall it. Those merciful hands, those gracious tones, those benignant looks—how could they lose them from human sight? They should all die in his death; they should all wither in his blighting. Presently, however, violent hands tore that beautiful covering of flesh in pieces; in the very prime of its maturity, in the very bloom of its loveliness, it fell assunder, it perished; the few who had been graced with a knowledge of its worth abandoned themselves to a comfortless grief. But, straightway, behold! the divine thought, the treasured principle which that lovely casket was made to hold, and which had become full and rich, so as to need holding no longer, assumes a new covering, nobler and more expansive than the last. The inclosing capsule that contains it now is not one man, but a body of men. The vital force has passed into society: it has become a law of life in some hundreds of hearts: it has become a bond of union between them all; it has collected a society; it has founded an organization; it has embodied itself in a church which is a new body of Christ, shaped, and molded, and animated by the celestial love that, while Jesus was alive on earth, could only fling its ray like a small candle into a thick night.

“And now, after a time, this new covering hardens: it becomes a thick compressed crust around the quick spirit, beneath which it was at first so yielding. It is heavy with pendants and badges: it is thick with symbols and rites: it is wrapped all about with the stiff parchments of statutes and creeds: it is bound about with priestly orders; it bristles with staffs of officers: it is enervated with monasteries and churches; it looks eternal with its towers and foundations, its constitutions, decrees, rubrics, its solid institutions and absolute weight of dominion. In this mighty shell of the church, the life that was first incarnate in Jesus lay inertly hidden all through the terrible ages of violence, when it must have perished had it been less stoutly protected. What tempests raved around it. All the elements of human nature were let loose upon it; war beat upon it with its battle-axe: fraud and rapine and power and ignorance bored into it with their bits and pried at it with their levers. These were the dark ages; but the church protected the seeds of truth and goodness that were committed to it. Men said the church is eternal, the church is unchangeable; its amity cannot be broken: its integrity will never be disturbed; but the time came for this ‘corn of wheat’ to fall into the ground and die: the bands were loosened, great fissures opened in its sides, walls sprung and fell in, and, in spite of every effort to preserve it by clamps and ligatures, the parts dropped asunder. There was a shudder, as if the world

was coming to an end. The truth was, the world was coming to a beginning; the new world which had been waiting for the dying of the body, that it might feed on the spirit, which alone could give life. The principles of our modern civilization, the principles of our modern humanity, would never have been what they are, would never have been ours at all, but for the dropping and decay of that mammoth institution which for half a thousand years had been identical almost with the very existence of social order.

“This is the economy of nature; seen alike in the rotting of seeds, the decay of fruits, the dissolution of human bodies, the breaking up of customs, establishments, institutions, no matter what may be their dimensions or their character.”

Mr. Frothingham is rather above the medium height, well proportioned, and altogether of an elegant, graceful figure. He stands perfectly erect, and there is about him everything, in the physical as well as mental peculiarities, to attract and to fascinate. His head is of large size, with finely molded features of the highest intellectual type. His brow is round and massive, his eyes are light and full of expression, and his whole countenance betokens rare and noble qualities of both manhood and mind. In his manners he is the polished gentleman. A proper dignity, a refined tone, and a genial kindness pervade his demeanor at all times.

Mr. Frothingham is one of the most brilliant minds of the day. His scholarship is thorough, and, more than this, he is a profound and original thinker. His learning and research are but the growth of a nature naturally refined, full of intellectual aspirations, and guided by the strongest mental powers. He was born for a scholar. Philosophy, logic, and sentiment are elements of his mental nature as much as the senses are of his physical. Hence he has matured into a thinker of rare ability. It is delightful to hear or read his written pages. They are couched in the purest and most elegant expressions of the English tongue, and they show a reach and an originality of thought which cannot but arrest the intelligent mind. He is progressive; he looks onward and upward in everything; and the unprogressive, and the timid, and short-sighted may feel alarm at his bold conceptions, his daring prophesies, and aggressive purposes. But he works with the forces of intelligence alone. As far as these will carry a courageous, ambitious spirit, so far will he go, and no further. He sounds out new channels of thought, he explores new paths of truth, and he delves into the very caverns of lore. Powerful to think, eloquent to declaim, elegant in gesture, he is as brilliant an example of intellectual power as the modern pulpit presents.

REV. JUSTIN D. FULTON, D. D.,

PASTOR OF THE HANSON PLACE BAPTIST
CHURCH, BROOKLYN.

REV. DR. JUSTIN D. FULTON was born at Sherburne, Madison County, New York, March 1st, 1828. When eight years of age, the family removed to Michigan. He had previously attended the public school of his native village, and his education was continued under many disadvantages, after the removal. At the age of nineteen, in 1847, he entered the University of Michigan at Ann Harbor, where he passed three years. He next entered the senior class of the University of Rochester, then just founded, and was graduated with honor in 1851. Two years were devoted to a course in the Theological school connected with the University, and in 1853 he was ordained to the ministry of the Baptist church.

He immediately went to St. Louis, where he edited the *Gospel Banner* for two years. The slavery excitement finally broke up the newspaper enterprise. In 1855, Dr. Fulton became the pastor of the Baptist Church, at Sandusky, Ohio, and later, in the fall of 1859, he accepted a call to the pastorship of the Tabernacle Church at Albany, New York. Here he spent four years in a very successful ministry. In January, 1864, he was invited to the charge of the Tremont Temple congregation, in Boston, where he remained nine years. When he went to Boston, he found the congregation much reduced, having but fifty members remaining, and the income was only eight hundred dollars a year. During his term of ministry, which was most efficient and powerful in the pulpit and out of it, the membership increased to one thousand, and the income to twenty-one thousand dollars. In 1872, Dr. Fulton was called to his present field, the Hanson Place Baptist Church of Brooklyn. This congregation was organized about twenty years ago, and formerly worshiped in Atlantic street. They at length erected a large brick church edifice in Hanson Place, and have since been a strong and influential body.

Dr. Fulton is an able writer, and has published a large number of books and pamphlets. Among others are "The Roman Catholic element in America;" "Life of Timothy Gilbert, the Founder of the Tremont Temple;" "The True Woman;" "Rome in America." A tract on the Sabbath had a sale of more than one hundred thousand copies. He has written a great deal on the subject of temperance, and, in fact, on all the reforms of the day. One purpose in his removal to Brooklyn, was to establish, through the aid of the congregation to which he was called, a paper to give currency to his sermons and writings on reforms.

We quote from another the following personal description of Dr. Fulton:

"The deportment of Dr. Fulton in the pulpit is entirely original, as distinguished from that of any of the other leading preachers in this city. His dress is plain but neat. His step to and from the desk is elastic, and altogether devoid of any aim at formality. His voice is not subjected to any severe test by affected and unnatural efforts at false intonation, and yet, while his words roll fast and furiously after each other, as if each one of them was a rival messenger from a warm, zealous, and earnest heart, they are modulated in their rising and falling, but never at the expense of the speaker's fervor. In his manuscript, fine rhetoric abounds, but that is frequently deserted for the resistless impulse which the preacher obeys as he steps to either side of the desk, or springs back from it to pour forth his eloquent and thrilling practical appeals, or to cite his telling illustrations in support of them.

Dr. Fulton enjoys a wide reputation as an eloquent and impressive preacher, a fluent and pointed writer, and, in all labor, one of the most earnest and practical of men. Always an industrious student, his ability in scholarship is enlarged and thorough, while his gifts as an orator and writer are of that original and splendid kind, which cannot fail to command attention. In all his pastorships he has labored with great success, constantly widening the scope of his influence and the bounds of his fame. Peculiar, marked, and effective in all his characteristics, whether of the mental or physical nature, he occupies a position at once of prominence and power. For religion and reform he is ever a zealous champion, doing battle on every hand, without fear or favor. With a conscience keenly sensitive to the demands of duty, he has the talents, courage, and energy which make his efforts successful in whatever direction he feels called upon to devote them.

REV. HENRY M. GALLAHER,

LATE PASTOR OF THE FIRST BAPTIST
CHURCH, BROOKLYN.

REV. HENRY M. GALLAHER was born at Castlebar, Ireland, September, 11th, 1833. He came to the United States in 1850, and, after spending some time in the State of Connecticut, went to the West. In June, 1861, he was graduated at Shurtleff College, a Baptist institution, at Upper Alton, Illinois, where he had passed six years in preparatory and theological studies. He had been licensed to the Baptist ministry in 1857, and preached his first sermon at Springfield. Immediately upon his graduation, he settled at Quincy as the pastor of the Vermont street Baptist Church, which position he held for three years. He next accepted a call to the First Baptist Church, Brooklyn, where he assumed his duties August 1st, 1864. Several years since, he accepted a call to the Broad street Church, Elizabeth, New Jersey.

Mr. Gallaher has written much on political subjects in the papers. He is a popular lecturer throughout the country.

Mr. Gallaher is of the medium height, of good proportions, and erect figure. His face and whole appearance is very plain, and, while he looks altogether an humble-minded, unobtrusive person, there is a quickness in his eyes and a general intelligence about his countenance, which show him to be a man of thought and ability. He has a head of the average size, with regular features, and wears his hair combed behind his ears. He is affable and genial with all classes of people. A peculiarity about him, at all times, is a nervous impulsiveness, which often borders on excitement.

Entering the pulpit, he falls carelessly into a seat, runs his fingers through his hair, moves the books about, crosses first one leg,

and then the other, and in many ways gives token of this ever-present nervousness. At the proper time, with a sudden start, he takes his place at the desk, and begins the services with nervous abruptness. Should he read a hymn, he holds the book by one corner, allowing the cover to fall, while with the hand that is free he fumbles the corners of the Bible. In prayer his hands sweep all over the same book, sometimes between the leaves, and then over the pages, and occasionally he gives a turn to the hymn-book. Meanwhile a torrent of words is falling from him. There is no cessation—no pause—no breath-taking about it. As fast as he can speak—hurrying, crowding, lapping one word upon another—they are poured forth, rather than intelligibly articulated. These singular mannerisms, and this extraordinary volubility of speech weaken, but do not destroy the impressions of his prayer. His whole soul is in it, and he evidently feels the inspiration of spiritual communion. It seems as if he could pray thus on and on for hours. There is no hesitation for a new theme of petition any more than there is a deficiency in words to express it. Topic after topic is taken up, all with the same earnestness, the same Christian love, and the same ardor of faith. At length, alone from exhaustion, he abruptly checks himself, opens his eyes, and proceeds to the other services with a continued nervousness. When he reads, it is with the same haste, speaking in a loud key, and then very low, in holy abstraction more than to give a correct elocutionary reading of the passage. Here again, notwithstanding his peculiarities, he is very effective—there is honest feeling in his tone, and the words which he wishes to press home to others have already touched his own sensibilities.

His sermons are written out quite fully, but his nervousness is such that he reads but little from the manuscript. He repeats a line or two, when he rushes to the front of the pulpit, and delivers himself of the thoughts which crowd upon him faster than he can speak them. His self-possession, for a young man, is very great, and he speaks with the full power of the natural orator. He does not talk as rapidly as in his prayer and reading, but still he has an extraordinary command of language. You notice the accent of the Irishman very decidedly, and in his style of thought and emotional utterance there are to be found other characteristics of his nation. The order of his sermon is well preserved in his memory, and however much he may be carried off into extemporaneous outbursts, the argument is logically maintained. He moves nervously from side to side of the

pulpit; he places himself against the large gas-fixtured, or he leans forward, looking into the very eyes of the people. Sometimes his hands are in his pockets, sometimes under his coat-tails, and sometimes in his hair. His arms cleave the air in every gesture ever attempted, and his body assumes every attitude which can be made expressive of feeling. All the time he talks, and talks well. It is not mere declamation, mere wordy outbursts, mere eloquence, but it is comprehensive thought, practical religious instruction, and candid counsel. To be sure there is a want of polish and dignity in many of his ways, and his forms of expression are not always the most scholarly, but he stands in the equally noble proportion of an eminently common-sense Christian teacher. Neither crowds nor places put any restraint upon him. Dignity, and what he would call prudish refinements, give him no concern; but his desire is to seem, as he truly feels, no higher than the humblest. The conventionalities of the clerical life and the vanities of human nature do not disturb him, while manly uprightness and the lofty Christian character are his sole ambition.

Mr. Gallaher is an excellent singer, and it is his custom to join with his congregation, leading them in a manner not often seen on the part of a minister. We noticed another peculiarity in his transferring himself from the pulpit to the lobby, where he shook hands with all passing from the building.

REV. THOMAS GALLAUDET, D. D.,
RECTOR OF ST. ANN'S EPISCOPAL CHURCH
FOR DEAF MUTES, NEW YORK.

REV. DR. THOMAS GALLAUDET was born in Hartford, Connecticut, June 3d, 1822. His father was the Rev. Thomas H. Gallaudet, LL. D., a Congregational minister, who founded the first Institution for Deaf Mutes in the United States, at Hartford, in 1817, and his mother, before her marriage, was Miss Sophia Fowler, a born deaf mute, and one of Dr. Gallaudet's first pupils. She is still living, and is the matron of the Institution for Deaf Mutes at Washington, D. C. Dr. Thomas Gallaudet is the eldest of eight children, all living but one. He was graduated at Trinity College, Hartford, in 1842, and taught in Connecticut for one year. In September, 1843, he became an instructor in the Institution for Deaf Mutes in New York, and soon after a communicant of St. Paul's Chapel. He was admitted by the late Bishop Onderdonk as a candidate for holy orders, and pursued his theological studies privately. In July, 1845, he married Miss Elizabeth R. Budd, only daughter of the late Dr. B. W. Budd, of New York, and a graduate of the New York Institution for Deaf Mutes. He was ordained deacon in the summer of 1850, at St. Stephen's Church, New York, by Right Rev. Bishop Whittingham, of Maryland, and here he preached his first sermon. For about a year he was assistant minister at St. Stephen's, though still teaching daily at the Institution for Deaf Mutes. In the summer of 1851 he was ordained priest by Bishop Delancey, of Western New York, at Grace Church, Brooklyn. During 1851-2, he officiated mostly at St. Paul's, Morrisania, and had a weekly evening Bible class for educated deaf mutes in New York—first in the vestry-room of St. Stephen's Church, and then at No. 59 Bond street. Says Dr. Gallaudet, in a letter addressed to us: "I was called upon from time to time to act as pastor among these deaf mutes, residents of our city—baptizing some, presenting some for confirmation, and receiv-



Thomas Gallaudet.

ing some to the holy communion. At last the thought entered my mind that I would found a church in which the adult deaf mutes might find a spiritual home. The first services were held in October, 1852, in the small chapel of the New York University. The church was incorporated under the title of 'St. Ann's Church for Deaf Mutes.' In November, 1857, we removed to the lecture-room of the Historical Society building, corner of Second avenue and Eleventh street. In the fall of 1858 I resigned my connection with the Institution, to give myself more exclusively to my duties as rector of St. Ann's. In July, 1859, we purchased our present property in Eighteenth street, near Fifth avenue, including the church and rectory, and the four lots on which they stand, for seventy thousand dollars. As is now well known, we have three services at St. Ann's Church every Sunday, the afternoon being for deaf mutes. At the other services, (conducted as in any other Episcopal church,) frequent interpretations by signs are given for the benefit of deaf mutes. Our church is entirely *free*, supported by the free-will offerings of the worshipers. As rector of St. Ann's Church, I strive to do all in my power to promote the temporal and spiritual welfare of the deaf mutes, residents of this great city and its suburbs. When they are out of work I get situations for them. I visit them and minister to their necessities in time of sickness and trouble. I have received many to the communion. The kind-hearted hearing and speaking persons, who have gathered around these our deaf mute brethren in parish relations, have assisted me greatly in my work."

Dr. Gallaudet received the degree of D. D. from Trinity College, in July, 1862, just twenty years after his graduation. He has published various pamphlets in relation to his church, and several sermons. He is the author of a popular Christmas Carol, entitled "The Day of Days." Through his instrumentality, monthly religious services were established in Boston and Philadelphia; and finally regular Sunday services in Philadelphia, Baltimore, Albany, and Boston. Occasionally they are held in other cities. St. Ann's is the only church in the United States which takes any special interest in the graduates of the various institutions for the deaf mutes. The deaf mute community of the United States number upward of twenty thousand.

Dr. Gallaudet and his deaf mute wife have been blessed with seven children (five daughters and two sons) having all their facul-

ties. They have learned the signs and spoken language, so as to converse readily with both father and mother.

Dr. Gallaudet is about of the medium height, and has a fair complexion and light hair. His face is a likeness of his heart. It is truly benevolent in every lineament. He has a fine brow, though the lower portion of the face is more long than broad. His eyes are soft and gentle, and his voice is ever kindly and sincere. No man could be better adapted for the duties of a teacher and pastor among such an afflicted class of human beings as the deaf mutes. One look at him is sufficient to awaken their entire confidence and love. There is a benignity which satisfies the longings of their saddened spirits, and there is a gentleness of manner which tells them of sympathy and regard. In his presence their hearts feel less desolate, and the golden sunshine chases the gloom from their paths. Recoiling from the cold-hearted, thoughtless world, they are made aware of a kindness which they lamented as extinct; they are aroused to effort by friendly encouragement; and they are invoked to repentance by a language which is in signs of their own.

There has been much to inspire Dr. Gallaudet to his constantly extending labors in behalf of the temporal and spiritual condition of the deaf mutes. It should be remembered that he is the son of a mother thus limited in her faculties, and yet devoting a great intelligence to the elevation and happiness of her class—the son of a father whose name is to be forever memorable by reason of the great philanthropy and varied talents which he devoted to the founding of the first institution for deaf mutes in this noble land, and the husband of a lady who is one of the crowning examples of the triumph of mind over misfortune. His efforts have been prompted by teachings almost from the cradle; and they have been encouraged by results which brought joy to those of his own love. Vouchsafed himself to hear and speak, he has made it his patient, self-denying task to instruct those not similarly blessed in a mode of intelligent signs by which art seeks to supply, in a measure, the short-comings of nature. He has worked earnestly, and with great success. Many afflicted beings, through his excellent teaching, have become educated mutes, and thus attained to a new and brighter existence. Their minds have been carefully cultured, they have been prepared for different occupations of life, and the way once so dark and difficult has been made plain and happy. Much was gained, but Dr. Gallaudet felt painfully conscious that there was still a want unsupplied. The

deaf mutes had no church organization; there was no altar where they could gather understandingly; no pastor who was devoted to their spiritual welfare. He resolved to found such a church, to extend the Christian invitation from such an altar, and to fully assume the duties of such a pastor. The undertaking presented vast obstacles, and was only to be accomplished by faith in God's providence and by unceasing toil. Hopeful and courageous, he entered upon his darling scheme, and has persevered with that enthusiasm which deserves and generally obtains success. He finds that he has laid broad foundations for a great and good work, and that it prospers even beyond his most sanguine expectations. The congregation gains in numbers, a heavy debt is rapidly decreasing, and at an early period there will be a church *free* to deaf mutes and all others. Greater publicity is given to the cause of the deaf mutes, and their interest has become the concern of many new and powerful friends. All this is mainly due to the energetic, self-sacrificing efforts of Dr. Gallaudet, and justly entitle him to universal applause.

He is a man of liberal attainments, and a fluent, earnest preacher. In his public appearances he seeks no display. He is most modest in his bearing, but convinces all of his virtues, merits, and piety. He adopts plain, comprehensive language, which is spoken with much earnestness of manner and warmth of appeal. But he is at no time more sublimely the Christian teacher than when his lips are motionless, and he is delivering holy truths by perfect and eloquent signs. Those whom the sweetest sound could not attract, and who are mute to all utterance forever, receive intelligibly the message of grace. It is a triumph beyond oratory. It is a presentation of the argument of faith in a new discovered tongue. It is the anointing of souls which otherwise might go unhealed into eternity.

REV. JOHN N. GALLEHER,
RECTOR OF ZION EPISCOPAL CHURCH,
NEW YORK.

REV. JOHN N. GALLEHER was born in Mason county, Kentucky, February 17th, 1839. After pursuing academic studies in that county, he entered the Latin School of the University of Virginia, where he was graduated in 1858. He went to Louisiana, but returned to Kentucky at the outbreak of the war, and he became a private in the command of General Albert S. Johnston. Acting as secretary of General Buckner, he went to the front, and, taking part in the battle of Fort Donelson, he was captured and sent a prisoner first to Camp Chase in Ohio, and then to Fort Warren in Boston harbor. In July, 1862, he was exchanged, when he received an appointment to the staff of General Buckner, and with him accompanied General Bragg's famous expedition into Kentucky. He subsequently held the different ranks of captain, assistant adjutant-general, and lieutenant-colonel, and at the close of the war was in the Trans-Mississippi Department, still on the staff of General Buckner.

He then commenced the study of law, and was graduated at the law school of Judge Breckenbrough at Lexington, Virginia, in 1866. He was admitted to the bar in Louisville, Kentucky, and practiced for one year. At this date he determined to become a candidate for holy orders in the Episcopal Church, and, accordingly, took a partial theological course at the General Theological Seminary, New York. In June, 1868, he was made a deacon at Christ Church, Louisville, by Assistant Bishop Cummins of Kentucky. He remained as assistant to the Rev. Dr. Clark, at Christ Church, until January, 1869, when he was called to the rectorship of Trinity Church, New Orleans, as the successor of the Rev. Dr. John W. Beckwith, who had been elected Bishop of Georgia. He was admitted to the priesthood in June, 1869, at Trinity Church, New Orleans, by Bishop Wilmer of



Faithfully yours,
J. N. Gallahan-

Louisiana. He continued in that parish for nearly three years, when, in the fall of 1871, he was called to Memorial Church, Baltimore, from which he was called, September 21st, 1873, to Zion Church, on Madison Avenue, New York.

At an early period this congregation was Lutheran, but became united with the Episcopal denomination in 1810. This action was taken by reason of a change in the religious views of both pastor and people. For a long period they worshiped in Mott street. In 1835 their present edifice, on the corner of Madison avenue and Thirty-eighth street, was erected.

Mr. Galleher is above the medium height, with a round, erect person. He has a stately, dignified walk, and his manners at all times give evidence of the composed, self-possessed character. A slight reserve with strangers disappears on more intimate acquaintance. His head is large, and firmly placed on his shoulders. The whole face is full of expression. In all respects both the physical and mental powers show great development. Often in the man of Southern birth you observe more that is impulsive than you do in Mr. Galleher, for while he is quick to feel and determine, still he is never hasty, never excited, and never without method. The fact is, he is by nature a person of cool reflectiveness, and his large experience in the world has trained and subdued him even more to the direction of his own calm will. Hence in the pastoral and all other work he is a safe counselor and an unwearying laborer. He has penetration and foresight, and he has a steady patience and energy. His agreeable personal character and his life of piety go far to make him admired and influential, but his success is secured by practical wisdom and perseverance in action which are always equally apparent. In all branches of the pastoral duty, in preaching and in writing, in the Sunday School, and in works of benevolence, he is always conspicuous for fidelity to every claim upon him, and for the highest ability in his mode of discharging them. Showing deep convictions of his responsibility, he is found constantly laboring in his appointed place, with results at once significant of his judgment, talents, and faithfulness. In the pulpit his gifts as a speaker, his originality of thought, and his polish of language are not less effective.

Mr. Galleher went into the ministry from the deepest personal conviction. Already in a profession offering the widest scope for talents and ambition, he prepared himself for another of a sacred

character on the promptings of a converted heart. His opportunity for observation among men has been greater than is generally the case with clergymen, and this circumstance has given him additional power in his preaching and other efforts. He is no stranger to the world or men in the conflict between good and evil. Consequently, he is a very effective preacher in dealing with the temptations of life, and human opportunities and hopes. On these subjects, especially, he is a close, philosophical thinker, and awakens an absorbing interest in his audiences. He penetrates to the truth of human motives, however hidden; he tenderly unfolds the daily life and aspirations of man, and he paints in glowing language the bliss of religion and virtue, while he tempts the froward heart to penitence and peace. His voice rings out in tones of melody, and he stands strikingly impressive in his stature and bearing. No one can doubt his sincerity, and no one can fail to feel the force of his reasoning, and the thrill of his eloquence. Preacher and people are thus made one in sympathy and purpose, and they go forth from these ministrations alike anointed with heavenly grace, and inspired with a stronger courage in faith and duty.

REV. HARVEY D. GANSE,

PASTOR OF THE MADISON AVENUE REFORMED
CHURCH, NEW YORK.

REV. HARVEY D. GANSE was born at Fishkill, Dutchess county, New York, February 27th, 1822. He was graduated at Columbia College, New York, in 1839, and in theology at the Seminary at New Brunswick, New Jersey, in 1843. During the same year he accepted a call to the Reformed Church at Freehold, New Jersey, where he remained until 1856. He then became the pastor of the Northwest Protestant Reformed Dutch Church of the City of New York, now known as the Madison Avenue Reformed Church, over which he has presided with great acceptability for a period of seventeen years.

This congregation was organized by order of the Classis of New York, by the installation of four elders and four deacons, on the 17th day of April, 1808; a previous meeting for the election of those officers having been held on the 27th day of January in the same year. Rev. Dr. Livingston, of the Collegiate Dutch Church of New York, presided at both of these meetings. The church began with one hundred and forty members, of whom more than two-thirds, or nearly a hundred, had been dismissed for that purpose from the Collegiate Church. The first church edifice in Sugar-loaf (afterward Franklin) street was dedicated on the same day on which the first Consistory was ordained; Dr. Livingston conducting both services. This building was burned in 1839, and was at once re-built on the same site. In 1854 the congregation removed to a new church which had been erected on West Twenty-third street, between the Sixth and Seventh avenues, a location, then far up-town. Fifteen years later the continued up-town movement of the population obliged another removal to be determined upon. In 1869 a sale was made of the Twenty-third street property, and lots were purchased on the corner of Madison avenue and Fifty-seventh street. The corner-stone of a new edifice was laid on the 23d of May, 1870, in the presence

of a large congregation. Addresses were made by a number of the city ministers of different denominations. The church is an imposing building of Ohio stone in Romanesque style. There is a main building, which will seat nearly eleven hundred people, and a lecture room also of commodious size. The spire is one hundred and eighty-eight feet high. By decree of Court, the name from the 1st of January, 1871, was changed to Madison Avenue Reformed Church. The pastors of the church have been Rev. Christian Bork, from 1808 to 1823; Rev. George Duboise, from 1824 to 1837; Rev. Christopher Hunt, from 1837 to 1839; Rev. James B. Hardenberg, from 1840 to 1856; Rev. Harvey D. Ganse, from 1856 to the present time.

Mr. Ganse is about of the medium height, with an equally proportioned figure. He has a sandy complexion, and wears spectacles. His head is fully developed in the intellectual section; both his appearance and manners impresses you with the fact that he is a diligent student and thinker. He always shows a great deal of absorption in whatever task or duty may engage him, but is never without all proper courtesy to those with whom he comes in contact. He is, in the largest sense, a minister of Christ and the pastor of his flock. Nothing turns him aside from the duties and responsibilities which rest upon him. Throughout his career he has been a model to his professional brethren, and a cherished guide of the religious community at large. Failing in nothing, but rigidly correct in all things, by whatever test has been applied to him, he has exerted an influence wide in its ramifications, and still no more than such a man should enjoy. The strong and controlling element of his nature is *conscientiousness*. He applies it strictly to every personal act, great or small, and to the actions of all other persons. Policy and compromises in life, or the church, are never thought of by him; but he follows the light of conscience and duty wherever it may lead him. Consequently he is a strong man in the community, and a still stronger one in his denomination.

As a preacher he is a person of facts rather than fancy. He preaches to the point, with entire command of all the bearings of his subject, and interests wholly by the language of religious instruction, which is imparted in a manner of unmistakable sincerity and seriousness on the part of the speaker. These pages relate the career of no man who is more worthily doing the work of the ministry.

REV. GEORGE J. GEER, D. D.,
RECTOR OF ST. TIMOTHY'S EPISCOPAL
CHURCH, NEW YORK.

REV. DR. GEORGE J. GEER was born at Waterbury, Connecticut, February 24th, 1821. His early studies were at Cheshire Academy, which was under the direction of the Rev. A. C. Morgan, a well-known instructor of that period. He was graduated at Trinity College, Hartford, in 1842, and at the Episcopal General Theological Seminary, New York city, in 1845. He was made deacon in the latter year at Christ Church, Hartford, by Bishop Brownell, of Connecticut, and priest in 1846 at Christ Church, Balston Spa, by Bishop Delancey, of western New York. Soon after graduation he had been called to Christ Church, at Balston Spa, and he discharged the duties of a very efficient rectorship in this parish for seven years. At the end of this time he was invited to the more extended field of an assistant to the Rev. Dr. Robert S. Howland, at the Church of the Holy Apostle, in Ninth avenue, New York. He officiated in this parish from 1853 until November, 1863, a term of thirteen years. During the latter portion of this time he had received a call to the parish of St. Timothy, in the upper section of the city, which he did not immediately accept, though he undertook to attend to the pulpit supply. At length, however, he accepted the call, and entered regularly upon the parish work in which he has since been engaged. Dr. Geer received his degree of D. D. from both Union and Columbia Colleges in the same year.

St. Timothy's parish was founded by the Rev. Mr. Tracy, who desired to afford church accommodations for Episcopalians in the growing population of the up-town wards. The first preaching was in a small building in Fifty-first street; and in 1853 a church edifice was erected in Fifty-fourth street, west of Eighth avenue. This building was occupied by the congregation for seven years, until 1860, when it was sold to the Baptist congregation under the pastoral care

of the Rev. Dr. Williams. An eligible site on Fifty-seventh street was then purchased, where a chapel was erected, which was first occupied on Easter Day, 1867. This chapel has seating accommodations for five hundred people. A large portion of the site has been reserved for the erection of a handsome church edifice at no distant day. A wealthy and highly respectable class of population are fast filling up all of this section, which is immediately adjacent to the Park, and the congregations here planted will in the future be the most numerous and important of the city.

Dr. Geer is about of the average height, with a round figure. He is a person of active temperament and movements. His head is large and round, with regular features of much amiability. He has, in fact, one of those bright open faces which it is a pleasure to look at. It has nothing sinister, nothing ignoble, and nothing unpleasant about it. You read in it the good heart, the faithfulness to moral and religious principles, and the culture and intelligence, which together form the highest standard of character. His manners are not less agreeable to contemplate. He is not without dignity—and no clergyman should be—but it is modified by so much real, hearty good feeling and geniality that you are at once placed on the most friendly and intimate footing with him. No person ever went into his presence, no matter of what station, who found him anything but courteous and genial, and at the same time did not think that he maintained all the dignity and circumspection which were proper in his calling.

Clothed with marked and many graces of character, Dr. Geer is peculiarly armed for his work in the field of the Lord. He goes about it with an earnest spirit and a cheerful heart. He makes no failures, for he is persevering, and not less practical. He always works harder than anybody else. Whatever may be the measure of his success, be it small or great, he is neither discouraged nor elated. But he keeps straight on. Cheerful and confident, bold and determined, he sweeps away obstacle after obstacle, and, in the end, often astonishes those who are looking on, at his signal triumphs; but never himself, as he has not allowed his sanguine nature to contemplate anything short of success. He is sanguine, but only so because he has faith in works and prayer. Without these he expects nothing. As neither are ever wanting, he has always a great hopefulness.

He has been emphatically a worker in all the parishes he has been connected with. He does not believe in an ornamental, inefficient

ministry, but in one that earns success by work, struggles, and heroism. If the sheep do not come to his flock, he goes after them. Self-sacrifice, toil, in season and out of it, vigilance, and faith, are the great sources upon which he relies. He does not stand aloof from his fellow-men, nor is he satisfied to do certain official things in an official way, but he is every man's friend and servant and comforter. His large heart, and his invincible spirit gave sincerity and force to all his undertakings, and he stands foremost among his cotemporaries for the earnestness and success of his whole ministerial career.

As a preacher, Dr. Geer is sound, logical, and persuasive. He has a good voice, and his manners are unexceptionable. He preaches as if he felt its responsibility, and his tender, while serious, words go far to arouse the same feeling in his hearers in regard to their own condition. The effect of this preaching is to awaken reflection. He does not send the audience home talking of extraordinary bursts of eloquence, but they go away edified and comforted in holy truths.

REV. F. W. GEISSENHAINER, D. D.,

PASTOR OF ST. PAUL'S LUTHERAN CHURCH,
NEW YORK.

REV. DR. FREDERICK WILLIAM GEISSENHAINER was born at New Hanover, Montgomery county, Pennsylvania, June 28th, 1797. His father was Rev. Dr. Frederick William Geissenhainer, a native of Prussia, an early Lutheran minister in this country, and a man of great learning. This gentleman was distinguished for intelligence, and was particularly noted for thorough scholarship in Hebrew, Latin, and Greek. He was also a profound mathematician, mineralogist, and botanist, and of extensive scientific acquirements. He is said to have been the first to discover the value of anthracite coal for melting iron. For a number of years he officiated as pastor of Christ Lutheran Church in Frankfort street, New York. This church is well remembered as being the only church in New York, beside the Episcopalian, which escaped desecration at the hands of the English, it being attended by the Hessian soldiery, who were Lutherans. The senior Dr. Geissenhainer died in 1838.

The subject of our present notice came to New York with his father at an early age, and received his education, both academic and theological, from his father and other instructors who were employed. He was licensed as a minister of the Lutheran Church in 1818 at the early age of twenty years. He was first settled over a congregation at Vincent, Chester county, Pennsylvania, where he remained ten years. He was then called to St. Matthew's Church, in Walker street, New York, where the services were conducted in English. He continued in this position about fourteen years. The congregation of Christ Church at length became the possessors of the property of St. Matthew's, and took that name.

Dr. Geissenhainer now determined to found a new organization, and established his present church, known as St. Paul's. The first preaching was in a hall in Eighth avenue. A church was erected in

1842 on the corner of Sixth avenue and Fifteenth street, mainly through the liberality of Dr. Geissenhainer himself. It is a fine stone structure, and the whole property is now valued at some eighty thousand dollars. Dr. Geissenhainer commenced his organization with eleven poor families; but the congregation has now one thousand three hundred communicants, and the Sunday school has between six and seven hundred scholars. The principal service is in the German language, but one is in English, for the benefit of the young people, who, as a general thing, speak that language. Through Dr. Geissenhainer's efforts and pecuniary means a large Lutheran Cemetery has been established.

The Lutheran Church was established in the American colonies at an early period. There was a church in New York in 1659, which was called Trinity, and stood in Broadway, near Wall street, but was destroyed in the great fire after the city fell into the possession of the English, and another in Georgia in 1748. There was no general organization of the church, however, until the arrival of Rev. Dr. Henry Melchoir Muhlenberg at Philadelphia, about 1742, who was a distinguished European scholar, and gathered the first synod or conference of the ministers in that city. In 1795 there were from three to four hundred clergymen, and from four to five hundred congregations. There are now 2,309 pastors, 4,115 congregations, and 435,000 communicants. During 1873 there was an increase of 134 pastors, 289 congregations, and 27,000 communicants. It is estimated that in the city of New York alone there are at least one hundred thousand Lutherans, who support thirteen churches. Pennsylvania and Ohio have the largest population of Lutheran believers. Missions are maintained by the American Church in Asia, Africa, Canada, and Texas. About three years since a theological seminary was established in Philadelphia, for the education of young men for the ministry, which has a learned faculty of seven professors and about thirty students. At an earlier period of the church the want of such an institution was supplied by the appointment of four ministers, whose duty it was to instruct young men for the ministry. Rev. Dr. Geissenhainer, Sr., was one of these instructors.

Dr. Geissenhainer is about the medium height, sparely made, and, for a man of his years, has a great amount of activity. His head is more long than round, and his face is very decidedly of the German type. His features are small and regularly molded, and his eyes are lit with a keen and often times merry twinkle. There is great

flexibility in his features, and all his emotions are vividly shown in his countenance. He is a person of much vivacity and cheerfulness of manners, and his conversational powers are such that he is a most attractive social companion. His manners are not only courteous, but so genial and unassuming that you find yourself, though a stranger, on the very best terms with him in the shortest possible time. He talks upon any and all subjects with knowledge, animation, and interest, and shows himself at once the profound scholar, the shrewd observer of the world's affairs, and the genial gentleman.

Dr. Geissenhainer preaches an original and very practical sermon. He is a logical, pointed writer, as are all the thinkers of the German cast of mind; and while he comes very directly to the idea he wishes to convey, his argument in maintaining every proposition is absolute and overwhelming. He deals mostly in those themes which invite a learned expounding of the scriptures, and a full exposition of the moral obligations which are incumbent upon mankind. His people go to him for *religious* instruction, and they get it. It is given with the authority of a man holding a sacred commission to proclaim the truth, and likewise with the tender concern of a father, solicitous for their temporal and spiritual welfare.

He has a clear, distinct voice, and is emphatic in his manner of delivery. He is equally acceptable as a speaker in the German or English languages, having them both fully at his command. There is an ever-present dignity and seriousness about him in the pulpit, and everything that he does is in evident recognition of the sacredness of the place and occasion, and of the responsibility resting upon himself as a religious teacher.

Dr. Geissenhainer has done a great work among the people of his ancestral race. While he has not wished to unlearn them in the language and habits of the Fatherland, he has been able, from his knowledge of the American people and society, to make the strangers at home in the new land, and at the altar of their religion. At St. Paul's church the German language is spoken in all its purity, and the forms and services are those of the European Lutheran church; and still it is a congregation with its members loyal to the American government, and with all their interests identified with that of the country of their adoption. Their pastor, in his extensive scholarship and high moral character, is a fitting type of the great and good in the land beyond the sea, at the same time that he stands prominent as an American citizen, and one of the foremost theological expounders of the American Church.

REV. CHAUNCEY GILES,

PASTOR OF THE NEW JERUSALEM HOUSE
OF WORSHIP, NEW YORK.

REV. CHAUNCEY GILES was born at Charlemont, Franklin county, Massachusetts, May 11th, 1813. His early studies were at a seminary under the charge of Rev. James Ballard, at Bennington, Vermont. He entered Williams College, but was obliged to withdraw by reason of ill health. He taught school for several years at Fishkill, Rochester, and Palmyra, in the State of New York. In 1840 he removed to Ohio, and continued teaching at Hamilton, Lebanon, and Pomeroy until 1853. He had been converted to the Swedenborgian or New Jerusalem faith while settled at Lebanon in 1846; and while at Pomeroy in May, 1853, he was licensed and ordained to preach. There are three degrees in the Swedenborgian ministry, in the first of which the minister is allowed to preach and baptize; in the second, to administer the Lord's Supper and solemnize marriage; and in the third, authority to ordain is given. Mr. Giles passed regularly through these degrees. In 1854 he was called to the First New Jerusalem Society in Cincinnati, where he remained until May, 1864. At the latter date he accepted the pastorate of the First Society in New York, over which he has now been settled nine years.

The First Society has a large and tasteful edifice on Thirty-fifth street, between Park and Lexington avenues, and is the only organization of the kind in New York. There are one hundred and fifty members, and the attendance is about four hundred. The Sunday School has over one hundred scholars. The congregation own three lots, and the original improvements cost about sixteen thousand dollars, all of which was paid. The church has been enlarged at an expense of seventeen thousand dollars.

The New Jerusalem Church is founded on the doctrines first broached by Emanuel Swedenborg, a Swedish philosopher and religious writer, who was born in Stockholm, January 29th, 1688, and

died in London, March 29th, 1772. His first religious work, published in 1749, under the title of "Arcana Celestia;" or, "Heavenly Arcana which are contained in the Sacred Scriptures, or Word of the Lord, laid open, beginning with Genesis, together with Relations of Wonderful Things seen in the World of Spirits and the Heaven of Angels."

He says, in regard to this work: "It is not unknown to me that many will say that a man can never speak with the spirits and angels while he lives in the body; and many that it is fantasy; others that I relate such things to gain credit; and others other things; but I do not hesitate on this account, for I have seen, have heard, have touched." He published his last work at Amsterdam, in 1771, under the title of "The True Christian Religion, containing the Universal Theology of the New Church foretold by the Lord in Daniel, chap. xii, 13, 14, and in the Apocalypse, chap. xxi, 1, 2." When on his death-bed, he was asked "to declare whether all he had written was strictly true, or whether any part or parts thereof were to be excepted." He replied with warmth: "I have written nothing but the truth, as you will have it more confirmed hereafter all the days of your life, provided you always keep close to the Lord, and faithfully serve him alone, in shunning evils of all kind as sins against him, and diligently search his Word, which, from beginning to end, bears incontestible testimony to the truth of the doctrines I have delivered to the World."

"There are a number of well authenticated cases in which Swedenborg communicated facts," says another, "his knowledge of which is deemed by the receivers of his doctrines wholly inexplicable without supposing him to have had communication with the spiritual world. He never sought, however, to make any demonstration of this knowledge, nor does he anywhere in his published works appeal to them as evidences of his mission or the truth of his doctrines. They seem to have been mere incidents of his life."

The following account is given of the comparative increase and forms of the New Church:

"A century has elapsed since the commencement of the New Church, and the number of those who openly profess to be receivers of its doctrines and members of the church is still comparatively small. It is greatest in the United States and England. These doctrines find, however, zealous advocates in France, Germany, Sweden, Switzerland, and indeed, in almost every portion of the Christian world. In England there is a General Conference of the New Church, which holds an annual session in different parts of the kingdom. In the United States there is

also a General Convention of the New Church, which meets annually in different places. There are church societies in both countries not in connection with these organizations. The General Conference has published a liturgy which is very generally used in England. A liturgy has also been published, and from time to time revised, by the General Convention of the New Church of the United States. Several periodicals, both in England and America, are devoted to the elucidation and dissemination of its doctrines, and various able writers have published works for the same purpose. In the public worship of the New Church, in this country, generally speaking, no prayer but the Lord's prayer is used. The music consists mostly, and in many places entirely, of chants and anthems, the words of which are taken from the sacred Scriptures. The liturgy of the General Convention, besides the liturgized portion of the Book, contains two hundred and forty pages of scriptural selections, with suitable chants and anthems. The words of Scripture are regarded by the New Church as possessing an influence and a power in worship, whether in prayer or singing, altogether above those of any merely human composition."

The New Church was first established in the United States about 1820, in Baltimore. It is strongest in Massachusetts. The *New Jerusalem Messenger*, the organ of the denomination, is published in Boston. There is one society in New York, another in Brooklyn, and another in Hoboken.

Mr. Giles is regarded as one of the most powerful writers of his denomination. He is the author of several books respectively entitled "The Incarnation, Death, and Mediation of the Lord Jesus Christ;" "The Nature of Spirit, and of Man as a Spiritual Being;" "Heavenly Blessedness, Meet it is, and How Attained; a Series of Discourses on the Beatitudes;" "Vital Questions Answered," and of many published sermons.

In his personal appearance Mr. Giles is plain and unassuming, with much of the clerical dignity. He is under the medium height, well-proportioned, and active. He is evidently one of those men who can endure a great deal of patient labor without feeling it any tax upon a strong and vigorous body and mind, and also one of those who prefer to make no parade of anything that is accomplished. His head is round, with a prominent brow, and otherwise intelligent and amiable features. His manners are courteous and friendly; but there is always a reserve and modesty about him, unless he is specially brought forward. He has a mild and cheerful disposition, and a frankness and amiability which are particularly engaging with young people, over whom he has always exerted a most happy influence both as teacher and minister.

Mr. Giles is an interesting and impressive preacher, without the slightest effort on his part at anything like display. Indeed, his lan-

guage and manner are simple and undemonstrative in the extreme, but characterized by a great deal of religious solemnity. His sermons are replete with argument—sometimes, too, of a deeply metaphysical character; but the great feature is a tender and affecting elucidation in regard to those impulses in the human mind and heart which are to be trained into the fully developed religious nature. The carnal and the spiritual conditions, the sins which debase, and the perfect love which elevates the soul's yearnings for the higher state of heavenly beatitude, the road by faith and works to attain it—all these, and others, are the constant themes which absorb the mind of the Swedenborgian minister. Mr. Giles, like all his brethren in that ministry, discusses them in a manner which is most likely to arrest the attention of the reflective hearer. They do not desire to effect conversion by the powers of oratory or rhetoric, but by establishing the doctrines as accepted and understood truth in the mind and conscience. They appeal to intelligence, to conviction of moral and religious duty, and to the impulses of human nature, softened and bettered by the baptism of love and religion. In making all this plain there is abundant room for the use of learning, but more especially for the exercise of keen powers of theological and philosophical reasoning. The Swedenborgian ministers and authors excel in these particulars, and the people at large are noted as a most intelligent class of believers.

Mr. Giles is greatly esteemed, not only for his intellectual talents, but for a consistent, upright private life. He became a convert to his particular faith by a long and earnest course of investigation, and since its public adoption he has always sought to exemplify his doctrines, as far as possible, by his daily practices. He has a stern resolution in maintaining his principles, and a deep conscientiousness in regard to all his actions. While he is without a vain and selfish ambition, still he is desirous to achieve a distinction which may be useful to his denomination and the cause of morals and religion generally. To this end he has already devoted his fine intellectual abilities as a writer and preacher, with a success which is affirmed by the popularity of his literary works as denominational books, and his high position as a pulpit expounder.

REV. A. D. GILLETTE, D. D.,

OF THE AMERICAN AND FOREIGN BIBLE
SOCIETY, NEW YORK.

REV. DR. A. D. GILLETTE was born at Cambridge, Washington county, New York, Sept. 8th, 1807. He is one of four brothers who entered the ministry, only one of whom beside himself is now living. His education was obtained at the District School and the Greenville Academy, Washington county. He pursued a theological course at Madison University, and also privately, likewise enjoying the privileges of a university student at Union College. In September, 1831, he was ordained at Schenectady, and installed as pastor of the Baptist church in that city, where he remained nearly four years. He became pastor of Sansom street Baptist Church, Philadelphia, in May, 1835, in which position he continued until 1839, when he went to the Eleventh street church, a congregation formed out of the Sansom street organization. In 1852 he was called to New York, to take charge of Calvary Baptist Church, now in West Twenty-third street, but formerly known as the Broadway Baptist Church. He received the degree of A. M. from Union College, and that of D. D. from Madison University. Many invitations have been addressed to him to take other positions in the pastorate, and from various institutions. He was twice, in an interval of four years, elected chaplain of the University of Virginia, at Charlottesville. He wrote, in conjunction with his elder brother, Rev. W. B. Gillette, a memoir of Rev. D. H. Gillette, and is also the author of a life of Dr. A. Judson, of Burmah, several pamphlets, published sermons, and some fugitive poetry and prose in newspapers and magazines. He introduced the missionary, Judson, to the lady who subsequently became his wife, and he enjoyed relations with them, and the cause in which both were distinguished, of the most intimate nature.

In January, 1864, he left Calvary Church to become the pastor of the First Baptist Church in Washington, D. C., where he remained

five years. Having lost his health he went to Europe, and passed a year in agreeable relaxation. After his return he took the pastoral care of the Gethsemane Baptist Church, Brooklyn, for a year and eight months. He then became Corresponding Secretary of the American and Foreign Bible Society, which position he still holds.

Dr. Gillette is slightly above the average height, and broad in proportion. His complexion and hair are light. His manners are easy and cordial, and his conversation is fluent. He evidently makes no claim to unusual dignity, but desires to appear an unassuming gentleman. He is of a cheerful, hopeful disposition, and friendships made with him are generally lasting.

He preaches with considerable power and eloquence. His text is well-elucidated, and he always embellishes his sermons with efforts of his fancy. His impulses are quick, and he is disposed to take the brighter view of life's pictures. This is soon apparent in all intercourse with him, and is particularly observable in his writings. He is a great comforter for the sorrowing heart. With a nicer skill than any surgeon in the case of a physical wound, he seeks to extract the fangs of grief. He is not satisfied with cold, formal, professional words, but his own bosom is filled with concern until the darkness of sorrow in the heart of his friend yields to the softly falling rays of generous, kindly consolation. There is no sky in which he cannot find a star; no fate in which he cannot discern a good Providence; no destiny which he cannot make beautiful with hope. In these and the other social duties of a pastor he is greatly and justly appreciated.

Dr. Gillette is very popular with his brethren of the ministry of all denominations. In every good work he is found among the foremost, assisting with discreet counsels and laboring with a heroic spirit. His genial nature, his cheering confidence, and his eminent piety, everywhere, and at all times, commend him as a congenial and successful co-laborer. Widely known, universally beloved, an accomplished student, a popular preacher, the name and qualifications of Dr. Gillette find no mean place in the annals of the metropolitan clergy.

REV. EZRA H. GILLETT, D. D.,

LATE PASTOR OF THE HARLEM PRESBYTERIAN CHURCH, NEW YORK.

REV. DR. EZRA H. GILLETT was born at Colechester, Connecticut, July 15th, 1823. He prepared for college at Bacon Academy in that town, under Myron N. Morris, and, entering Yale College, was graduated at that institution in 1841. After graduation he studied a full term at the Union Theological Seminary, New York, where he had charge of the library in 1844, and was graduated the same year. He was licensed by the Third Presbytery of New York, and in December, 1844, commenced preaching as a supply in the pulpit of the Harlem Presbyterian Church. In the spring of 1845 he was invited to become the pastor, and, having accepted the call, was ordained and installed on the 16th of April following. In 1846, the synod of New York and New Jersey divided the Third Presbytery, forming the Fourth, and attached this church to it. Dr. Gillett remained pastor until April, 1870, a period of twenty five years. At first the church was very feeble, having only fourteen members, but it finally became a prosperous body. A new church edifice was dedicated August 22d, 1844, which was sold many years after, and the present fine property on One Hundred and Twenty-fifth street purchased. In 1872 a Lecture Room was erected on a portion of this site, and a large main edifice is to be built.

Dr. Gillett is now Professor of Political Science in the University of the city of New York, to which he was appointed in 1869. He preaches frequently in New York and vicinity. Dr. Gillett received his degree of D. D. from Hamilton College, New York, in 1864. He is the author of the following works, viz: "A translation of Luther's Commentary on the Epistles of Peter and Jude," one volume; "Life and Times of John Huss," two volumes; "History of the Presbyterian Church in the United States," two volumes; "Life Lessons," one volume; "England Two Hundred Years Ago;"

“Ancient Cities and Empires: their Prophetic Doom read in the Light of History and Moslem Research,” one volume, and “What Then? or the Soul’s To-morrow,” a tract. Most of these volumes have been published by the Presbyterian Publication Committee, Philadelphia.

Dr. Gillett is of the medium height, sparely made, erect, and active. His head is round, with an agreeable face, having small, regular features. His brow shows a great deal of intellectual development, and his sharp, clear eyes, beam with peculiar intelligence. His manners are simple and courteous, and evince an humble and obliging disposition. Indeed, there is something particularly noticeable in the perfect humility of Dr. Gillett’s character. He has made himself somewhat famous as a preacher and author, and still he does not seem to be aware of it, or does not care about it. He arrogates nothing to himself in the way of pride and dignity, and while he toils in the same direction with unabated zeal, it is evidently for the purpose of doing good rather than to satisfy any ambition of his own. As an instance of his personal feelings, it may be mentioned that he never uses his honorary title in any of his works which remain under his control. On more than one occasion he refused offers of positions which were pecuniarily much more to his advantage than the pastorate he held. He is a great student and teacher, and he has devoted no inconsiderable part of his income to the collection of a rare and extensive library, which is the source of all the pride he allows himself to feel. In his library and out of it, at home, books are his companions. His mind is a perfect encyclopædia of well digested lore, covering the whole limit of learned and polite literature. His memory is little less than wonderful, and whatever he reads is accurately retained for after use. In his writings he is fond of illustrations from other minds, and he is prolific of those references which take the widest range. He seldom uses notes in the pulpit, and it is said that in two hours after preparing his longest discourse he has every line of it committed to memory. Many of his sermons are entirely extemporaneous.

Dr. Gillett is one of the ablest preachers in the New York pulpit. His sermons are powerful in argument and in diction, if written, and are scarcely less profound, while more fervent and touching in language, when extemporaneous. He is fluent, and his active, eager mind turns from point to point and topic to topic with the facility given by inexhaustible resources of scholarship and observation.

GUSTAV GOTTHEIL, PH. D.,

ASSOCIATE RABBI AND ENGLISH PREACHER
OF THE TEMPLE EMANUEL, NEW YORK.

REV. DR. GUSTAV GOTTHEIL was born at Pinne, May 28th, 1827. His elementary and Hebrew education was in the local schools, and his classical and rabbinical studies were at Posen. Later, he pursued an academical course at the University of Berlin, and a theological course under the direction of Funz, Lebrecht, Steinschneider, and Holdheim. In 1855 he was appointed one of the ministers to a reform congregation at Berlin, and in 1860 was elected rabbi of the Congregation of British Jews in Manchester, England. He gave evidence of high scholarship and much force of character in both of these positions, and drew upon himself the attention of the religious and intelligent classes. In 1873 he was elected one of the rabbis of the Temple Emanuel, New York, and entered upon his duties in the autumn of that year. Some months before he had visited New York, and been received by the congregation, when he returned to Manchester, and made his preparations for a permanent residence in New York. The eminent Rev. Dr. Samuel Adler for many years has been the rabbi and German preacher of the congregation, and Dr. Gottheil was called as his associate, and as a preacher in the English language. He receives a salary of six thousand dollars a year, and, as is the custom with the Israelites, the contract is for a term of years.

The services of the Jewish ritual are highly interesting, and the reform temples of New York, especially, are visited by many Christians. The language of the prayers and chants in the Hebrew, and German and English translations, is exceedingly solemn and beautiful. An impressive part is the opening of the Ark and taking out of the Pentateuch, or scrolls of the law, which the poet Crosswell thus delicately describes:

“The two-leaved doors slide slow apart
Before the eastern screen,
As rise the Hebrew harmonies,
With chanted prayers between ;

And mid the tissued rails disclosed,
 Of many a gorgeous dye,
 Enveloped in their jeweled scarfs,
 The sacred records lie."

Aside from the interest of the services, there are reflections which naturally arise in the sanctuary of this extraordinary people. These are the children of Israel, the early people of God, and through ages a scattered and persecuted race. Contemplate them in awful covenant with the Creator of mankind; trace them in the splendid eras of their greatness; remember them when "the vail of the temple was rent in twain from the top to the bottom; and the earth did quake," in the dying hour of the rejected king; behold them exiles from their country, and pilgrims throughout the earth. Grandest of the nations of antiquity, most scorned of all peoples of modern time, they have a distinctiveness from all other races, and have been as proudly Jews in shame as ever in glory. Heathen and Christian governments and communities have alike persecuted them; they have been reviled and spit upon, massacred and trodden under foot; but they have exultingly foretold a day when Judea should again be great, with her new-come Messiah, her re-united tribes, and her uprisen temples.

Dr. Gottheil is of the average height, with a round and erect figure. He is in the prime of physical development and activity, and he shows it in his constant energy and buoyancy of spirits. His manners are extremely polite and fascinating. He has a large head, with a full face, which is equally expressive of intelligent and amiable characteristics. In social life he is greatly admired, for his polish and ease of manners, and his warm and genial disposition, while in his public relations he also exerts the widest possible influence.

He preaches with much vigor of mind and eloquence of delivery. A learned man, he has also those quick and keen natural powers of penetration which go to the root of every thing, and he is a close observer of both events and men. Hence he always speaks with a clear understanding of his theme, and with opinions of human affairs which are based on sound knowledge and judgment. Distinguished in other lands for talents, virtues, and success, he is not likely to fall short of extended renown and usefulness in the one which is the scene of his present labors.

REV. CHARLES H. HALL, D. D.,

RECTOR OF THE CHURCH OF THE HOLY
TRINITY, (EPISCOPAL,) BROOKLYN.

REV. DR. CHARLES H. HALL was born at Augusta, Georgia, November 7th, 1820. When quite young he attended an academy at Andover, Mass., and was graduated at Yale College in 1842. His theological studies were partly in private, and one year at the General Episcopal Theological Seminary, New York city. He was ordained deacon by the Right Rev. Benjamin T. Onderdonk, Bishop of New York, at St. Paul's Church, Red Hook, in 1844, and priest by Bishop Brownell of Connecticut, at Fair Haven in that State, in November, 1845. His first settlement was as rector of St. John's Church, Huntington, Long Island, in 1845, where he remained two years. At Easter, 1847, he took charge of the Church of the Holy Innocents, at West Point, officiating likewise as the pastor for the Military Academy. After remaining at West Point two years, he removed to South Carolina, where he became rector of St. John's Church, St. John's Island, which position he held for eight years. In 1856, he was called to the rectorship of the Church of the Epiphany, Washington, one of the most wealthy and influential parishes of that city. The congregation was composed about equally of northerners and southerners. Among the latter were Jefferson Davis and his family. During the whole period of the war, Mr. Davis' pew was occupied by Secretary of War Stanton. Several of the chief officers of the government and army were regular attendants. It required great address and firmness on the part of Dr. Hall to preserve calmness and Christian concord in his congregation at such a time of public excitement, regarding the war, at the capital of the nation. "Few men," says a recent authentic statement, "would have succeeded in standing clear of offense, especially at a period when churches were too often turned into political assembly-houses, and our preachers forgot the gospel of Christ in that of the Constitution. Dr. Hall,

however, was pre-eminently the right man in the right place. Realizing his high vocation as an ambassador of Christ, he determined to know nothing and to preach nothing among his people save 'Jesus Christ and Him crucified.' At this the young and headstrong were discontented—they wanted political harangues and party denunciations. The graver and wiser members, however, approved his course. Secretaries and statesmen did not go to church to learn politics from their clergymen; and thus, through all the heat and fever of that nervous time, the rector of the Church of the Epiphany steered his pastoral bark safely through the smooth waters of a tranquil Christian faith. He believed firmly in the great doctrines of the nation, and that however dark appeared the national horizon, a morning of joy would at length break upon the night of heaviness, and the storm-clouds of war and hatred would, in God's good time, pass away."

Dr. Hall preached a sermon of great power and impressiveness on Easter day, 1865, the second day after the assassination of President Lincoln. In October of the same year, he delivered another on "Conscience: in its Relation to the duties of the citizens of the State," which was published, and dedicated to his parishioner, the late Hon. Edwin M. Stanton. He was the rector of the Church of the Epiphany for a period of twelve years, and by his position obtained a national reputation for learning and eloquence.

On the election of the Rev. Dr. A. N. Littlejohn, then rector of the Church of the Holy Trinity, Brooklyn, to the newly-created bishopric of Long Island, a call was extended to Dr. Hall to become the rector of this important parish. He accepted, and entered upon his duties on March 1st, 1869, and has secured a wide popularity.

Holy Trinity Church is a splendid stone pile on the corner of Clinton and Montague streets, a section which is known as Brooklyn Heights. This church was erected by the munificence of Edgar J. Bartow, Esq., a citizen of Brooklyn. It was designed by that greatest of American architects, the late Lefevre, and the foundation was commenced on April 1st, 1844. The cost of the property was not less than one hundred and seventy-five thousand dollars, which was then regarded as a very large sum to expend for a church site and edifice. The church was entirely completed by Mr. Bartow, with the exception of the spire. The rear portion of the main building is a chapel, and there is also a fine rectory on Montague street. There are two hundred and twenty-six pews, which will seat

about twelve hundred people. This grand and capacious edifice was first opened for religious services on Trinity Sunday, April 25th, 1847. The chapel had been opened on Trinity Sunday, June 7th, 1846. Being private property, it was not consecrated for several years, during which time it was under the rectorship of the Rev. Dr. Lewis, a relation of the owner. Dr. Lewis formerly had charge of Calvary Church, and the original Holy Trinity congregation was largely made up from this parish. At length, Mr. Bartow became involved in pecuniary difficulties, and the church was found to be mortgaged, chiefly for business indebtedness, to the amount of one hundred thousand dollars. In the spring of 1856 a sale of the church, under a third mortgage for over thirty thousand dollars, was about to take place, when such arrangements were made that it passed into the possession of the congregation. The church was consecrated in the autumn of 1856. Though laboring under a debt of more than thirty thousand dollars, prosperity at once dawned upon the parish. Dr. Littlejohn was now called. During his rectorship the debt was paid off, and the church fully completed by the addition of the spire, which is two hundred and eighty-four feet high. The contributions during the year 1863 were nearly twenty-seven thousand dollars. In January of the same year over twenty thousand dollars were laid on the altar at one time for the reduction of the debt, which, with the income from the pews, gave the handsome sum of nearly forty thousand dollars for the year. In eight years the contributions were two hundred and sixty thousand dollars. In 1864 the number of communicants was three hundred and ten, whereas at this time the number is five hundred and fifty. The regular Sunday school has three hundred children, and a large Mission Sunday school is maintained on Fulton Avenue.

Dr. Hall received his degree of D. D. in 1860, from three colleges at the same time, viz: Columbia College, New York, Hobart College, Geneva, and St. James College, Maryland. Beside a large number of sermons, he has published two important works. These are "Notes on the Gospels," in two volumes, and "True Protestant Ritualism," a reply to the work of Bishop Hopkins entitled "The Law of Ritualism." In this latter work he states in a very learned and forcible manner the views of the Low Church branch of the Episcopal denomination. He holds that Ritualism is antagonistic alike to the Gospel and the Church.

Dr. Hall is of the medium height, well-proportioned, erect, and

active. His head is more long than round, but every part of it is finely cast and strictly intellectual. The brow is especially perfect, rising, as it does, large and high from the very eyebrows, while beneath the deep-set, but bright, and dark, firm eyes beam forth in never-ceasing intelligence and gentleness. His dark hair is slowly changing to an iron-gray, and his face has the full maturity of a person of his years. His manners are courteous, self-possessed, and dignified. From both his countenance and manners you are instantly impressed with the ability and agreeable personal qualities of the man. If ever a face was a window to the mind, this one surely is, and the same vivid interpretation can be attained from his demeanor. You see that he is a man of great power of mind and energy. His natural ability and acquired learning rest on the broadest possible foundations, and his industry and perseverance in any and all labor are of the most positive and vigorous kind. Kind-hearted and gentle for most occasions, he can be lion-hearted and inflexible when these qualities are necessary. A clergyman and student, and a book-worm as he is, still he is a shrewd observer of all the world's affairs and of mankind. His eyes see everything that comes before him, and his brain penetrates to every source and means of human information. He is learned, and he is well-informed, he is a conscientious priest, but not less an observing man. With these traits of character, with this thoroughness of education and observation, with this complete self-possession and energy, he is eminently fitted for the highest success in the ministry. He is a safe guide and example in all things. He makes no mistakes in his policy or proceedings, and he holds up no uncertain lights for himself or anybody else. Far-seeing, practical, self-reliant and courageous, he is one who is the master of every situation, and naturally a leader of men. In all his parishes he has stood among the people as their devoted and fearless spiritual and moral guide, and his marked talents and personal character have been such as to awaken the utmost confidence and respect. The soldiers of Napoleon never relied more on the wisdom and ability of their great chieftain than do the parishioners of this able divine on his leadership in the path of Christian duty.

Dr. Hall, in his published works and sermons, has shown a fine literary taste and remarkable vigor of diction. He writes in smooth, terse, compact sentences, and his arguments are logical in the extreme. He has imagination in his style of illustrating beautiful and original thoughts, but he is far from being impassioned, or simply

giving heed to elegance of oratory. He reasons everything. He looks simply to the doubts and obstacles in every subject, and he addresses himself solely to their overthrow. Scholarship, literary experience, fluency of brain, and the ready pen, are all brought into active service, with results which are alike creditable to him as a thinker and writer. Hence his books and his sermons are very readable, and have had an extensive circulation among the learned and religious classes.

The pulpit has few, if any, in it, of more power with the multitude, than Dr. Hall. He is in no sense sensational, and practices no arts to attract attention or win approval. In fact, he shows how needless all these things are with a preacher of actual power of mind. Intelligence of a high or the lowest order can no more turn away from these sermons, in which the scholar and logician so brilliantly appear, than the magnetic needle can turn from the pole. It is an array of logical, well expressed ideas, which only the fool can fail to appreciate. It is not a mere pleasing of the fancy and taste with choice diction, but it is an unfolding of a great and comprehensive mind. Seeking light you find it; asking for bread you do not get a stone.

REV. JOHN HALL, D. D.,
PASTOR OF THE FIFTH AVENUE PRESBY-
TERIAN CHURCH, NEW YORK.

REV. DR. JOHN HALL was born in the county of Armagh, Ireland, July 31st, 1829. His ancestors removed from Scotland to the north of Ireland in one of those extensive emigrations which gave character to the province of Ulster, designating it as Protestant, in contrast with the south of Ireland, which is almost wholly Catholic. He first saw the light in the house occupied by his family for six successive generations. His father was an elder in the Presbyterian Church, and a man also of social influence. At the early age of thirteen he was entirely prepared to enter Belfast College, where he carried off a prize for Hebrew. Having been graduated, he became a convert in the church of his fathers, and entered upon a course of studies for the ministry. He proved himself the foremost of his class, uniformly taking prizes at the examinations. In June, 1849, he was licensed to preach by the Presbytery of Belfast. He at once accepted a call, not from a congregation, but from his own class, to go as their missionary to a station among a Roman Catholic population in the west of Ireland. Only twenty years of age, and fresh from the academic halls, it was a trying position for him, but he showed himself equal to all its demands. More than this, he received a training which was a great after service to him. He was next called to the church at Armagh, the capital of the county of the same name, and the seat of the archiepiscopal see of the Primate of Ireland, where he was installed June 30th, 1852. Of him in this pastorate it was said: "Youthful, healthful, and vigorous, he devoted himself most earnestly to all departments of pastoral work. Laboring unceasingly all day, and studying frequently all night, his influence now began to tell upon the country.

In 1858 he accepted a call to the Church of Many's Abbey, now



John Hall

Rutland Square, in Dublin, where he took his stand foremost among the preachers of the Irish Capital, and its men of letters and public influence. His scholarly investigations were given, not only to usual theological studies, but to those matters of science which some of the most brilliant intellects of the Old World were attempting to turn against the Bible. He received from the Queen the honorary appointment of Commissioner of Education for Ireland, and performed its responsible duties, without fee or reward, until his removal to the United States. With his usual earnestness of spirit, he sought to secure to his countrymen an undenominational education and literature. His name was proposed for the moderatorship of the Irish General Assembly, but though personally popular, he was defeated on account of his known opposition to religious establishments. In 1867 he was a delegate of the Irish General Assembly to the Presbyterian Church of the United States. He was received by the Old School General Assembly, in session at Cincinnati, the New School at Rochester, and by other Presbyterian bodies, with a great deal of warmth and courtesy. His addresses and sermons, wherever delivered, were extremely eloquent.

About this period, the Fifth Avenue Presbyterian Church of New York was seeking a pastor; and, though Dr. Hall had never been heard by the members, a unanimous call was extended to him in the autumn following his visit to the United States. He at once accepted, so deeply had he been interested in the country, and was installed on the evening of November 3d, 1867.

The Fifth avenue and Nineteenth street congregation, belonging formerly to the Old-school branch of the Presbyterian Church, many years since worshiped in Cedar street; then removed to Duane; and finally constructed a fine edifice on the corner of Fifth avenue and Nineteenth street. For a long period it was under the pastoral charge of the distinguished Rev. Dr. James W. Alexander. In April, 1861, the Rev. Dr. N. L. Rice, a very learned and eminent man from the Kentucky, St. Louis and Chicago churches, became the pastor, who, in turn, was succeeded by Dr. Hall. Since the coming of Dr. Hall, the congregation has, in fact, grown and strengthened in every way. Crowds attend each service, and great vitality and personal zeal are shown in all branches of the Christian work. Dr. Hall has certainly secured the warmest affection of the people. His week-day services, and his Bible class, are attended both by his own members, and those of other denominations.

At the date of this writing, a magnificent church is in course of construction for this congregation, on the corner of Fifth avenue and Fifty-fifth street, over a mile and three-quarters further up town than the church corner of Nineteenth street. The corner-stone was laid with appropriate ceremonies, on Monday, June 9th, 1873, and the completed building will cost four hundred thousand dollars.

Dr. Hall is much above the medium height, and has a large, full, sturdy-looking figure. He has plenty of bone and strength. There is force of brain and of body. His head is round, with marked intellectual characteristics, and a cast of features peculiar to the cultivated Irishman. His manners are not without dignity, but they are always most respectful and agreeable with all persons. His appearance is clerical, as he adheres to the "white cravat" and the plain attire of the early ministers. A man of scholarly taste, and thorough devotion to the manifold duties of the ministerial position, he is cheerful and animated in all social intercourse. He is frank and genial, has just and generous views on all subjects, and quickly endears himself to those with whom he comes in contact. You at once discover, however, that he is a person of strong character, and capable of exerting a powerful influence by reason of both great talents and energies. Hopeful and earnest, able and conscientious, he shows a happy union of those qualities which are pleasing in social life and invaluable in a public career.

His contributions in the religious press are frequent and able. He is in much demand as a speaker on public occasions. It is his custom to spend his summer vacations in Ireland, where he passes a few months among his relations, and ministerial friends.

Dr. Hall is a profound theological scholar—not one of your surface, showy men. He is one who has spent midnight oil to some purpose—one who has gained a clearness and power of understanding that illuminate and expound the deeper topics of theological and classical scholarship. His doctrines are matters of faith, but his preaching is a scholarly labor. He aims not at eloquence, at fine writing, at sentiment and fancy, but he seeks, with all the ability and force of a profound mind, to expound the Scriptures, and discuss human motives and duties. In law there are pettifoggers and special pleaders; and in the ministry there are sophists and talkers of commonplaces. He is great, indeed, in any sphere, who is entitled to be called an expounder. In such a man there must be a breadth and scope of intellect which approach to the godlike. Before it, the

lesser understandings are dwarfed and dumb. Before it, doubts, misconceptions, and ignorance are no more than mists meeting the effulgent sun.

Dr. Hall is an expounder of the Scriptures. He teaches them as he explains them. He does not merely make statements, but he proves assertions. He argues, illustrates, examines, penetrates, and convinces. It is not prudent for sceptics to talk with him, or listen to his sermons. He has an armor of scholarship which has served him in many a tilt with heresy and irreligion, and he has those keen powers of natural intelligence which give the greatest force to argument and persuasion. When a man is converted under the preaching of Dr. Hall, he is not likely to have any doubts either as to faith or his duty. He will have not only an awakened soul, but an understanding mind. He will feel that his feet have been turned into a new path, and also know that his own mind has been so enlightened that he is capable of guiding them aright in the future.

We do not call Dr. Hall an orator, in the common acceptation of that term. He makes no demonstrations, he is calm and moderate in both language and gestures, and still he is deeply impressive. But it is the impressiveness of dignity, of solemnity, and of learning. There is solid intellectual and religious food for the mind, and there is the pathetic appeal to principle and duty. All is said kindly, but forcibly. All is said under a full conviction of obligation on the part of the speaker, and with no motive or policy in regard to any person or circumstance. His heart and mind are fully interested in his efforts. Standing immeasurably above any human influence or ambition, and as eager for the attention and salvation of the beggar as the millionaire, he is a preacher who has won fame by a consistency and devotedness which are worthy of all imitation. His ministry has been a great success in all places, and this end is the sum of his ambition and pride.

REV. BENJAMIN I. HAIGHT, D. D.,
ONE OF THE ASSISTANT MINISTERS OF TRINITY
PARISH, OFFICIATING AT ST. PAUL'S
CHAPEL, NEW YORK.

REV. DR. BENJAMIN I. HAIGHT was born in the city of New York, October 16th, 1809. He was graduated at Columbia College in 1828, and at the Episcopal General Theological Seminary in 1831, being ordained the same year. He was settled as the first rector of St. Peter's Church, and thus remained for three years. During this time he was librarian of the Seminary. From 1834 to 1837 he was rector of St. Paul's Church, Cincinnati, and then returning to New York, officiated at All Saints' Church for nearly ten years. He did not allow his duties as rector to prevent him from accepting the acting professorship of Pastoral Theology at the General Theological Seminary in 1837, and, becoming professor in 1841, he held the position until June, 1855. His connection with Trinity parish commenced in 1855, subsequent to which he went abroad in greatly impaired health, remaining some three years. On his return he was assigned to St. Paul's Church, with which he is still associated. He was secretary of the convention of the diocese for twenty years, and member and secretary of the standing committee for ten years. He is one of the oldest trustees of Columbia College, from which institution he received the degree of D. D. in 1846. He has published a small volume of sermons, and other occasional sermons and addresses. In 1873 he was elected Bishop of Massachusetts, but declined the office.

Dr. Haight is of the medium height, and stout, with some inclination to corpulency. He has a large, round head, with the face full, fat, and ruddy. His countenance has a serious, reflective, and half-anxious repose, which, however, under certain influences, changes to a peculiarly animated, gladsome expression. He is a man of the most thoughtful attention to duty, showing an entire absorption of mind in his daily professional avocations. Hence he is always found

active and busy, allowing nothing to draw him away from a hearty and practical application of his energies to his Christian work. A long career of manifest usefulness is a sufficient proclamation of his consistency of faith and practice, which even moderate personal association is sure to confirm, both by declaration and deeds. While thus given up to his religious duties, his mind is free from that gloominess, and his manners of that austerity, not unusual with the clergy. On the contrary, Dr. Haight has a cheerfulness of spirits and a geniality of character of the most appreciable description. With a studied decorum natural to a public man, he mingles those considerate unbendings of dignity which give a charm to social intercourse, and with those of congenial temperaments he indulges in a flow of spirited, lively, entertaining conversation. The reserve, formality, and coldness noticeable in him while in the discharge of his public functions, disappear in private. He is entirely approachable, friendly, and communicative. Moreover, he is diffident of his own merit and humble of his own performances, his only pride being in the fidelity and zeal of his labors. Regarded in his public or private relations, he is equally deserving of praise, and in each exhibits those characteristics which prove most acceptable in the preacher and the man.

Dr. Haight's style of preaching does not differ materially from that of the majority of Episcopal ministers. His sermons are brief, and embody the plain, direct inculcation of moral and religious truths without the slightest attempt at fine writing or brilliant delivery. He evidently sets out with the single purpose of offering appropriate pulpit teachings, and there rests satisfied, without any efforts calculated to invoke encomium for the individual. There is much impressive solemnity in his preaching, however. Speaking with few changes of his voice, and using but little gesture, still his manner is so expressive of personal seriousness and responsibility, and his tone is one of such earnestness and kindness, that the heart is prone to be touched by something quite as potent as the silvery strains of eloquence. Whatever he says is said so clearly, that no one can fail to understand his meaning; whatever he condemns is condemned emphatically, and whatever he upholds is upheld zealously.

It is a *sermon* in the correct sense—a considerate and seasonable lesson from the holy desk—a shepherd's voice calling to earth's scattered fold, and, as such, leaves a permanent influence far exceeding that of the more ostentatious kind of discourse.

Dr. Haight's title to public approbation and private love proceeds from his true and noble excellence of character, and great usefulness as a man. His labors have been, and are, truly valuable to the church and the community. As a rector in various parishes, as a theological professor, and as a coadjutor in many departments of Christian and educational enterprise, he has been a patient and faithful worker, seeking neither emoluments nor honors, but simply to toil. This, in a word, is his career. Quietly, unobtrusively, and with never-ceasing diligence, he has moved in a wide sphere of duty, attracting little public remark, but gathering to himself the affections of many illustrious cotemporaries, and writing his name in the hearts of the host made worthier through his teachings and example.

REV. SAMUEL M. HAMILTON, A. M.

JUNIOR PASTOR OF THE SCOTCH PRESBYTERIAN CHURCH, NEW YORK.

REV. SAMUEL M. HAMILTON was born at Conlig, Down County, Ireland, April 19th, 1848. He was graduated at Queen's University, Belfast, in 1868, taking the degree of B. A., and in the following year that of A. M. In 1870 he was graduated in theology at the Presbyterian Assembly College in Belfast. Having been licensed by the Presbytery of that city, in May, 1870, he was called to the pastorate of the Great George's Street Presbyterian Church, Belfast, and was ordained in November of the same year. He officiated most acceptably for two years and a half, making an extended reputation for the preaching of sound doctrines, and an earnest, pious devotion to his work. A call was now given him by the Scotch Presbyterian Church, New York, under the pastoral care of the venerable and distinguished Rev. Dr. Joseph McElroy, to take the chief charge of this congregation on the retirement of the pastor, by reason of age and infirmities, which he accepted, and came to the United States. He was duly installed over the Scotch Church on the second Sunday in October, 1873.

This congregation was organized about a century ago, being composed of a body of seceders from the First Presbyterian Church. They were originally known as the First Associate Reformed Church, and later by their present title of Scotch Presbyterian. A new church having been erected on the corner of Grand and Crosby streets, it was occupied in 1837, and this was given up in 1853 for still more costly structures on West Fourteenth street. The property extends from Fourteenth to Fifteenth streets, and with the church and a school house on the last named street, cost over one hundred thousand dollars.

Mr. Hamilton is an erect, gracefully proportioned person, with a face beaming with intelligence and good nature. His manners are polite and cordial. You see at once that he is a cultivated, warm-hearted gentleman, and are naturally drawn to him as such; but there is so much of genuine and unaffected friendliness about his speech and actions, that even a stranger feels toward him like an old friend. Looking at his face, you see no line there which does not declare him to be an intellectual and upright man. His brow is conspicuous for its evidences of the first, and the other features, by every type from which judgment can be formed, declare him to be a man of unswerving principle. In his relations as a clergyman he is a model in all respects. Strong and clear in his judgment, conscientious and devoted, learned and unthinking of toil, he discharges his duties with efficiency and success. He is still a young man, and the future daily unfolding before him, is to make the reputation by which he will be judged. But it is now to be seen that he is laying broad and deep foundations. An absorbed and brilliant student, he is properly seeking in sound and thorough theological learning the basis of his power in the pulpit. He preaches already with the fluency and vigor which come from talents, constantly enlarged under such a course of training, and he has made his mark in the American, as he did in the Irish pulpit. A pious man, an earnest scholar, and an eloquent preacher, he is worthily a colleague in the pastorate with the great McElroy.

REV. THOMAS A. T. HANNA,
PASTOR OF THE FIFTH BAPTIST CHURCH,
BROOKLYN (E.D.)

REV. THOMAS A. T. HANNA was born in the North of Ireland, August 6th, 1842. The family removed to Scotland, where he lived until seven years of age, when they came to the United States. His father was a farmer in Ireland. His grandfather was the Rev. Dr. Alexander Corson, a well known Irish writer on Baptism, Church Government, and Providence. He has one brother already in the ministry in Philadelphia, and another is now pursuing his studies. His own early studies were in the public schools of New York, where he proved himself a pupil of great promise. Having entered the Madison University, a Baptist institution in the village of Hamilton, Madison county, New York, he was graduated in 1864, and in theology in 1866. He was licensed to the Baptist ministry in 1862, and in August, 1866, was ordained and installed as pastor of the Central Baptist church in the Eastern District of Brooklyn. He is now the pastor of the Fifth Baptist Church in the same section of that city.

Mr. Hanna is of the medium height, equally proportioned, and has all the vigor and energy natural to a person of his years. He has a head of the average size, with regular, intelligent features. He is a modest-bearing young man, but has strong points of character. He is devotedly pious, and religion with him is an inborn rule of his thoughts and life. In his disposition he is calm and thoughtful, and he is a lover of study and serious reflection. He is courteous and genial with all with whom he comes in contact, but there is always a degree of seriousness and a holy sadness about his demeanor and conversation. Religious topics, and the duties which belong strictly to his pastorship, exert the best influence upon him. Under these circumstances he shows animation, and has something like enthusiasm in the discharge of his labors. Without being a

fanatic, he is certainly an enthusiast as a religionist, for it is in this character alone that you find him showing the strength of purpose and feeling which is in him. Passive, cold as a block of ice, indifferent to almost all the concerns of life, a nothing and a nobody, without action, resolution, or ambition: this is what the separation of himself from religious duties and a ministerial life would have made of him. Quick, warm, with tender emotions, zealous in the advocacy of principles and the battle of faith, a moral hero, and "a host in himself," full of energy, courage, and a desire for great achievements: this is what he is as an ordained minister of the church, with a consciousness of his responsibilities, and a delight in fulfilling them.

His course in the University was brilliant, and a sure guarantee of the usefulness which he was to display in his profession. He found himself in his proper element, and studied, not mechanically, but with the inspiration of one called to extraordinary and sanctified duties. His habits and deportment presented no compromises with duty or with moral and religious principles, for he was not only a converted man, but he felt himself inspired for the labor of the ministry. Set apart for this work, disconnected and uninterested in worldly affairs, save in their relation to the advancement of the cause of religion, he became as perfectly lukewarm upon all other subjects as he was ardent and sincere in that of his church and faith.

The sermons of Mr. Hanna show depth and power, and give high promise of his future as a powerful and eloquent expounder of the Scriptures. The writing is terse and to the point. He does not waste words; he is not disconnected and rambling, but he is graphic and clear, and close and keen in his argument. He writes as if he understood his subject; he shows that he is not willing to go beyond any assertion wherein he is not capable of fully elucidating it; and he imparts to the whole the utmost fervor of feeling. His amiable, youthful face, his considerate, kindly tone, and his well-weighed, serious words are each and all potent in his public ministrations. He at least cannot be doubted as a true and zealous young Christian; and those who are young, like himself, and those who have passed further along in life's journey, with perhaps less profit, are always sensitive listeners to his appeals.

REV. SAMUEL M. HASKINS, D. D.,

RECTOR OF ST. MARK'S EPISCOPAL CHURCH,
BROOKLYN, (E. D.)

REV. DR. SAMUEL M. HASKINS was born at Waterford, Oxford county, Maine, May 29th, 1813, and his early studies were in that State. He was graduated at Union College in 1836, and at the General Episcopal Theological Seminary, New York, in 1839. He was made a deacon of the Episcopal Church at the Church of the Ascension, New York, by Bishop Onderdonk, in June, 1836, and priest at the Chapel of St. Mark's, Williamsburgh, in July, 1840, by the same bishop. He was called to the rectorship of St. Mark's in October, 1839, and has now been in the parish for the period of thirty-four years. This organization, which was nursed into strength and usefulness by the patient and earnest efforts of Dr. Haskins, has enjoyed the advantage of his care and love throughout its whole interesting history. It is the parent of all the other Episcopal churches in that section of Brooklyn, which now number seven flourishing parishes.

St. Mark's Church was organized by the Rev. Mr. Davis, in October, 1837, on the outskirts of the then village of Williamsburgh, as a missionary enterprise. Mr. Davis was the first rector, but left the parish in May or June, 1839. When Dr. Haskins was called, the services were held in a small whitewashed brick building in the midst of a cornfield. He preached his first sermon on the twenty-first Sunday after Trinity, 1839. The congregation then consisted of about fourteen families and eighteen communicants. There was no other parish between Astoria and Brooklyn, yet the population was small and sparse—fields and orchards covering a large portion of the now populous city. The congregation steadily increased, and it was determined to build a larger church edifice. Three lots were obtained on what is now the corner of Fourth and South-Fifth streets, and a stone building was erected. The whole cost of the property was between sixteen and seventeen thousand dollars—a large sum

for a feeble congregation in those days—and on its completion a debt remained of six thousand dollars. In May, 1841, the church was consecrated. The congregation steadily increased with the growth of the city. In 1846, a new congregation, under the name of Christ Church, was organized, and entirely made up of families from St. Mark's. A series of missionary services, commenced by Dr. Haskins in the same year in the eastern portion of the town, resulted in the organization of St. Paul's Church, which was received into the convention in 1848. These were followed by other parishes from time to time, until the large number of seven now attest to the zeal and liberality of the mother church. The original debt was paid off in 1848. At the same date the church was enlarged by the addition of a proper chancel and choir, and an increase to the nave of about two hundred sittings. It was also greatly beautified by the addition of several memorial windows. In 1860 further important additions were made to the church, and other memorial windows have been added, until all of them are now of this character. During twenty-one years, up to 1860, baptism was administered to nine hundred and eighteen infants and adults; there were four hundred and eight confirmations, four hundred and sixty-four new communicants, two hundred and ninety-one marriages, and four hundred and eighty-two burials. Up to 1869, fourteen hundred and two persons of all ages sought Heaven's blessing in repentance at this altar. Over eight hundred of the original parishioners are no more. Nearly six thousand dollars have been contributed in humble mites for the poor and sick, eight thousand four hundred dollars for missionary purposes, and over fifty-six thousand dollars in all for the cure of souls, exclusive of pew rents, etc. Six ministers now preaching from Christian pulpits were originally connected with the Sunday School. In twenty years the church was never closed but for two Sundays. During the same time Dr. Haskins was never absent from his post of duty more than five Sundays in succession, and preached and lectured about twenty-five hundred times. The holy communion was never administered by other hands than his own but four times in twenty-one years.

There are now three hundred and sixty-eight communicants and three hundred and fifty children in the Sunday School. The thirtieth anniversary of Dr. Haskins' rectorship was celebrated, with appropriate services, in the month of October, 1869. The church was beautifully decorated with flowers, and a broad banner in front of the

organ had inscribed on it the words, "Peace be within thy walls." A monumental floral offering of exquisite beauty stood in front of the chancel, bearing upon its summit a golden sheaf, which was typical of the long services of the rector, during which he had gathered a rich religious harvest. From the chandelier depended chandeliers, everlastings, and groups of pretty verbenas and other flowers. The windows were likewise ornamented. The Right Rev. A. N. Littlejohn, Bishop of Long Island, and many other distinguished clergymen, were present, with a large congregation. The rector delivered an impressive historical sermon, which has been published in pamphlet form. It may be mentioned that Mr. William Coard, the organist of this church, has held the position since 1848, and the sexton for even a more extended time. The church now stands in the older portion of the city, and is quite plain and unostentatious compared with church edifices of more modern erection in other neighborhoods. Still, with the improvements that have been made in the exterior and interior, it has a very neat and tasteful appearance, and looks as should the venerable cradle of so many rich and powerful parishes.

Dr. Haskins received his degree of D. D. from Union College about twelve years since. His publications consist of various occasional sermons.

He is of the average height and well-proportioned. He walks with an erect figure and an active step. His attire is strictly clerical. His head is large, with a broad face of marked intellectuality and amiability. The features are large but regular. It is at all times a cheerful and engaging face to look upon. Though it shows decision and force of character, there is a kindness in the gaze of the eye and a good-natured smile that plays about the mouth, which prevent it from ever being other than expressive of gentle and noble traits of character. His manners are of the gentlemanly, tender, considerate, and kind, that always win the heart. No matter when or where you see him, he greets you with the warmth of a sincere friendship and love. With cheerfulness and smiles, with kind words and genial actions, he has ever made himself an object of great popular favor among his own people, and in social and public life generally. He is well described in those words in which Cowper portrays the model preacher:

"In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,

And natural in gesture; much impress'd
 Himself, as conscious of his awful charge,
 And anxious mainly that the flock he feeds
 May feel it too; affectionate in look,
 And tender in address, as well becomes
 A messenger of grace to guilty men."

Seeing him in the pulpit, the living impersonation of this portrait is brought vividly before you. His clear, positive faith in the doctrines he proclaims, and his equally clear and positive language; his unpretending, circumspect, and solemn manners; his ease and grace of delivery and gesture; his evident sense of the obligations of his position; his tender appeals to the unconverted; his affectionate looking from face to face of those who are his sheep, all appear in most striking reality. He is not looking for popular applause, but he is anxious to do his whole duty as a preacher of the glad tidings of salvation. He is not seeking to exalt himself and his talents, but he is pleading with his whole mind and heart to save those in guilt and peril. He is eloquent; his words flow with fluency and beauty; he is strong in argument and inspired with faith, but none of this is intended to awaken an emotion personal to himself. His language, tone, and manners will not allow you to escape from a knowledge of this fact, and it gives great additional power and effectiveness to his preaching. In this day of worldly ambition and of selfishness, you can but be drawn nearer to the man who shows himself entirely free from them, and thoroughly devoted, with humility and seriousness of spirit, to the work of the Master.

Dr. Haskins has labored from early manhood to the decline of life in one parish. In that time he has seen a great city grow up about him, with the manifold changes and trials it has brought to his parish. He has seen the little seed of his nursing and watering grow into the tall tree of religious power, and he has seen its goodly boughs severed one after the other, until the ancient trunk is all that remains. Venerable with age, hoary, but not decayed, it still stands where it was first planted in the vineyard of the Lord, and its faithful husbandman will guard it until he, too, falls to his rest beneath its holy shade.

REV. THOMAS S. HASTINGS. D. D.,
PASTOR OF THE WEST PRESBYTERIAN
CHURCH, NEW YORK.

REV. DR. THOMAS S. HASTINGS, pastor of the West Presbyterian Church in West Forty-second street, is one of the most popular and successful ministers in the city of New York. He is a native of the State of New York, and was born August 28th, 1827, making him forty-six years of age. In 1832, his father, Thomas Hastings, well known as a distinguished professor of music, removed to New York city, where the son pursued his early studies. He was graduated at Hamilton College in 1848, and at the Union Theological Seminary, New York, in 1851. He was licensed and ordained by the Fourth Presbytery of New York. In July, 1852, he became pastor of the Presbyterian Church at Mendham, New Jersey, where he remained four years. He was called in June, 1856, to his present pastorate. He began his labors on the first of the following month.

The West Presbyterian Church was organized by the Presbytery of New York, November 1st, 1829, under the name of the North Presbyterian Church. The name was changed June 25th, 1831, to the "West Presbyterian Church of the City of New York." In January, 1832, the Rev. David R. Downer became the first pastor, when the church consisted of eighteen members. The first edifice was erected in Carmine street, head of Varick, in the autumn of 1831-32. It was completed in the spring of 1832, and dedicated May 27th, of that year. The Rev. Edwin Hoyt succeeded Mr. Downer, and officiated about four years. On the 2d of July, 1846, the Rev. Thomas H. Skinner, Jr., was called from Paterson, and he was followed, ten years later, by the present pastor, whose installation took place October 20th, 1856.

At a meeting of the congregation, September 21st, 1860, the trustees were authorized to engage for one year the chapel of Rutgers Institute, on Fifth Avenue, between Forty-first and Forty-second

streets, and they were also authorized to employ an assistant for the pastor, that public worship might be maintained both in the chapel and in the church in Carmine street. Accordingly, the Rev. Eldridge Mix was employed to aid the pastor, and regular Sabbath services were commenced in Rutgers Institute chapel, October 7th, 1860. In the autumn of the following year arrangements were made for finally closing the down town church, which finally took place, October 27th, 1861. The sacrament of the Lord's Supper was administered as the concluding service in the church edifice, which was hallowed by the memories of nearly thirty years. The increase of the congregation up town rendered a removal necessary to Crystal Hall, which was occupied until a new chapel was completed on a portion of the site now occupied by the congregation in Forty-second street. This building was dedicated December 14th, 1862. It was anticipated that the chapel would afford sufficient accommodations for some years to come; but the rapid growth of the congregation soon made it necessary to provide for the erection of the present magnificent church, the ground for which was broken in August, 1863.

This edifice is one of peculiar architectural design, and attracts great attention from visitors to New York. It occupies ground 102 feet by 78 feet, and abuts immediately upon the chapel previously erected. The auditorium is a perfect square of 74 feet by 74 feet, and the pulpit platform gives an additional 12 feet of depth. The organ and gallery for the choir form the principal decorative features of the north end of the church. The gas lights are principally out of sight, being concentrated under a series of powerful reflectors above the great skylight, and also being disposed around the back of the central arch over the pulpit. The leading idea in the style of architecture is the Italian Gothic. The columns supporting the entrance porch are of polished Peterhead granite, the basis and capitals of Italian marble. In this portion there are some rare specimens of the sculptor's art, one of which is the figure of an angel of benediction in the tympanum of the arch. The painting of the interior is also highly artistic and beautiful. The church was dedicated April 23d, 1865, and cost, with the ground, one hundred and twenty thousand dollars.

In this unique and beautiful church, situated in one of the best neighborhoods of the city, Dr. Hastings now addresses from Sabbath to Sabbath his large congregation. There are four hundred and thirty-seven members, and about two hundred and fifty children in

the Sunday school at the church, and six hundred in two Mission Sunday schools.

In 1872 the congregation completed a structure known as First Mission Chapel on Forty-sixth street, near Tenth avenue, at a cost of fifteen thousand dollars. The edifice is of brick and covers two lots, fifty by one hundred feet. The front is trimmed with blue-stone, and at each end is a small tower with a spire.

The pews accommodate five hundred persons, and there are encouraging evidences that the mission will produce excellent fruits. A clergyman is to be permanently attached to the chapel, and comfortable apartments have been arranged over the library for his accommodation. The Sunday school is held on the main floor; the infant class has a neat room immediately above the reading room, and it looks directly into the body of the chapel. Swinging doors are so arranged that the gallery can be closed, and all sound kept away from the auditorium if necessary.

There is a ladies' industrial school attached to the mission, which meets every Wednesday and Saturday. The object is to instruct girls in needle work. The end and scope of the society is to aid as far as possible the good and deserving, and with this view the ladies cut out clothing and prepare it for distribution. In certain cases garments are presented to attendants at the school. Every effort is made to inspire habits of industry and thrift among the young people.

Dr. Hastings has a tall, thin figure. His head is of the average size, with regular and delicate features. His complexion is pale, and the expression of his face is one which bespeaks great amiability of character. He has much warmth and polish of manners, and his address is affable and cheerful. All admire and respect him, and those who know him in intimate personal relations as pastor and friend cherish him as one of the truest of men.

Dr. Hastings is a scholarly and eloquent preacher. He is clear, vigorous and stable in his style of thought, and shows thorough information in the whole range of theological and literary culture. More than this he is a deeply pious man, and his sermons are pervaded by an impressive religious tone. He received his degree of D. D. from the New York University in 1866. He holds a position among the ablest men of his denomination, and his spiritual and practical success in the ministry, especially in his present pastorate, has not been exceeded by any pastor of his times.

REV. ISAAC T. HECKER,
PASTOR OF THE CHURCH OF ST. PAUL THE
APOSTLE, (CATHOLIC,) NEW YORK.

REV. ISAAC T. HECKER was born in New York, in December, 1819. He received his education in this city, and entered into business with his brothers in the large milling and baking establishment of Hecker Brothers. Two of these brothers still carry on this business with great success; and one of them, John Hecker, is noted as a religious man, philanthropist, and a writer on education and phrenology, and for maintaining a church of the Episcopal faith at his own expense.

Father Hecker passed the summer of 1843, with the Association for Agriculture and Education, at Brook Farm, West Roxbury, Mass., and subsequently spent some time at a similar institution in Worcester Co., Mass. In 1845, he returned to New York, and became converted to, and received into, the Roman Catholic Church. He determined on entering the congregation of the Most Holy Redeemer, and after making his novitiate at St. Trond, in Belgium, was admitted to the order in 1847. On the completion of his ecclesiastical studies, he was sent by his superiors to England, where he was ordained priest by the late Cardinal Wiseman, in 1849. He passed two years in England, engaged in missionary work. In 1851, he returned to the United States, with several members of his order. During the next seven years he was constantly employed in missionary labor in different parts of the United States. His talents and enthusiasm in his work were of that degree which produced great results for his church, and he quickly rose to a high reputation in its priesthood.

He soon prepared for even a more extended field of organized missionary effort. In 1857, having visited Rome, Father Hecker with some of his colleagues were released by the Pope from their connection with the Redemptionists, and in 1858 he founded, with his companions, a new missionary society under the name of the congregation of St. Paul the Apostle, whose church and monastery are on

the corner of Ninth avenue and Fifty-ninth street. The parish is large and growing. There are different religious and charitable societies, a Sunday school of more than twelve hundred pupils, and two libraries, of over two thousand volumes.

Father Hecker published in 1855, "Questions of the Soul," and in 1857, "Aspirations of Nature." While in Rome, he published two papers on Catholicity in the United States, which were translated into several languages, and extensively read in Europe and America. He originated the *Catholic World*, of New York, a monthly magazine devoted to the interest of the Catholic Church. He is also well known as an able and eloquent lecturer on religious and secular subjects. In his writings he is learned, logical, and brilliant.

The personal appearance of Father Hecker is that of a man capable of great and persevering effort of both the mental and bodily powers. Such have been his characteristics throughout, and, though at this writing he has been obliged to seek succor for failing health, in European travel, still it is not thought that his rare powers for severe duty are seriously impaired. He has a round and compact figure. His head is large, with well cut features. The brow is broad and finely rounded, showing at once excellent form and striking intellectuality. The whole expression of the face is particularly cheerful and pleasing. It betokens an eager, penetrating mind, and the noble, kindly heart.

Father Hecker enjoys an extensive popularity as an effective, popular speaker. Few men can exercise more control over an audience. He speaks with ease of utterance, in choice and vigorous language, and with modulations of voice and appropriateness of gestures, which do much to give force and impressiveness to his oratory.

He is a benevolent and truly pious man. Religion is to him the aspiration and life of the soul. Devoted and earnest in preaching his particular faith, he exhibits in every step that he takes in the path of daily duty, and in every word that falls from his lips, that he proclaims only that which is the rock of his own earthy comfort and heavenly hope.

REV. GEORGE H. HEPWORTH,
PASTOR OF THE CHURCH OF THE DISCIPLES,
NEW YORK.

REV. GEORGE H. HEPWORTH was born in the city of Boston, February 4th, 1833. He is of French descent, on his mother's side, and some of his ancestors met the fate of the popular leaders in the French Revolution. Two of them were guillotined in Paris during Robespierre's "Reign of Terror." "If it is true," says another, "that one's life-work is ever decided before we are born, the law applies to the case of Mr. Hepworth. It was the earnest wish of the mother than one of her children should be a preacher. She was in many respects a remarkable woman, and would often ride a dozen miles of a cold winter's night to hear some distinguished and eloquent minister. She gave the preacher's temperament to her son. In his earliest influences almost before he could speak plainly, he would mount his little chair for a pulpit and deliver a boyish sermon. He never experienced that doubt as to what his profession should be which characterizes so many. From childhood he entertained the single purpose of becoming a preacher."

After concluding studies at the Boston Latin School, he was graduated at the Harvard Divinity School in 1853. He was first settled over the Unitarian Church in Nantucket, Massachusetts, for about two years, and then returned to Cambridge, where he studied for several months as a resident graduate. In December, 1857, he was called to the temporary care of the Church of the Unity, then a newly organized Unitarian congregation of Boston. At that time he was not quite twenty-five years of age. He was engaged to supply the pulpit for six months, from December 1st, 1857, and on the 14th of March following received a unanimous call to the pastorate, which he accepted. His pastorate was of the most efficient and successful character, and his congregation became one of the most prominent and wealthy of Boston.

At the outbreak of the war Mr. Hepworth exerted himself in the pulpit and lyceum, and through the press, in behalf of the government. In 1862 he joined General Banks' command in Louisiana, as an army chaplain, and remained in the South for a long period. He was soon appointed to a place on the General's staff, with the supervision of the free labor system of Louisiana. In this capacity he performed very valuable services to the country. Upon his return, he embodied his experience in a book entitled "The Whip, Hoe, and Sword." He also delivered a number of lectures throughout the country, particularly during the Presidential election of 1864. While in Boston he originated the system of Sabbath evening discourses in one of the principal theatres, which has since spread to other cities of the Union. He is also entitled to the credit of having by his own personal exertions established the Boston School for the Ministry, which consists of four leased brick houses on East Dedham street, where in the second year nearly forty students entered upon the course of study.

On Sunday, May 16th, 1869, Mr. Hepworth tendered his resignation of his Boston pastorate, having accepted a call to the Church of the Messiah, New York city, formerly under the care of the Rev. Dr. Samuel Osgood. His first sermon was preached before a large congregation on the morning of Sunday, June 13th, 1869. His salary was twelve thousand dollars.

He preached with his usual success, until the winter of 1872. Unexpectedly to the congregation, one Sunday he announced that he intended, after serious and mature deliberation, to secede from all connection with the Unitarian church, having changed his religious views. The matter produced great excitement in the whole Unitarian organization of the country, and indeed, in all sects.

He was soon after received into the fellowship of the Congregational church, and interesting services held at Rev. Henry Ward Beecher's church in Brooklyn. Regular Sunday services were commenced by Mr. Hepworth in Steinway Hall, which were largely attended. A new congregation was organized, under the name of the Church of the Disciples, and a large amount of money was subscribed to build a church edifice. This structure was erected chiefly of iron, on the corner of Madison avenue and Thirty-fifth street, and dedicated in the spring of 1873.

An Ecclesiastical Council convened at the request of the Church of the Disciples, at the Brick Church, New York, on the afternoon of

December 5th, 1872, in the words of the invitation "to consider our covenant articles of faith and church rules, and if deemed advisable to recognize us as a church of Christ; also to examine the pastor of the church and to assist in his installation if found worthy of your fellowship in the Gospel." Twenty-seven pastors and lay delegates, of different churches and all the evangelical denominations, composed the council. Mr. Hepworth appeared before them and was examined at great length and with great severity. His orthodoxy being by the result made apparent, the unanimous vote was that he be installed, as he had requested, and heartily welcomed into the fellowship of the churches as a Christian man and a minister taught by the Lord Jesus Christ and led by His spirit.

On the evening of the same day Mr. Hepworth was duly installed before a large congregation. The services were conducted by various distinguished clergymen, the Rev. Dr. R. S. Storrs, of Brooklyn, preaching a most eloquent sermon.

Mr. Hepworth is of the medium height, and equally proportioned. His figure is erect and graceful, and he shows much activity in all his movements. His head is large, having a somewhat square face, with handsome, intellectual features. His expression is one of great amiability, and wins you in a moment. There is much calmness and thoughtfulness about his face, but the peculiarity which is most noticeable is its constant glow of bright intelligence, which ever and anon gathers into a soft, unconscious smile. In conversation and in public speaking, you see these rays of sunny light stealing over his countenance, giving it an unusual fascination. His manners are altogether plain and unassuming. He is warm and genial with all persons, and withal so cheerful and entertaining that there are few who can claim more general popularity with all ages and conditions.

Mr. Hepworth is one of the most eloquent and effective preachers of the day. He is not of the noisy, sensational order, but, on the contrary, is the very reverse of it. He often preaches without writing out his sermons. He gives them, however, deep and searching thought, and what he says in the pulpit has all the vigor of expression which could be obtained by writing it, and at the same time the freshness and fervor of an extemporaneous discourse. He puts himself on the closest footing with his hearers. A great deal is said in almost a conversational manner. There is no restraint and no formality. He stands with one arm thrown over a corner of the book-board, or he leans entirely over it himself, and then, in a friendly,

social, matter-of-fact style, he talks more than he can be said to preach. Then, from time to time, he gives way to a degree of animation which leads to a few expressive gestures, but nothing more. His thoughts are most simple in their expression, but they are of the highest effectiveness. His language is clear, chaste, and scholarly, and his arguments are logical, and additionally sustained by apt and forcible similes and other illustrations. His opinions are always manly, just, and Christian, and his kindly, beaming face is fully expressive of the sincerity and truth which go with them and are inseparable from his character. You are led along with him by influences which come upon you as the silent vapors steal over the earth. Chains, which are no more to be broken than iron, clasp about you, but they have fallen upon you as softly as if they were gossamer threads. It is the persuasion of reason and truth which arrests the mind, and it is the loving tenderness of humanity and brotherhood which melts, subdues, and wins your heart. It is not the fascination of eloquence, nor is it the power of learning, but it is that magnetic charm which is to be found in words of moral and religious truths when fitly spoken. Some speak with a force and thunder which startle, and some with a beauty and eloquence which dazzle. Mr. Hepworth does neither of these. He is simple in matter and manner; he is moderate and gentle always. But it is this simplicity and moderation which are so attractive. You are not carried away by brilliant oratory, but you feel refreshed in soul. You say here is a good man to whom it is pleasant to listen, and whom it will be wisdom to make an example. You are withdrawn from the baser part of nature which may be in you, and rise to a nearer alliance with principle and love to mankind.

Mr. Hepworth has abilities of various kinds which eminently fit him for a success in the ministry equal to any minister of his time. He is a thinker and worker. His heart is in his labors, and his young energies are all enlisted for a life-time of faithful, unselfish service in the cause of truth and religion. Simple and unostentatious, and yet effective in the pulpit, and zealous and loving in his duties out of it, he must go forward to triumphs still greater than those which have already made his career so marked by practical usefulness.

REV. J. STANFORD HOLME, D. D.,
PASTOR OF THE TRINITY BAPTIST CHURCH,
NEW YORK.

REV. DR. J. STANFORD HOLME was born in a section formerly known as Holmesburg, and now a part of the city of Philadelphia, March 4th, 1822. His ancestors came to America from England in 1683, and purchased their lands of William Penn. John Holme, a prominent member of the family, was an early magistrate under Penn, but retired from his position by reason of what he deemed to be intolerance on the part of his Quaker associates. Another ancestor was Abel Morgan, who was one of the earliest writers in defense of Baptist doctrines in the colonies, as appears by a volume which was published by Benjamin Franklin in 1747, at his printing-office in Market street. It thus appears that the earliest efforts in planting the Baptist faith in both Pennsylvania and New Jersey are due in a great measure to the ancestors of the subject of our notice.

His academic studies were at New Hampton, New Hampshire, and he then studied law in Philadelphia, but did not seek admission to the bar, as he had determined to prepare for the ministry. He was graduated at Madison University in 1850, and first settled over the Baptist church at Waterloo, New York. After nearly four years of service he accepted a call to the Pierrepont street Baptist church, Brooklyn, where he remained ten years. He now devoted two years to literary pursuits, and temporarily supplied different pulpits. During a year and a half of this time he officiated at the Tabernacle Baptist church, New York.

It had been the desire of his life to found a new church, and the time and opportunity now seemed to have arrived. The necessity for a new Baptist church was felt in one of the up-town sections of the city, and in the spring of 1866, Dr. Holme commenced preaching in a hall on the corner of Third avenue and Fifty-second street. A mission of the Madison avenue Baptist church had been for some

time conducted at the same place under the care of Rev. Samuel Covell. Dr. Holme, however, took charge of the enterprise, with a view to the formation of an independent Baptist church. A large congregation was collected under his ministry during the year, and it was deemed expedient to organize a church without further delay. A meeting was called for this purpose June 4th, 1867, at which the church was duly organized with seventy-five members, under the name of the Trinity Baptist Church of the city of New York, and Dr. Holme was called as the first pastor. A chapel was fitted up in the building where services were held for some time. A few years since the fine structure of the Eleventh Presbyterian Church in Fifty-fifth street was purchased by the Trinity Congregation, and soon after occupied by them.

Dr. Holme is above the average height, and of full round figure, while of active step. His head is large and round, with marked evidences of intellect and character. His features are regular, though outlined with the same boldness of the massive head. You are particularly struck with his amiable, genial-looking face. It has great mobility, and is fully expressive of his feelings at all times. When in simple repose it is aglow with light from his luminous, intellectual eyes, and the natural cheerfulness which pervades it; but in animation it gives instant and vivid reflections of all his emotions and thoughts. Had he been a professional actor, he would have been peerless in his parts; and as a teacher and orator he has that power of effectiveness in the facial expression which is electrical, and simultaneous with feeling, conviction, and utterance. His brow is like a towering dome to the rest of the fine physical structure, and shows the seat of commanding mental powers. Perhaps the greatest charm, however, about Dr. Holme consists in his affable and fascinating manners. He is never without a dignity becoming a minister of the gospel, and yet his whole conduct is characterized by a frank, open bearing, and so much good-nature and courtesy, that all persons find themselves on the most friendly and genial terms with him.

With these elements of character he is pre-eminently a *popular* man. Wherever he goes he carries good feeling; whoever he talks to feels the warmer and kindlier in his heart for it. It is not, however, the element of "all things to all men;" it is not the spirit of demagogism, striving for popularity by sacrifices of principle, but it is in the fullest sense the heart of a good and kindly man diffusing its influence into every person and into every scene.

People say they are happy in his church. We divine this to be the case especially from the fact that their pastor is a man alive with the genuine impulses of love and fellowship, and not a dead fossil of dignity. He believes that like the tendrils of the water plant that shoot forth in every direction for the fluid which gives it life, so the human heart stretches forth its tendrils of feeling, seeking the nourishment of congenial souls and sentiments. Some men are so iron-clad with professional and personal dignity that they are impenetrable to these self-evident pleadings which are uttered in all organizations and communities. Other men are like the springs which bubble up to the thirsting plants, and give to those with whom they come in contact the refreshment of love, friendship, and cheerfulness. It is due to the exercise of these characteristics that the churches over which Dr. Holme has been placed have had such religious vitality and personal concord.

Dr. Holme is one of the most popular preachers in the Baptist denomination. His sermons are, to a certain extent, argumentative; but his main attack is upon the feelings of his audience. He is a clear, comprehensive writer, taking hold of any and every subject with sufficient ability to do it full justice, and not only advance every plea in its favor, but from his own standpoint demolish every argument of opposition. There is scope and vigor in his whole range of thought; and yet in its application it is softened by tender personal sympathies, and commended by eager zeal in the cause of the imperiled soul. He has a fine round voice perfectly under his control, and his manner of delivery is composed and effective. He enjoys natural powers as a speaker, and has not required much training, and consequently there is no restraint upon him. His flow of language is ready and ample, and not less terse than tasteful in its selection. He feels every word that he utters; and he shows it. Not, however, in boisterous thunderings, and in the wild utterances of sensational eloquence, but in the countenance—beaming with sincerity—and in the unmistakable tones of truth and faith. His purpose is not to exhibit the graces of oratory, though he has all of these, but it is to give potency to religious truth by the aid of the human mind and lips. This is the conviction which steals upon the hearer. His arguments, his soft words of persuasion, and his more eloquent and impassioned passages are all methods of showing the way to grace, and in no particular intended for the vain display of personal powers.

REV. GEORGE H. HOUGHTON, D. D.,

RECTOR OF THE CHURCH OF THE TRANSFIGURATION, (EPISCOPAL,) NEW YORK.

REV. DR. GEORGE H. HOUGHTON was born at Deerfield, Mass., in February, 1820. He was graduated at the New York University in 1842, and pursued his theological course privately. He took orders in the autumn of 1845, and after remaining one year as assistant to Dr. Muhlenberg, at the Church of the Holy Communion, in October, 1848, commenced officiating at a private house for a small number of persons who, in the following year, were organized as the Church of the Transfiguration. Soon after a location on Twenty-ninth street, near Fifth avenue, was chosen, and, through the disinterested benevolence of one of the members of the parish, a church edifice was commenced, which was occupied on Sunday, March 10th, 1850. Additions have been made to the building from time to time, and now has the form of an L, occupying one side and the rear of the property, with the rectory on the other side. The church is a long, low building; the several entrances have turrets over them; in front is a small park with trees and flowers, and the whole has a very picturesque appearance. Until May, 1854, the entire pew rents were used for reducing the debt incurred in purchasing the ground and building, two hundred dollars being the largest single offering made at one time by any member of the parish for these purposes. The pews—which are rented, not sold—are rated much below the ordinary average, while there are one hundred and fifty free sittings. These latter are in the chapel part of the edifice, which is so arranged that, by turning the seats, it becomes a portion of the body of the church. During ten years Dr. Houghton gave to the church, of his earnings in another sphere of duty, more than three thousand dollars, and during four years received irregular salary. The congregation is now one of the largest and wealthiest in New York. Dr. Houghton held the position of instructor of Hebrew in the General Theological Seminary, in

connection with his rectorship, and finally resigned after a service of twelve years. He received the degree of D. D. from Columbia College, in 1859. His publications consist of occasional sermons.

Dr. Houghton and his church have received great prominence from the fact of his having there performed the burial service over the remains of a worthy deceased actor, George Holland, this rite having been refused by the Rev. Mr. Sabine. Many expressions of the public concurrence in the action of Dr. Houghton took place, and the "little church around the corner," the language in which it was referred to by Mr. Sabine, has become embalmed in the lasting remembrance of all truly Christian people.

Dr. Houghton is slightly under the medium height, sparely made, and in every respect of a delicate organization. He has a well-developed head, and a face of marked intelligence, combined with an impressive simplicity. His complexion is very pale, and is the more observable from the contrast with his black hair and whiskers. He also wears a moustache, which is altogether unusual among ministers. The intellectuality of his fine marble-like brow, the calmness, serenity, and sweetness of expression, and his gentle, kindly voice and manners, each and all throw about him the influence of a being extraordinarily endowed with manly and Christian virtues. And, in truth, he stands a noble example to his fellow-men. His whole life has been remarkable for its uprightness and piety. In strictness to conscientious duty and religious responsibility it has been undeviating from youth up. He is a moral hero in every sense. Personal sacrifice, and even suffering, have never been considered for a moment. The demands of duty have ever been regarded in their largest scope, and to discharge them fully has been an aim to which all else was subordinate. The exact line of duty, and the way lighted at every step by an approving conscience, have been the only paths in which his feet have gone. Honorable, just, conscientious, and heroic in holding to them all, he has truly illustrated the *Christian* life. We mean the Christian life in distinction from the morally upright life, and the life which only seeks perfection in the greater things, forgetful of the smaller, which, like the water dropping on the granite, slowly but surely wear away conscience. Nobly perfect in the great and small; sublimely true to faith and all professions, Dr. Houghton belongs to that measure of man coming nearest to God. When the little children look in his face, so beaming with gentleness and goodness, they listen and believe. When the man, toughened with the

world's hard blows, and saddened by its wrongs, notes him day by day, and year after year, the same in purity of character and holiness of life, he begins to feel the awakening of the sacred inspiration which lifts the lost to Heaven. We are not overstating the influence of Dr. Houghton. His ministrations in his present parish were commenced with only six persons as attendants upon them, and now he has reared a fine church, and drawn about him a numerous and devoted congregation. He has done it by great labor, but more by the fascination of his character and the beauty of his life. Those out of his own denomination have aided him because they saw that he was a Christian hero, and those of his immediate flock have spiritedly upheld him because amidst earth's temptations he was upholding them. As a man he is everywhere cherished; as a citizen he is respected by all with whom he comes in contact; and as the pastor he is beloved with an affection which withstands all save death.

Dr. Houghton attempts nothing especially brilliant in his sermons. They are all well written, but he seems to consider it out of place to introduce anything beyond simple, devout, and instructive language. Hence, while each is plain, practical, sincere, and learned in divine truths, there is a total absence of florid, sensational, and even eloquent passages. As he declared he would, he preaches the doctrines of his church, and nothing else. He is a very correct and impressive reader, and his rendering of the service is very fine. His voice is full and mellow, filling the whole building.

Dr. Houghton is an able scholar. His attainments in the Hebrew are such that he has established a wide reputation as a teacher of it. The study of this language with him has been most enthusiastically pursued, as it has appealed so much to his religious emotions. While he has a great love for refined literature, and a passion for art, still he allows himself but little respite from severe application to theological investigations. Always looking beyond for something better and higher, in both temporal and spiritual matters, he never deems his work accomplished, and unweariedly presses onward in the life-long race.

REV. ROBERT S. HOWLAND, D. D.,

SENIOR RECTOR OF THE CHURCH OF THE
HEAVENLY REST (EPISCOPAL), NEW YORK.

REV. DR. ROBERT S. HOWLAND was born in the city of New York, November 9th, 1820. He spent some time at a French school, and at length entered St. Paul's College, Long Island, where he was graduated about 1840. He was next engaged with Bishop Kerfoot, now bishop of Western Pennsylvania, in organizing St. James' College, in Maryland, in which State he remained a period of eight months. He then went abroad, traveling in Europe and in the Holy Land, and returned after an absence of eighteen months. He had before taken a partial theological course at the General Episcopal Seminary, New York. He now returned to that institution and completed his studies, and was graduated in 1845. During the same year he was made a deacon of the Episcopal Church, in New Haven, by Bishop Brownell, and priest in the following year, at St. Luke's Church, New York, by Bishop Ives, then of North Carolina, and later a priest of the Catholic church. For some time he was the assistant of Rev. Dr. Forbes, at St. Luke's church, and in 1847 was called to the rectorship of the Holy Apostles. He received his degree of D. D. from Columbia College, in 1863. He has recently made another extended tour in Europe.

The Church of the Holy Apostles was the development of a Sunday school, which was held in an upper room in Twenty-seventh street. Religious services were at length commenced, and when Dr. Howland took charge there were twenty communicants. A donation of five lots, on the corner of Ninth avenue and Twenty-eighth street, was made to the church by Robert Ray, Esq., and here a church edifice was erected, which was consecrated in February, 1847.

The growth of the congregation under the charge of Dr. Howland was very remarkable. The eminent ability of the rector and the harmony always existing in the parish were attractions which produced their legitimate fruits. In 1867 the congregation had four

hundred communicants, four hundred families, and four hundred and fifty children in the Sunday school.

On the 18th of May, 1868, a parish under the name of the Church of the Heavenly Rest was organized, of which Dr. Howland is now the senior rector. The church edifice is located on one of the most magnificent portions of Fifth avenue. Dr. Howland, at the time of the erection of the church, carried out a plan of building several residences adjoining, making all the structures harmonious in design, and very imposing and elegant in appearance.

The church has an entrance on Fifth avenue, and will seat about one thousand people. Its design throughout is elaborate and costly. The pews and others fittings are of solid wood, and the carvings of the chancel are especially admired. All the pillars are of polished variegated marble. It was opened for public service in February, 1869. The congregation is now large and influential. Here, as elsewhere, Dr. Howland is doing an earnest work for the upholding of his faith, and the regeneration of his fellow-men. His able associate is the Rev. Dr. Thomas K. Conrad.

Dr. Howland is of the medium height, well proportioned, and of an easy, graceful carriage. He has a round head, not large, but of excellent proportions, regular features, and soft, bright eyes. His manners are dignified, but characterized by so much courtesy that intercourse with him is always agreeable. He is what may be called a self-possessed man—not one to bluster and make a noise about anything he does, or one devoid of modesty and a nice sense of propriety. Neither is he a man of assumption, nor of any personal conceit. And still he is a person of invariable self-possession. You are struck with it as a leading characteristic in him. But it is the self-possession of a man of intelligence and ability, who has all his powers under the most perfect control, and knows exactly how and when to utter every word and perform every act. He is never excited, and he is never in doubt. He is always composed, and acts understandingly and properly on all occasions. His self-reliance and self-possession appear at a glance; but at the same time it is to be seen that these are qualities natural to the man, and not assumed either to attract attention or to gain undue prominence for the individual. He is a kind-hearted man, full of manly and noble sympathies, and alive with energy in his Christian labors. He makes no distinction in his intercourse with men, except that of the moral character. The humble and the sorrowing are regarded with most touching kindness; and it

has been his great effort to make such persons in his parishes the object of constant Christian care. He is also a person exerting the happiest influence with children. His manners with them are winning in the extreme, and he is alike successful in imparting to them instruction and in preserving their lasting love.

He preaches with a great deal of power. He is not lacking in those acquirements of scholarship which give value and interest to literary productions; but the striking features in his sermons are their depth and force of religious appeal, and evidence of the earnest convictions of the writer. As he writes, his language naturally takes those forms of expression which are the most euphonious to the ear and positive in their effect upon the mind. This is fully apparent, and the listener cannot fail to receive great delight from his sermons as learned and literary efforts. But the seeker after the bread of Heaven will find something of far more value. A holy inspiration, a firm reliance on the promises of faith, and a prayerful interest in all inquiring souls, are features which are equally apparent, and which give the greatest impressiveness to all these discourses. None can hear him without profit. There is that in his matter and manner which makes an irresistible appeal to the mind and heart. His voice is gentle, and his whole delivery is characterized by that dignity and propriety, and at the same time self-possession, which is peculiar to him on other occasions.

Dr. Howland ranks with the most eminent of the Episcopal clergy. His abilities are of the first class, and he has built up powerful parishes. His reputation rests on nothing ephemeral, but on qualifications and works of the most substantial character. He is popular among his brethren as a talented, good, and energetic man of God; and with his people he is always held in the most sincere regard.

REV. WAYLAND HOYT,
PASTOR OF THE TABERNACLE BAPTIST
CHURCH, NEW YORK.

REV. WAYLAND HOYT was born in the city of Cleveland, Ohio, February 18th, 1838. His early studies were pursued in the vicinity of his native city. He was graduated at Brown University in 1860, and at the Rochester Theological Seminary in 1863. He was ordained and settled for a year over the Baptist church at Pittsfield, Massachusetts, and then passed three years with the Ninth street Baptist church, Cincinnati. In November, 1867, he was installed as the pastor of the Strong Place Baptist church, Brooklyn, where he remained until the spring of 1873. He accomplished a most efficient work, and the congregation parted with him greatly to their regret, but he considered it his duty to accept a call to the Tabernacle church in New York, where he is now laboring with his usual success. Previously a strong effort was made to induce him to accept a call in Boston, but this he declined.

The Tabernacle church is one of the old Baptist organizations of New York, having formerly worshiped in Mulberry street. Their present church edifice on Second avenue was dedicated September 22d, 1850. There are about seven hundred members, and about eight hundred children in the different Sunday Schools.

Mr. Hoyt is under the average height, and of a well-proportioned, round, solid person. His head is nearly round, with narrow chin, but with considerable breadth in the upper portion. The brow is prominent and handsome, and all the lower features are uniform and expressive. His eyes are small, but have much penetration, and a clear, honest gaze. His manners are frank and sincere, and have a propriety and confidence which is not always seen in a young man. He seems to be somewhat impulsive, and there is always a quickness of action about him; but intimacy with him shows that he is really a very cool reflective person, and that the body acts quick because

the brain is sudden and electrical in its action. His conclusions and determination are rapid, and to the point, in great matters and small. His warmth and frankness does not proceed from mere force of habit, but is the genuine expression of true, earnest feelings of courtesy and good will.

Mr. Hoyt is a preacher who soon wins the favor of his audience. His style of speech and manners is natural and earnest, but above all, he shows that he means and feels all that he says. He is terse and graphic while fluent. Although he is voluble, each word has its point and each sentence is round and complete. He reduces language to its most forcible phrases and mode of construction, and still his thoughts are rapid and redundant, and their expression is equally so. He feels warmly, and this gives a glow and animation to his face and tone, and lifts him into flights of commanding and impassioned eloquence. His temperament is genial and sanguine, and his sermons bear witness of this condition in every line. He does not stand aloof from you, but, on the contrary, assails your heart on the instant. He is full of warmth, love, friendship, and brotherhood. They breathe forth in every word; they beam in every glance, and they are expressed in every action. These traits in yourself he will appeal to, and bring them into action and harmony with his own feelings. His words ring in upon the mental convictions, and they light up the heart. They point the way to a new spiritual existence, but at the same time they quicken impulses which are calculated to make the temporal life nobler and more useful. Manhood and womanhood are developed into a higher perfection and principle, and, especially, religious inspirations are kindled with fresh fires of devotion. He is sanguine of the future, and he fills his hearers with a like enthusiasm, and the same cheerful confidence. Some men have electrical influences in their words and manners, and Mr. Hoyt is such a person. The mind of the hearer makes no quibbling or questioning about reciprocating his genial advances to the heart, for the heart itself makes its instantaneous response. You at once accept him as a man of conscientious truthfulness, as a counselor who regards your welfare from a standpoint of friendship, and as a spiritual leader, who, though sanguine and eager, is brave and devoted in the interest of the meanest follower.

Mr. Hoyt is still young. But no one thinks of this when he preaches. The oldest man or woman, strong as they may be in their faith and in the wisdom of gathered years, may well pause and con-

sider the teachings which he utters in the sacred desk. If they are unaffected by his youthful enthusiasm and his ardent hopefulness, they cannot refuse attention to his learned exposition of doctrines and the logic and force of the arguments which are so large a portion of his discourse. Reason and profundity are none the less so because they may be spoken by youthful lips. In fact, when they are thus spoken they generally become additionally impressive and potent. But with those of his own years Mr. Hoyt may well claim unlimited influence. He knows the weaknesses and the aspirations of the young heart, and he touches it as if with the wand of an enchanter. His countenance becomes its magic of human perfection, his words are its treasured truths, and his steps are its chosen way. It responds fully and earnestly to his own emotions, and it gives him the sole and complete control of its spiritual aspirations.

Thus it is to be seen that Mr. Hoyt is in a position to do a great work. Powerful as is his present congregation in influence and Christian zeal, he is quite certain to give it still greater power and usefulness. He is drawing his people near to himself with singular fascination, and he is showing a strength of intellect and a physical energy which will produce great results in the field of effort which is so dear to both. Hopeful, courageous, and indomitable, he will best deserve success by a life and toil which will render him worthy of such a reward.

Such is the character and talents of Mr. Hoyt. Strong in his natural powers, comprehensive and profound in his acquirements, ardent and ambitious in his professional application, he is on the threshold of a great future. His field of effort is vast, and offers every incentive to the exercise of all his powers and capacity, and he is a man so eager for the discharge of every duty, and filled with so much religious ardor that he will neither falter in going forward to every task of difficulty, nor grow lukewarm by success. He is a chief reliance of the church in her struggle against evil, and he will be not less the friend and guide of those seeking the knowledge of a purer life. His present advancement in his profession and denomination, and his crowning and brilliant honors, have not made him exultant or vain, but simply incited him to new vigor, and strengthened him in self-reliance. The full scope of his intellect and the entire sympathies of his heart will go with his work, which will always be measured by a tireless zeal.

REV. ADOLPHUS HUEBSCH, PH. D.,
RABBI OF THE CONGREGATION AHAVATH
CHESED, NEW YORK.

REV. DR. ADOLPHUS HUEBSCH was born in the northern part of Hungary, September 18th, 1830. His early studies were in different Talmudical schools. At fourteen he could read and write only in the Hebrew; but later he became engaged in other studies, especially the Syriac, Arabic, and other Oriental languages. He attended the Gymnasium at Pesth for some time. He received his authorization as a rabbi at twenty, and four years later entered upon his first office in an orthodox congregation in Hungary, where he remained about three years. In 1856 he entered the University in Prague, where he was graduated in 1859, and received the degree of doctor of philosophy. He was at once invited to accept the position of rabbi and preacher of an ancient and influential congregation in Prague, where he continued until called to his present congregation in New York, in 1866. He commenced his labors on the 26th of August of that year. It was regarded as no small tribute to his reputation for so young a man to be called to the powerful congregation in Prague: and his invitation to come to New York was likewise a marked appreciation of his talents and fame. He now receives a salary of six thousand dollars a year, and his engagement is for eight years.

The congregation Ahavath Chesed is classed among the moderate reform Jews, and was organized about twenty-five years ago. The first preaching was held in Columbia street, and afterward, about 1861, a church in Avenue C was bought and altered for a synagogue.

On the 17th of April, 1872, a magnificent structure, built by the congregation, on the corner of Lexington avenue and Fifty-fifth street, was consecrated with imposing services. This edifice is built of stone, in the Moorish or Eastern style, and fronts 93 feet on Lexington avenue, and 140 feet on Fifty-fifth street. The front elevation is composed of five divisions—a section devoted to the main entrance,

with a tower and a stair wing on each side. The height of the center or main division is 72 feet; the towers 122 from the sidewalk to finial, and the stair wings 57 feet. The towers are at base 14 feet square to the height of the stair wings, and are then changed into octagons, with handsome cornices, ending with round metal cupolas, which are richly gilded, and visible at a long distance. The interior is very beautiful in Arabesque decorations, and costly appointments of every kind. Fourteen hundred people can be seated in the aisles and galleries. The cost of the ground and building was two hundred and seventy-five thousand dollars.

The following extract from one of Dr. Huebsch's sermons shows his eloquent and tender style:

"Religion is the supporting staff of human frailty. The weak, the suffering, the needy experience most its soothing and consoling influence. The strong and apparently independent may be enticed to dispense with religion and to rely on their own power, rather than on the mercy of the most High for salvation. But the more dependent and helpless are moved by the consciousness of their condition to seek protection and aid from One whose might is never-failing, and whose love is everlasting, and ever ready to descend upon the meek. Hence, while man may be inclined to rebel against God, and to ignore His commands, woman's meek and submissive heart opens cheerfully to all the hopes and good promises which inure to a true and undaunted faith. When the Lord God said 'It is not good for the man to be alone, I will make a help-meet for him,' the merciful intention of God was not confined to the worldly comfort which man should derive from association with his lawful wife. God destined her as a messenger of undivided peace for the sons of earth; her task was to sweeten his life by that loving care which makes a man's home a delight for him, and at the same time, the gentleness of her mind was to exert a benevolent influence upon his ruder nature; and so she was to become a help for him, even in his spiritual affairs. A truly pious woman is irresistible. She makes us turn to goodness, gentleness, meekness, and true love: she brings us back to the source of all these qualities--to religion. Well armed, indeed, is the woman who in the fight of life makes religion her weapon. What else could compensate for her deficiency, and make her strong in her weakness? By what other means could she insure her own contentment and the happiness of those inseparably connected with her heart? A mighty queen without belief in God is poor and forsaken; but the poor and forsaken, with a devoted trust in the All-merciful, she is elevated to the most noble kingdom--female excellency."

Dr. Huebsch is the author of a work entitled "Peshito," which is a translation of a portion of the Syriac version of the Old Testament into the Hebrew, with a commentary. He has also prepared and published, for the use of his own, and other congregations, a prayer-book and hymn-book in Hebrew and German. Various sermons by him have been published, and he writes much on learned and occasional topics in the Jewish papers. In 1871 he was the President of the Rabbinical Conference held in Cincinnati.

He is a man in the prime of his mental and physical energies. Of the medium height, compact and erect, he has sufficient of the physical to uphold him in any task he may undertake, while his mental faculties are always earnestly bent upon study and the diffusion of intelligence. His head is large, with a fine brow, and the whole expression of his face is amiable and agreeable. In his manners he has an invariable politeness, which gives him great popularity. Although a close student, he is a man of a great deal of practical observation and knowledge. He is liberal in all his views, and firm and enthusiastic in all his purposes. Hence, as he admits, he finds himself in exactly the position among the Jewish people, and in exactly the country of liberty and intelligence, where he can make his scholarship and energies of the most usefulness. The rise and increase of his congregation is due to his influence with the masses, not only as a spiritual teacher, but as a man and citizen.

He preaches with a great deal of force and eloquence. There is no restraint or hesitation in his manner of dealing with his subject; but whatever it may be, he displays the fullest information and comprehension in regard to all its bearings. Learning and a practical realization of the needs of mankind are the chief features of all his discourses. Able and eloquent in delivery, they are sustained on his own part by a pure and consistent private life.

REV. ALBERT S. HUNT, D. D.,

**PASTOR OF THE FIRST PLACE METHODIST
CHURCH, BROOKLYN**

REV. DR. ALBERT S. HUNT was born in Dutchess County, New York, July 3d, 1827. He was graduated at the Wesleyan University, Middletown, Conn., in 1851, being at the head of his class, and the valedictorian. This was the last class which was graduated under the presidency of the late lamented and distinguished Stephen Olin, as he closed his earthly career not long after. Dr. Hunt remained at the University two years as tutor, and two years as Assistant Professor of Moral Science and Belles-Lettres. He was already a local preacher of the Methodist Church, and, after leaving the University, resumed his ministerial duties in connection with a new organization at Rhinebeck, N. Y., in the autumn of 1855. His health becoming impaired, he went to Europe, and traveled for five or six months, and did not again enter upon pastoral labors until the spring of 1859. Since that time his ministrations have all been in Brooklyn, as a member of the New York East Conference. Two years were spent at the Nathan Bang's Church, Clove Road: two years at the South Fifth Church, in the Eastern District, and then he received his first appointment to the First Place Church. He had been at other churches of the city, and several times at the First Place, receiving his last appointment at the Conference of the spring of 1874. He received his degree of D. D. from Wesleyan University in 1872.

The First Place congregation grew out of a gathering of Methodists, who originally worshiped in Hicks street, and took its present designation in 1857. During the same year a church edifice was erected on First Place, the whole property costing \$40,000. A remaining debt of \$17,000 was paid in 1865.

Dr. Hunt is of a tall, and well-proportioned figure. His appearance is very plain, and, like most Methodist ministers, there is nothing clerical in his dress. His head is neither large nor small, and the features are only in a measure indicative of the intellectual man. He is not a person much led by other men. His opinions are quickly formed, and he holds to them with the tenacity of life itself. He is conscientious, and of a serious religious temperament. He has always been a close student, and, while he goes slowly along the paths of knowledge and research, he gleans with thoroughness. He writes and speaks fluently. The most appropriate words are always at command, and there is an appreciable strength and beauty in all that he employs. In public speaking he shows considerable absorption in his discussion, but he has not much gesture. He explains his subject with great clearness.

He is an able man in his denomination. He shuns notoriety in all its forms, but works patiently and faithfully for the reward of his own conscience. He may be called an enthusiast in Methodism. A master of its every tenet, he is made earnest and successful by an inspiration which never fails him. Fame and personal benefits of every character are valueless in the nobler effort to make known the source of his own religious peace.

REV. MANCIUS S. HUTTON, D. D.,

PASTOR OF THE REFORMED DUTCH CHURCH
IN WASHINGTON SQUARE, NEW YORK.

REV. DR. MANCIUS S. HUTTON was born in the city of Troy, June 9th, 1803. He was graduated at Columbia College about his twenty-first year, and in theology at Princeton Seminary in 1826. He was first settled over the Presbyterian Church at German Valley, New Jersey, in 1828, which position he held for a period of six years. In December, 1834, he was called as colleague of Rev. Dr. Matthews, at the South Dutch Church, Exchange Place, New York. The church edifice was burned in the calamitous fire of 1835, and the congregation finally divided on the question of selecting a new location further up town. A division of the property was made, and a portion of the congregation, bearing the old name, built a church on the corner of Murray and Church streets, while forty-nine members, with Drs. Matthews and Hutton for pastors, organized a congregation at the chapel of the University, and at length constructed a church on Washington Square, corner of Washington Place. The Murray street congregation now worship on Fifth avenue, but still retain the name of "South Church."

The new church on Washington Square was dedicated in September, 1840. It was a heavy undertaking for the congregation, the whole property having cost one hundred and eleven thousand dollars, and a large debt remained. Two years later dissatisfaction was expressed with Dr. Matthews, who resigned, and Dr. Hutton became, and has since remained, the sole pastor. At the time the debt was eighty thousand dollars, all of which has been paid, and the church is now unencumbered. The building accommodates one thousand persons.

Dr. Hutton's publications consist of sermons and addresses. His degree of D. D. was received from Columbia College many years since.

Dr. Hutton is a very large man, being all of six feet high, with breadth of shoulders and general make in proportion. As he walks he has a slight inclination forward, but his movements are easy and stately. He is of light complexion, and has straight light hair, now becoming thin and gray.

His face is large and round, with moderately-sized features, and an agreeable expression. There is considerable intellectual development, and you readily take him for a person of natural reflectiveness. His manners are polite, unassuming, cordial, and gentle. You find no trouble in getting acquainted with him. Whatever you talk about that is improving or entertaining he talks about also. Whatever emotion the topic may engender, be it seriousness or mirth, he displays as much of it as anybody. He has one of those natures that wins from its very naturalness, from its frankness, and from its cheerfulness. The truest manliness, the highest uprightness, and the best social qualities constantly appear, and it is as impossible to resist their influence as it is to doubt that they stand as the exact types of the man. Mingling freely and modestly among men, he is not less admired for beauties of character than he is accepted as an example of Christian and gentlemanly deportment.

Dr. Hutton is a preacher of the old school. He preaches for the salvation of souls, and that alone. You look in vain in his sermons for a single sentiment showing that he has used the authority of his holy calling for any other end. In language the simplest, but with religious fervor the strongest, he argues plainly and emphatically the call to grace. His discourses are a masterly paraphrase of the Scriptures themselves, and a calm exposition of doctrine. Avoiding anything like an attempt to lead the mind into metaphysical abstractions, he struggles, as much in love as alarm, with the unconverted soul. Every line is strong in faith, every page shows the ardent purpose of arresting sin and redeeming man; and the whole is pervaded with a most tender, pleading pathos. He speaks effectively, while without the slightest ostentation, having only a few ordinary gestures. His fine, commanding figure, and never-varying devoutness of tone, add much to the effect of what he says. After forty-five years of active service in the ministry, he is still hale in body, and vigorous in mind, and as eager as at the outset in the harvest of souls.

REV. EDWARD P. INGERSOLL, A. M.,

PASTOR OF THE MIDDLE REFORMED CHURCH,
BROOKLYN.

REV. EDWARD P. INGERSOLL, A. M., was born at Lee, Massachusetts, May 6th, 1834. He was graduated at Williams College in 1855, and in theology at Andover in 1863. He settled in the city of Cleveland, Ohio, where he became principal of the High School for a year. In 1858 he was graduated at a law school, and, having been admitted to the bar of Cleveland during the same year, he practiced for three years with success. Strong convictions of duty induced him to abandon the law, and enter upon theological studies at Andover. On the conclusion of his course, he was first settled as pastor of the Congregational church at Sandusky, Ohio, in December, 1863, in which position he remained between four and five years. He then went to the Plymouth Congregational church in Indianapolis, Indiana, where he labored for two years. In 1869 he was called to the Middle Reformed Church, in South Brooklyn.

This congregation was organized about thirty years ago, and public worship was conducted in a church on the corner of Court and Butler streets. The Rev. Mr. Otey was the first pastor, and after him came the Rev. Mr. Talmage, and then the Rev. Dr. Nicholas E. Smith, who officiated for a number of years, and was succeeded by Mr. Ingersoll. After some years the congregation had so increased that a large church edifice and chapel adjoining were erected, on Harrison street, near Court street. There are about five hundred members, and the Sunday School has three hundred and fifty children.

A few years since Mr. Ingersoll passed a vacation in travel in Europe. He has published various sermons, and writes occasionally for the religious press.

Mr. Ingersoll has an erect and graceful figure. He has a fine head, with a face of light complexion, and so expressive of the higher intellectual and moral characteristics, that you delight to study it. The eyes are large, and full of the truth and love and nobleness which are in the man, and in every feature and every line of the whole face there is to be seen some token of a truly manly and a truly elevated nature. His manners are equally fascinating, for they have a natural frankness, and they are the instant and emphatic evidence of his courtesy and good will.

As a preacher, and a worker in the field of the Lord, he is one who makes no display of his talents, or of his ability in any particular, but he preaches and he works for the single purpose of saving the lost. A man of much learned investigation, of a wide and practical experience in life, he is a powerful speaker in the pulpit, and not less an energetic laborer out of it. Hence his ministry has been a great success. Of him it can be justly said that his reputation is based not only on personal worth, but on the usefulness of his talents and efforts to the community at large.

REV. DAVID INGLIS, LL. D.,
PASTOR OF THE REFORMED CHURCH ON
THE HEIGHTS, BROOKLYN.

REV. DAVID INGLIS, LL. D. was born at Greenlaw, Berwickshire, Scotland, June 8th, 1825. He is the son of the Rev. David Inglis, a well-known minister in the South of Scotland. He was graduated at the Edinburgh University, in 1841, and concluded a theological course at the same institution in 1846. His license to preach was given by the Presbytery of Carlisle, connected with the Presbyterian Church of England. In 1846, he came to the United States, and passed one year in the West without a charge. During the following year he commenced labor at Tubby Hook, near New York, at which place he continued for several years. In 1853 he was called to St. Gabriel Street Free Presbyterian Church of Montreal, where he remained until called, in 1855, to the McNab Street Presbyterian Church of Hamilton, Ontario, Canada, where he labored for sixteen years. He built up a very strong congregation, and there was a warm attachment between pastor and people. For some years he had held very close relations with Knox College, at Toronto, and, in September, 1871, he was elected by the General Assembly of the Canada Presbyterian Church, to the chair of Systematic Theology. Notwithstanding his reluctance to leave his congregation, he determined to accept the position, and accordingly entered upon his duties. In the next year, however, the postponement of an expected endowment of the institution obliged his resignation. He visited New York during 1842, and when preaching a sermon in the pulpit of his friend, the Rev. Dr. Ormiston, he was heard by a committee of the Reformed Church on the Heights, Brooklyn, and at once called to the position which he now occupies.

The Reformed Church on the Heights grew out of the Central Reformed Church, who called the late Rev. Dr. Bethune from Phil-

adelphia to Brooklyn, and erected a new church on Pierrepont street. The church has a very eligible site on the Heights, and is a very fine building, with brown stone front, seating about one thousand two hundred people, and has a novelty of being lighted from the roof. In the rear is a spacious lecture-room, fronting on Monroe Place. The property cost about eighty thousand dollars, and is free from debt. Other pastors of the church were the Rev. Dr. James Eells, now of California, and Rev. Dr. Zachary Eddy, now of Detroit.

Dr. Inglis received the degree of LL. D. from the Michigan University. He published in London a work called "Crown Jewels," and in Canada, in 1861, two sermons under the respective titles of "The Memory of God's Gracious Dealings to be Cherished and Perpetuated," and "Righteousness Exalteth a Nation." He also published other sermons, and his inaugural lecture at Knox College, under the title of "Dogmatic Theology." He was a contributor to the *Princeton Review*, and *Theological Journal*, of New York, *New York Observer*, and other publications, and is now writing in the *Christian Intelligencer*, of New York.

Dr. Inglis is of a tall, well-proportioned figure. He has a large head, with regular features. His manners are quiet and courteous to all. You experience no difficulty in feeling on easy terms with him, for he is so gentlemanly and pleasant, and falls so readily into unrestrained conversation, that you are placed on an immediate footing of intimacy. He is cheerful, warm, and sincere in all his feelings, drawing each person in good fellowship to himself, and giving back an abundance of good-will which cannot fail to be appreciated. He is profound in theological scholarship, and a powerful preacher of his faith. His whole nature and his deepest convictions are involved in his religious belief. At the same time he is a man of entire calmness and method in both action and thought. There is no display, no evidence of impulsiveness, but, on the contrary, that soberness of manner, and that calm deliberation which carry most weight in conversation and public speaking. He writes with force and eloquence, going deeply into the elucidation of his subject, and giving a scholar's care to the choice and effect of language. As a speaker his delivery is excellent, and he imparts to all that he says the impressiveness which comes from dignity of bearing and originality of reasoning. Always able and successful in his ministerial work, he is justly regarded as one of the strongest minds of the Evangelical Church.

REV. JOHN INSKIP,
LATE PASTOR OF THE GREENE STREET
METHODIST CHURCH, NEW YORK.

REV. JOHN S. INSKIP was born in Huntington, England, August 10th, 1816. When five years of age his father came to this country with the family, and settled in Wilmington, Delaware. Mr. Inskip says that he considers himself a "full blooded native American," and feels no particular pride at the fact of his birth being in the realm of baughty "John Bull." His early education was pursued in the schools of Wilmington; and later he spent some time at Dickinson College, Carlisle, Pennsylvania. He entered the itinerant ministry of the Methodist church, in connection with the Philadelphia Conference, in 1835, and successively held appointments in Springfield, Cecil, and Nottingham circuits, in Maryland; at Easton, Pennsylvania, Western, Kensington, and Salem churches, Philadelphia, and Germantown. In 1845 he was transferred to the Cincinnati Conference, and appointed to the Ninth Street church in that city; then going to Dayton, and subsequently to Urbana, Springfield, and Troy. After this he was transferred to the New York East Conference, and stationed at Madison Street church, New York City, and afterward at Fleet Street, Centenary, and De Kalb Avenue churches, Brooklyn, Ninth Street, New York, and then became chaplain of the Brooklyn Fourteenth Regiment, and served in the field equal to two ministerial years. He was next stationed at Birmingham, Conn.; then at the South Third Street church, in the Eastern District of Brooklyn, and in the spring of 1866 he was appointed to the Greene Street church, New York.

More recently, Mr. Inskip has devoted his time to attending and conducting Camp Meetings as a revivalist. Among other places visited by him was Utah, where he preached in a great tent, transported thither for the meetings.

Mr. Inskip is the author of a work, entitled "Methodism Explained and Defended," published in Cincinnati in 1851; and was editor of the *True Freeman*, a weekly paper, formerly published in New York as the organ of the American Protestant Association. He was active in the Native American movement some years ago, and delivered various addresses before the Order of United Americans.

Mr. Inskip is about of the medium height, with a full, round person, and an erect carriage. He has a round head, with small, regular features, and has an amiable, intelligent face. He is a social, genial man, and is always on the best terms with everybody. There is an independence and spirit of good nature about him which pervade all his conduct, both in public and private, and make him not less a noticeable than an interesting character. He has had a world of experience with mankind, and in the events of life in his wide field of ministerial duty, and, like other veterans, he draws agreeably from his treasury of reminiscences for the entertainment and instruction of those with whom he comes in contact. He is in every sense the *Methodist* minister, having all the distinctive peculiarities which belong to the individual in this branch of the clerical profession. Were he President of the United States, he would deem it a lighter honor than that of being one of the ministers of this his beloved church; and it is his pride on all occasions to make known the fact, and act up to all the requirements of the position. The true representative Methodist minister is a self-made, self-educated, humble-minded, hard-toiling laborer in the vineyard of the Lord. Mr. Inskip soon lets you know that this is his exact measurement as a man and a clergyman. No place or company can prevent him from intruding himself as the independent, persistent exhorter. All times are his times for declaiming his religion, all places are his fitting sanctuary, and all persons are those to whom he makes himself a pastor. This is undoubtedly the true spirit of Methodism in its primitiveness and as a pre-eminently proselyting faith. The early Methodist preacher was a guide to the people, and an exhorter who was not to wait for Sabbaths and pulpits to make known his message, but to do it openly and fearlessly, at all times, and to all people. Mr. Inskip is such a man. He is busy with his religious work in season and out of season; he exhorts with you whether you will or not, and you have to learn something about his Bible and Methodism whether you are pleased or not. He has an independent, off-hand, good-natured way with him that always carries his point, and without offence. It is not too

much to say that he has brought many a sheep into the fold by speaking when most other men would be silent, and that he has made himself conspicuous in his denomination by an amount of faithfulness to his whole duty such as none of his cotemporaries have excelled and but few equaled.

In speaking, at first his manner is very deliberate, and his voice is in rather a low tone, but as he proceeds he shows more animation. He speaks extemporaneously, but with a great deal of reflectiveness. He relates anecdotes and circumstances to illustrate his theme; and at times he rises with an intense degree of feeling into the higher flights of impassioned eloquence. His preaching is declamatory and pathetic more than doctrinal or strictly argumentative. What argument he uses is of the moral sort, drawn from the common events of life, and thus brought home to every listener. As he proceeds, making every thing clear as he goes, and stimulating more and more the feelings of his auditors, it is seen that the large and promiscuous audience is in the closest attention, and that on the part of many the utmost sensitiveness is displayed. His earnest pathos touches the chords of feeling, and it is not difficult for him to crowd his altar night after night with new converts.

At an early date the Methodist ministry was not an educated body of men. They were familiar with the text of the Bible and inspired with a holy zeal for their calling. At this time they have seminaries for the education of their ministers, and they require a higher standard of qualification before candidates are admitted to the full rank of ministers of the gospel. Hence every day shows an abler class of men in the Methodist pulpit, and the preaching is more learned. But, after all, the great force in their preaching is its declamatory style, its showy, moving eloquence, and its appeals to the feelings.

Mr. Inskip takes this road to success in his ministry. Leaving the stricter mental questionings of the contrite hearer to take care of themselves, he assails the more vulnerable heart. He knows its weaknesses, how it may be softened, and how it is to be won. With matchless art, with all the promises and terrors of the scriptures at his tongue's end, with his own feelings as tender and kindly as his words are solemn and earnest, he struggles to unlock the hearts of his hearers to the impressions of religion.

REV. THEODORE IRVING, LL. D.,
LATE RECTOR OF THE CHURCH OF THE
MEDIATOR, NEW YORK.

REV. THEODORE IRVING was born in the city of New York, May 9th, 1809. He is a nephew of the late Washington Irving, and was intimately associated with him in life. While making preparations to enter Columbia College he went abroad, in company with his uncle, and completed his education in Madrid, Paris, and London. At the time that Louis McLain was American minister at the court of St. James, Mr. Washington Irving was Secretary of Legation, and Theodore was the private secretary of his uncle. The latter returned to the United States in 1830, and studied law a year in the office of Judge John Duer. He then became Professor of Belles-Lettres, History, and Modern Languages at Geneva College, now Hobart College, an Episcopal institution, where he remained thirteen years. During this period he received the degree of LL. D. from Union College. In 1851 he accepted the same professorship at the Free Academy, New York, in which position he remained three years, when he commenced the study of theology. In February, 1855, he was made deacon by Bishop Potter, at St. Mary's Church, Brooklyn; and two months later he was admitted to the priesthood by the same bishop, at the Church of the Incarnation, New York. He was first settled as rector at Christ Church, Bay Ridge, Long Island, remaining two years; then going to St. Andrew's, Richmond, Staten Island, where he remained eight years, until his health failed him. He received a call to the chair of Pulpit Eloquence and Pastoral Care in the Divinity School of Philadelphia, and at the same time to the rectorship of the Church of the Mediator, New York. Having accepted the latter, he commenced his duties in January, 1865.

His health failing, he went to Europe in the spring of 1867, and returned home in the autumn, when he resigned his rectorship of the

Media'or, and took charge of St. Paul's, Newburg, in the absence of the rector, for one year. In 1869 he was called to Staten Island, to organize a new parish in that place, where he had a chapel when he was rector of St. Andrew's. The congregation erected a beautiful stone church (The Ascension), and he remained there three years, and then accepted a call to become President of a Ladies' College in Canada. Here he remained eighteen months, and became so charmed with the work that he determined to introduce the same plan in a school among his own people, satisfied that there was room in the city of New York for a Christian school for young ladies. He is now conducting such an establishment. The peculiar feature of this school is, that while affording the highest kind of scholastic training, especial regard is given to the Christian culture of all the young ladies who enter it.

Dr. Irving is the author of "Conquest of Florida," "Fountain of Living Water," and "The Tiny Footfall." He gave considerable aid to his distinguished uncle in the preparation of several of his works for the press.

Dr. Irving is about of the medium height, equally proportioned, and of graceful, active movements. There is the tone of the highest breeding in his manner, and his countenance has that intelligence and pleasantness which are so attractive. Nature made him a gentleman, and culture has done nothing more than to develop and adorn inherent qualities. A man of this kind is always genial. Dignity is softened by a thousand acts of politeness, and the heart, overflowing with its social instincts, its friendship, and its affection, teaches the lips only expressions of courtesy and gentleness. With Dr. Irving there is an ever-present dignity; but intercourse with him is totally without restraint, from the fact of his exceeding geniality. His warmth of manner is likewise characterized by an unmistakable sincerity. He means all that he appears. His conversation is very animated, and whenever it is proper turns to the cheerful side of matters. His intellectual capabilities are of the highest order. You see it in his round, full brow, his clear, speaking eyes, and, indeed, the whole expression of his face. It is evident that he is a man of a deep, comprehensive mind, and the greatest ardor in the pursuit of learning. He exhibits no pedantry, hardly a consciousness of any thing more than an ordinary degree of culture, and his intelligence and acquirements seem as mere resources to promote genial association.

Mr. Irving has distinguished himself as a professor. The traits we have mentioned give him unbounded power as a teacher, and he has been most successful in the departments in which he has given instruction. As a writer he also excels. His intimacy with Washington Irving gave him the benefit of one of the best masters of English composition who ever lived. And much of the purity of diction, simplicity of style, and tenderness of tone which have made the writings of his gifted uncle so noted appear in his own compositions. His sermons contain a happy mingling of learned, logical argument, and delicate religious sentiment. He has very little gesture, but his voice is distinct and animated.

REV. SAMUEL M. ISAACS,

RABBI OF THE CONGREGATION SHAARAY
TEFILA, NEW YORK,

REV. SAMUEL M. ISAACS was born in Leewarden, Holland, in January, 1804. His father was a banker in that city, but losing all his property by the French war, he emigrated to England. Our subject was Principal of an educational and charitable institution in London for several years. In 1839 he came to New York, where he had received a call to the old Elm Street Synagogue (*Bnai Jeshurun*). He might be called the "father of the Jewish clergy" in this city, as he has been residing here longer than any of the other ministers. His learning and eloquence attracted crowds of visitors—Christians in large numbers, to the synagogue where he was to be heard. He lectured in the English tongue, and so little was known of the Jews and Judaism at that time, that people were anxious to be informed on these topics. The congregation *Shaaray Tefila*, or "Gates of Prayer," grew out of the Elm Street Synagogue in 1845, and he was elected its minister.

This body of Jewish worshipers held its first services in Franklin street, near Broadway, but erected a synagogue in Wooster street, near Prince, in 1845. The building, however, gave way to the up-town movement of these people, and was sold in 1864. In September, 1864, the congregation dedicated its third place of worship in the building at the corner of Thirty-sixth street and Broadway, where it remained during the erection of a synagogue in West Forty-fourth street. This structure is one of the most magnificent public edifices in New York, and, in fact, in the world. It occupies a lot one hundred feet square. The material is Newark freestone, with Dorchester for trimmings, and the architecture is of the Moorish type. All the windows are of stained glass, exquisite in color and design. The columns supporting the arches over the main entrance are delicately wrought, and the entire ornamentation is very tasteful. Four massive

columns support the roof, having their capitals elegantly decorated, and their shafts bronzed. From these columns spring grand arches longitudinally and transversely. The ceiling is highly decorated, blue, light chocolate and white being the principal colors. The walls are decorated in light buff, relieved by the beautifully stained glass windows and the ornamental borders. The seats are of black walnut, and richly cushioned. The *Almenor* or reading desk is ornate in design, and richly finished in hard wood. The Ark, with which the pulpit is combined, is the most elegant erection of its class in the country. It is of black walnut, with ornaments of oak and other woods, carved and inlaid. The columns are chaste; the bases and capitals ornate. Above the ark is a beautiful rose window of stained glass. An elegant curtain of crimson satin, with velvet border and centerpiece, embroidered in bullion, hangs before the Ark. The pulpit is of black-walnut, with oak inlaid, and richly carved. The entire auditory floor is covered with handsome Axminster carpet. The building also contains four large school-rooms, a chapel, a parlor for ladies, retiring-room for gentlemen, beside other apartments. The choir is located in the gallery. The cost of this splendid structure was two hundred thousand dollars, of which the large sum of sixty thousand was for the Ark.

The ceremonial of consecration took place on the afternoon of Thursday, May 11th, 1869. The music was by a choir and thirty-five pieces of music. The possession of the synagogue was placed in the keeping of the President by an appropriate address, and the delivery of a silver key. The scrolls of the law were then brought with due ceremony from the ve-tibule by the appointed bearers. As the Ark was approached the perpetual light was lighted, and the receptacle was opened by the past-President. Seven circuits of the synagogue were then made by the bearers, the choir chanting psalms meanwhile. At the close of this last circuit the scrolls of the law were returned to the Ark, the choir chanting a psalm. A consecration discourse was then delivered by the minister, and a prayer offered for the welfare and perpetuity of the United States government. A concluding hymn and benediction closed the services.

In 1866 the Rev. H. Philips was elected reader. Rev. Mr. Isaacs devotes himself exclusively to the duties of minister, and discourses regularly every other Saturday. The services adhere very closely to those adopted by the synods of centuries ago, and are entirely in Hebrew, except the sermon and prayer for the government. The

males are seated below and the females in the galleries. Scarfs are worn by the males and the hats are retained. There is no organ—the chorals are chanted by men and boys.

The *Jewish Messenger* thinks that there are not less than eighty thousand Jews in New York, because the New Year holidays found upward of thirty synagogues crowded to excess, and there were at least twenty temporary shrines opened for the solemn season, all full to repletion. In the eastern section of the city, from Fourteenth to Seventieth street, there were ten minor halls fitted up as synagogues, and all were full. In 1706 the first Jewish congregation was formed in New York, and in 1744 the first synagogue was built. In 1839 there were only three synagogues in the city; but ten years later they had greatly increased. There are now some three hundred and twenty in the United States. Mr. Isaacs has himself consecrated thirty-eight synagogues in different parts of the country, including the first one ever built in the State of Illinois.

The first Jewish settlers in the United States emigrated from the Dutch West Indies and Guiana, and Holland itself, and established themselves at Newport, R. I., New York, Charleston and Savannah. The earliest record dates back to 1660, when a charter was granted by the province of New Amsterdam to the Jewish community, authorizing the laying out of a burial ground. There is a synagogue standing at Newport, R. I., erected more than a hundred and fifty years ago.

Rev. Mr. Isaacs has been for many years the editor of the *Jewish Messenger*, a weekly journal which is the organ of the strict, or conservative Jews, and of which he is also the publisher in connection with two of his sons. He wields a ready and powerful pen, and has done as much as any man in this country in establishing the Jewish press. He is connected with all the Jewish charities of New York, some of which he was active in founding.

Mr. Isaacs is under the average height, and very active in his temperament. His head is small, but of intellectual appearance, and he has regular, delicate features. He has clear hazel eyes, hair sprinkled with gray, and white whiskers. In his manners he is very pleasing, being frank, courteous, and warm with all persons, and he shows much animation in conversation. He is cheerful, and noted for a keen sense of humor. The strong points of his character are amiability, benevolence, and piety, and, above all, firmness to principles, opinions, and purposes. He enjoys excellent health, owing to

his regular habits and indefatigable industry. He rises early, and attends synagogue every morning before seven o'clock. He is a strict Jew in every sense. He stands at the head in this country of the old school of Jews. This is the party who resist the innovations in the service of the synagogue, which are advocated and carried out by the class known as radicals, who are now not by any means inconsiderable in numbers. In his pulpit and his paper, Mr. Isaacs brings all the power of his talents, learning, and force of character to uphold Judaism in its primitive characteristics; and he has done it with an ability and success which have given him a wide fame in his own religious body, and among the people generally. His style as a preacher is logical and emphatic. The power of his erudition, and his superior natural comprehensiveness, are seen in all his statements and arguments, and his earnest tones and manner show how sincerely his heart is in all that he utters. He is honest, fair, and sometimes perhaps a little blunt in the discussion of all questions, but at the same time there is not less display of the tender and sympathetic emotions of the heart. His people are drawn to him by unusually strong ties. He is the embodiment and illustration of their cherished principles of faith, and in his personal character stands pre-eminent for the highest qualities which can adorn the individual, clergyman, and citizen.

REV. BISHOP EDMUND STORER JANES, D. D.,
OF THE METHODIST EPISCOPAL CHURCH.

REV. BISHOP EDMUND STORER JANES, D. D., was born in Sheffield, Berkshire county, Mass., April 27th, 1807. At the time he was four years of age his parents removed to Salisbury, Connecticut. From 1824 to 1830 he was engaged in teaching, and during three years of this period he found opportunity to give attention to the study of the law. When about to seek admission to the bar, the sudden death of the person with whom he was to associate himself in business, and his own religious conversion, induced him to change his plans and commence preparations for entering the Methodist ministry. His first appointment was in April, 1830, at Elizabeth, New Jersey, where he remained two years. Subsequently he preached at Orange, was an agent of Dickinson College for three years, pastor of churches in Philadelphia for three years, pastor in New York for two years, and Financial Secretary of the American Bible Society for four years. His change from the last-named position was occasioned by his being elected one of the nine bishops of the Methodist Episcopal Church, in 1844. Six years of the time enumerated were likewise given to the study of theology; and while performing the active duties of the pastorate he also undertook the study of medicine, without any design, however, of changing his profession. He was ordained deacon in 1852, and elder in 1854. In 1842 he received the degree of M.D. from the Vermont University, and in the same year that of A. M. from Dickinson College, and in 1844 that of D. D., also from the latter institution. His field of labor as bishop has been chiefly in New York, New Jersey, and Pennsylvania. In 1857, and again in 1863, he visited California. During a visit to Europe he presided over one of the German Conferences; and he was elected a delegate to the British Conference of 1865. He has traveled in all the States except Florida, and in most of the Territories. In 1859 he

attempted to hold a conference in Texas, in the interest of the church north, but himself and the body were mobbed and dispersed. The particular district in which each bishop is employed is a subject of arrangement between themselves once a year, and the intention is that each shall at some time visit every portion of the church. The salary and traveling expenses of the bishops are paid out of the profits of the Methodist Book Concern.

This powerful and wealthy establishment was organized in 1789, in Philadelphia, with a borrowed capital of only \$600. It was conducted by agents, who, up to 1808, were stationed like other preachers. The business was at length removed to New York, and from one street to another until, in 1833, it was located in Mulberry street, where the manufacturing is still carried on in an extensive building. In 1836 the building, machinery, and most of the stock were destroyed by fire. In the spring of 1799 the whole amount of capital, including debts, amounted to \$4,000; five years later it had reached \$27,000, and in 1808 it was \$45,000. An exhibit for 1864 shows its total assets to be \$562,694 74, and the profits in four years to have been \$205,285 34. The sales of books and periodicals, from 1860 to 1863, amounted to \$1,507,873 18. During the same period two hundred and eighty-one new works were issued, besides picture papers, Sunday-school tracts, &c. The serial publications issued are the *Christian Advocate and Journal*, the *Quarterly Review*, the *Sunday-School Advocate*, circulating nearly two hundred and thirty thousand copies; the *Sunday-School Teachers' Journal*, the *Good News*, circulating some fifty thousand copies monthly in the army and navy; the *Pacific Christian Advocate*, and *California Christian Advocate*.

On the separation of the Methodist Church into a division North and South, occasioned by differences on the slavery question, the southern section claimed a share of the Book Concern property and business. The claim was resisted by the church North, and a suit ensued, which led to a great deal of bad feeling in and out of the church, and, being carried to the Supreme Court of the United States, was decided in favor of the church South. A final settlement was effected in 1853, by which the Book Concern agreed to pay to the church South \$191,000 in cash, \$40,648 51 in notes and accounts, making \$231,648 51. Expenses in suit, \$2,063. Total, \$233,711 51, leaving the nominal capital \$439,798 39.

The profits of the Book Concern not only pays the salary and expenses of the bishops, but dividends are appropriated to the benefit

of the traveling, supernumerary, superannuated, and worn out preachers, their wives, widows, and children. In consequence of the division of the property with the church South, dividends were suspended in 1853. They were resumed again in 1863, when a dividend of \$400 was made to forty conferences. A few years since a large purchase of property was made on Broadway.

The report to the General Conference in 1872, shows that the total cost of the lots, building and fixtures, 805 Broadway, was \$950,356 62; that portions of it are rented out for \$72,700, which not only pays seven per cent on the investment, but leaves a balance of \$6,175 04 towards paying the taxes and insurance. The sales for the last four years amounted to \$2,426,840 42, on which there was a net profit of \$275,140 17, and, together with income from other sources, made a total income of \$362,094 67. But out of this sum were paid, by order of the General Conference, for salaries and traveling expenses of the bishops, &c., \$105,413 04, leaving the net amount of \$256,681 63 to be added to capital. This net capital aggregated, November 30th, 1871, the sum of \$1,055,179 57. The real estate owned by the several Concerns, East and West, amounts to \$957,104 13; the merchandise, to \$518,616 12; cash on hand, \$75,159 25; notes and accounts, \$305,446. Total assets, \$1,850,315 50. The liabilities are \$735,135 93, and the gross earnings from sales are \$63,095 92. The report further presents a fair showing for the various publications, books, tracts, magazines, periodicals, &c., and concludes with the statement that the Book Concern was never in as good condition for transacting business as at the present time. It has more room, and has increased the number of its presses to keep pace with the demands for their publications.

Bishop Janes has no publications except pamphlet sermons, and an "Address to Class Leaders." We make the following extract from the last, showing the origin and purpose of class leaders in the Methodist Church:

"When Mr. Wesley, moved by the Holy Ghost, entered upon his wonderful ministerial career, he was so much in sympathy with Jesus when, by the Grace of God, he tasted death for every man, that he felt and declared, 'The world is my parish.' This with him was a practical sentiment. Hence his intense zeal in the sacred office, his entire devotedness to it, the energy, patience, perseverance, and disinterestedness with which he labored to fulfill it. So intent was he on success in his work, that he employed every auxiliary which he could command. And in this, more than anything else, is the pre-eminence of that man of God seen—his tact and talent in the employment of others, in taking assistance whenever and wherever he

could find it, using the whole talent of the church for the furtherance of the glorious ministerial enterprise of his heart and hands. As a wise master-builder, he knew just what to do with every class of talent, just how to direct and employ all the life and love, all the intelligence and piety of the church of which he was an overseer; and hence in that church which he founded there is such a division of authority, responsibility, and service, as is found in no other. In fulfilling his ministry he soon found that the invitations to preach and the opportunities to be useful were more numerous than he could improve; consequently he employed fellow-laborers, who devoted themselves wholly to the work of the ministry, and were with him associated pastors of the people. Very soon, such was the progress of the work, that these openings became too numerous for himself and his co-laborers to fill. He provided for this lack by instituting a lay ministry, who, in the absence of the pastors, should be their representatives, and who should preach in their stead, as laborers together with them in the vineyard of the Lord Jesus Christ. The multiplying of appointments to preach, the enlarging of their sphere, and the circuit form of their work, were found to deprive the people of appropriate and needful pastoral supervision and care. His spiritual genius at once provided for this want, and that provision is found in the office and work of the class-leader. When the American Methodist Episcopal Church was organized this office was appropriately understood and recognized, and class-meetings were made an integral and essential part of our ecclesiastical economy, and from that day to the present this institution has been one of the developments of the great power which the church has exerted, and of the great success which God has given us.

“From this history of the origin of class-meetings, we learn that to assist the itinerant minister in his pastoral work was the primary reason for their institution. This reason is a very conclusive and urgent one. Owing to the itinerant character of our ministry, there is no other way in which our pastoral work can be fully and properly performed. It is necessary that the preacher, who comes as a stranger, should have the help of the leader to introduce him at once to his people, and to make known to him their spiritual estate. The office is especially necessary that the pastoral work may be carried out in detail, that every member may be visited and conversed with personally as frequently as his spiritual welfare requires. It is indispensable that we should have this office, in order that there may be a permanent pastorate in the church; a pastor whom the people shall all know and understand, and be acquainted with his affection and sympathy for, and his interest in, them, and that in the interchange of pastors there may be no time when there shall not be in the church an appropriate pastoral supervision and superintendence. These interests are all happily secured when competent leaders, as the discipline requires, ‘see each person in their classes once a week at least, in order—1st, to inquire how their souls prosper; 2d, to advise, reprove, comfort, or exhort, as occasion may require.’”

Bishop Janes is a little under the medium height, and of a round, well-proportioned person. His head is ample in size, with a high, broad brow, and otherwise uniform and intelligent features. He has gray hair, a venerable appearance, and a quiet though impressive dignity. His expression is serious and severe in the extreme, and he has a cold, searching gaze, but he is nevertheless a man of kindly and generous sympathies. You judge him at once to be an original thinker and an earnest worker. His mind is always grappling, always solving, always

illuminating some Christian problem, and his energies are ever toiling, ever achieving, and ever pressing onward in the line of his Episcopal duties. For him rest and weariness of the mental or physical nature are almost impossibilities. From youth up, through the course of his self-denying and varied studies, and both as pastor and bishop, his entire life has been made up of *thought* and *effort*. His countenance tells the story of intellectual aspirations and of his never-faltering spirit. It declares that his yearnings are for intellectual, moral, and religious advancement, and it shows that decision and sternness of purpose which seldom fail to secure success in any plan. Intercourse with the bishop can only confirm this judgment of him. Gentlemanly and courteous, he is always reserved. In his opinions he is ever consistent and frank, and they testify to sterling traits of character, as well as the largest intelligence and the most absorbing piety. He stands before you the scholarly gentleman, the serious-minded Christian, and one who will teach you, by the example of his life, under no circumstances whatever, to weary of expanding and adorning the mind, and purifying and redeeming the soul.

Bishop Janes is a calm, unassuming preacher. His voice is feeble, so much so, that in an ordinary conversation it requires close attention to hear what he says, and in public he speaks with evident labor, at lengthy intervals, however, being decidedly animated. He has none of that declamatory boisterousness common with Methodist preachers, and his whole delivery is thoughtful and subdued. Whether his sermon is written, or, as is generally the case, extempore, it has the same features of premeditation, close, critical reasoning, and devout, religious sentiment.

REV. DANIEL V. M. JOHNSON,
RECTOR OF ST. MARY'S EPISCOPAL CHURCH,
BROOKLYN

REV. DANIEL V. M. JOHNSON was born in Brooklyn, June 7th, 1812. He received an academic education, and was graduated at the Episcopal General Theological Seminary, New York, in 1835. He was ordained deacon in the same year, and priest in 1836. After a short period at Trinity, now St. Luke's Church, Brooklyn, he went to the west, where he officiated until ill-health obliged his return to his native city. In the fall of 1842 he became rector of St. John's Church, Islip, Long Island, and thus continued for nearly five years. He was next called to the Holy Comforter, floating chapel, New York, and, after a service of nine years to the parish of St. Mary's, Brooklyn, founded by himself long previously as a free church. A new edifice was completed in 1859, on a new site on Classon avenue, the whole property costing \$30,000. The congregation is composed of over two hundred families and three hundred communicants.

Mr. Johnson has always declined to have any of his sermons published, and reprehends the practice. In this matter he seems to run counter to the generally entertained impression that good seed cannot be too widely scattered.

He is a person under the medium height, of a well-knit frame and somewhat muscular appearance. In early life he suffered the loss of an eye, which, however, is not much noticed, as he wears spectacles. His face has a pleasant, though decided expression. It is readily to be seen that he is a strict, conscientious man, and one never given to frivolity, and scarcely to smiles. His head bespeaks a practical rather than a keen or brilliant mind. As far as everyday affairs are concerned; as far as his judgment is called into exercise in regard to the common-sense rules of duty; as far as culture may be turned to account in a plain, methodical way, he is a man of great value to his congregation and friends. In these particulars

ne never makes a mistake, and those who have enjoyed his counsel in times of affliction, when the judgment was at fault, when the road of duty was not clear, and when the common sense of theology was sought for, have found him a rare and experienced guide.

Mr. Johnson's life has been very remarkable for constant and severe labor in his profession. Under manifold and the most discouraging difficulties, he has steadily pursued his work of devotion and faith. He has been in poor parishes—among the sailors, and at times pressed upon by a weight of discouragement, in reference to all concerning him, that few could have supported. But, with a sole and confident reliance on the promises of his religion, he has breasted every storm and surmounted thickening difficulties, ever standing a noble example to his fellow Christians. Without question this toiling, suffering, faithful life is the true evidence of the Master's spirit. It is the humble and retired walks of Christian usefulness, the seeking of new fields, and the ingathering of the lowly that exhibit the highest traits of the sanctified man.

Consider for a moment a picture of one of the classes of clergymen. He is prayerful, patient, and poor. He asks little of Providence; and would be satisfied with less than he gets. He wears shabby clothing, and he reduces his family expenses down to the lowest figure, and saves something for those worse off than himself. Early in the morning and late into the night he is occupied with study, prayer, or some duty in the cause of sinners. He preaches not only in his own church, but for the feeble organizations round about; he goes among the Sabbath schools with books, and he is constantly originating new plans for the enlargement of his own work and the benefit of the church. He never falters; he never complains; he never stops the moral plow to which he has set his hand. A large family grow up about him, and if he has one desire above another it is to educate his children and make them useful members of society. Worn down with his severe labors, perhaps actually prostrated by ill-health, he finds difficulties and disappointments pursue his steps, and at times sorrow and gloom seem to have overwhelmed him. But in the darkest hour he beholds the face of his God shining upon him, and when his fellow-men, knowing his situation, expect him to faint and despair, he is sustained by an anchor and encouraged by an inspiration which come from above. He struggles on; he keeps busy in the same heroic labor of Christian love, only to close his efforts with his pure, martyr-like life.

This picture is a just representation of Mr. Johnson. Happily he has been successful in his work; and now, in the descending road of life, he finds himself at the summit of his ambition. It is not to labor less, not to repose on laurels obtained, not to think that there is anything less of patience and toil. But it is that he has been able to gather a congregation who esteem his labors, and who have stationed him in a temple forever free to all. In a distant part of the city, in a field which he has diligently cultivated through years of barrenness, he may well appreciate the fruit of which he is the husbandman.

Mr. Johnson preaches a plain, solid sermon. He has drawn about him a class of people who want the truth in its plainest dress; and he never disappoints them. Dealing much in common-place ideas, and following very strictly the beaten path laid out by the learned of the church, with very little that is original, he preaches a sermon abounding in common-sense argument and religious counsel. His voice is somewhat harsh. He reads effectively, and at times shows considerable animation. This animation, however, is with no idea of display, but comes from earnestness of personal conviction and feeling.

If in the byways of Brooklyn there is a poor sinner seeking an altar free to all comers, and a preacher wholly devoted to the salvation of souls, let him or her attend Mr. Johnson's ministrations.

REV. DAVID B. JUTTEN. A. M.,
PASTOR OF THE SIXTEENTH STREET BAPTIST
CHURCH, NEW YORK.

REV. DAVID B. JUTTEN, A. M., was born in New York, January 7th, 1844. After attending different public schools of the city, he went to Madison University, at Hamilton, New York, where he was graduated in 1867. He then took a theological course in the same institution, which was completed in 1870. While at the University he took temporary charge of a church in Central New York, and after graduation went for a short time to one in New Jersey. At the last named period his health was not good, and he was seeking its restoration. During 1870 he was called to the E Street Baptist Church, Washington City, where he remained three years. Having accepted a call to the Sixteenth Street Church, New York, as the successor of the Rev. Dr. William S. Mikels, he was installed on the last Sunday in June, 1873.

The Sixteenth Street Baptist Church was organized in October, 1833, with eighteen members, of whom ten were females and eight males. The first preaching was in a hall in Eighteenth street, and Rev. David Bernard was called as the first pastor. Rev. Dr. Alonzo Wheelock was with the congregation nearly seven years, and Rev. J. W. Taggart about eight years. Dr. Mikels was the next pastor, and thus remained for a period of sixteen years, until May, 1873, when impaired health obliged him to resign.

Two pastors have temporarily supplied the pulpit, one of whom was the Rev. Dr. Hodge, a noted name in the Baptist denomination. In 1839 a new church edifice was built in Sixteenth street, near Eighth avenue, which was greatly enlarged in 1857, at a cost of some fourteen thousand dollars. The members now number between seven and eight hundred persons. The regular Sunday school has five

hundred scholars and sixty officers and teachers, and a Mission school has been established in Hudson street.

Mr. Jutten is of the medium height, and equally proportioned. His head is of good size and form, while the face is expressive of an amiable character. His greeting to all is frank and sincere. A very short acquaintance with him shows him to you as he will always be found. He is plain, matter-of-fact, and honest in all that he says and does, making no pretensions in any particular, but quickly proving himself to you, in both mind and conduct, to be a man of the most commendable qualities. Calm and self-possessed in his nature, he is one who never hesitates in the line of his duty, nor is he ever at a loss to know exactly what it is. Socially there can be no person more agreeable and more interesting with the young and old, and in his public character there is the same adaptability and harmony of the individual with his position.

Mr. Jutten is by no means a fanatic or bigot, but at the same time he is a clergyman of very deep and earnest religious convictions. His own life is measured by strict and conscientious rules of personal action, and he seeks through it, and by his teachings in the pulpit, and out of it, to illustrate, not only the necessity for the religious culture of every person, but the pleasure and profit in it. Thus impressed, he preaches with peculiar force and pathos. He does not seem to be desirous of making any display of his own talents, but he prayerfully and earnestly calls to the unconverted to be saved, and upon all to look closely to the acts of every hour of their existence. He argues with a great deal of power, for his scholarly ability is by no means limited, and his eloquence, though calm and modest, is very effective. Hence, in the Rev. David B. Jutten, the Baptist ministry has a most devoted and efficient representative, and the community at large one of its strong champions against evil.



Your very truly
Wm. H. Smith

REV. JOSEPH KIMBALL, D. D.,

PASTOR OF THE FIRST REFORMED CHURCH,
BROOKLYN.

REV. DR. JOSEPH KIMBALL was born at Newburgh, New York, August 10th, 1820. His academic course was pursued at his native place. He was graduated at Union College in 1839, and in theology at the Associate Reformed Seminary in 1844. He was ordained in the latter year, and first settled at Hamptonburgh, Orange County, New York, where he remained eight years. After this he went to a church in Washington county, where he continued two years and a half, and then to a Presbyterian Church at Brockport, New York, over which he officiated for seven years. He next accepted a call to the Fishkill Reformed (then Dutch) Church, where he labored for two years and a half, and was thence called to his present field, the First Reformed Church of Brooklyn, where he was installed November 21st. 1865.

The organization of the First Reformed Church dates as far back as when the colony was under the Dutch *regime*. The records show that two hundred and nineteen years ago, in the year 1654, Governor Stuyvesant, then little less than the omnipotent ruler of the colony, ordered the inhabitants of Flatbush, Brooklyn, and Flatlands, to prepare timber and materials to build a church at Flatbush—which was the county town. On the 6th of August, 1655, the scout (Sheriff) was ordered to convene the inhabitants of the county, for the purpose of ascertaining whether they would approve of the Rev. Johannis Polhemus as their minister, and what salary they would pay him. It appears that the people approved of Mr. Polhemus, and agreed to pay him one thousand and forty guilders (\$416) per year. The churches of Flatbush, Brooklyn, and Flatlands were known as collegiate churches—the appointed minister making a circuit of them from Sabbath to Sabbath. In 1785 the Dutch church at Gravesend became one of the collegiate churches. The union of the churches terminated in 1787 by the Flatbush church calling a minister of their own.

Brooklyn certainly had a church edifice before the first church was built at Flatbush, and probably a parsonage also, but where they were situated is unknown. The first church of which there is a distinct record was built in 1666, on the public road, and rebuilt in 1766. The site was adjacent to the present location of the edifice of the first Church on Joralemon street. There were no other churches in the county of Kings than the Reformed Dutch churches before the year 1785. In that year a dissenting Episcopal clergyman gathered a few hearers, which subsequently formed the nucleus of the first Episcopal congregation in Brooklyn. The Dutch churches supported all the poor of the county until the year 1784. The English governors were not favorably disposed toward either the Dutch churches or people. In 1694, Governor Fletcher attempted to throw the support of the Episcopal church upon the whole colony, but the House of Assembly refused to concur with him, which offended his excellency. Lord Cornbury became governor in 1702. He was the vilest governor who ever ruled in America: a church robber, and a persecutor of the Dutch, the Presbyterians, and the French colonists. Among his infamous proceedings was the imprisonment of the Presbyterian ministers who attempted to preach in the city of New York without his license, and the denouncing of the Dutch for offering these men the use of their church.

The First congregation was largely made up of the old Dutch families of Long Island, and for many years sheds were provided for those who came a long distance with their carriages. All the fine church buildings now in the vicinity, and, in fact, all the city improvements of that busy and elegant portion of the city, have risen in the fields with which the First church was for so long a period surrounded. The congregation for many years was in charge of the late esteemed Rev. Dr. Dwight. In 1860, Rev. Dr. A. A. Willets, of Philadelphia, was called, who remained several years, and was succeeded, after an interval of about six months, by Rev. Dr. Kimball.

Dr. Kimball received his degree of D. D. from Rutgers College, at New Brunswick, New Jersey, in 1836. His publications consist of various occasional sermons.

Dr. Kimball is about of the medium height and equally proportioned. He goes with active, quick steps, and whatever he does is done rather impulsively. His head is of the average size, with regular features, which show him to be a person of very amiable characteristics. His complexion is fair, with luminous eyes, which impart

their bright beams to his whole countenance. While he is not without dignity, he is so affable and courteous that it places no reserve upon the intercourse of any one with him. His taste and disposition in all things lead him to prefer simplicity and frankness of character, and he exemplifies them in his conduct on all occasions.

Dr. Kimball's sermons are beautiful compositions, and while they do not lack in scholarship, this is not their distinguishing excellence. Their great peculiarity is the strong and cheerful religious faith with which they abound, and the affecting pathos with which the appeal is made to the feelings. He touches the springs of the heart's emotions as delicately, while as potently, as ever an enchanter touched with his wand, and he draws them forth in overwhelming floods. His power is in a soft musical voice, in his happy selection of language, and in his knowledge of the human character and heart.

There is genuine refreshment for mind and heart in the sermons of Dr. Kimball. You are not startled by those intellectual thunderings which characterized the sensational pulpit orators, nor are you fascinated by the flowery imagery of the sentimental preachers, but you are interested by the forcible statement of serious truths, and charmed and melted by the affectionate and appropriate language which is employed. The most sluggish mind awakens and expands under such teachings, and the heart, be it of stone, softens and yearns for better things under such appeals. Nothing that is said appears to be intended for profundity, or even eloquence, but it seems like words in good season spoken by a competent and friendly counselor. There is a pathetic style of preaching which has no pretension whatever to either learning or logic. Dr. Kimball's style differs entirely from this, for, while it is tender and full of emotional passages, it is altogether powerful in thought. He speaks as a scholar and thorough student of the Scriptures, and at the same time with a heart overflowing with tenderness.

Dr. Kimball is always to be found treading quietly and faithfully in the paths of pastoral duty, rather than seeking public notice. He has attained a high rank in the Presbyterian and Reformed denominations for his talents, and he has now the first place in public regard; but all this has been quite unsought by him, for his incessant energies have been devoted to the practical work of the ministry and not at all to schemes of ambition. He is unselfish and unthinking of fame; but his noble and consistent action in all spheres of duty has naturally given him great social and public influence.

REV. G. FREDERICK KROTEL, D. D.,
PASTOR OF THE LUTHERAN CHURCH OF THE
HOLY TRINITY, NEW YORK.

REV. DR. G. FREDERICK KROTEL was born in the Kingdom of Wurtemberg, Germany, February 4th, 1826. His parents emigrated to this country when he was four years of age, and took up their abode in Philadelphia, where he passed most of his life. He was graduated at the University of Pennsylvania, Philadelphia, in 1846, and pursued a private theological course under the Rev. Dr. Denne. He entered the ministry in 1848, in connection with the Lutheran Synod of Pennsylvania, and was installed over a small congregation in the suburbs of Philadelphia, where he remained one year. He next went to Lebanon, Pennsylvania, to the Salem Church, where he officiated until 1853. After this he went to Trinity Church, Lancaster, where he labored until the close of 1861, when he accepted a call to St. Mark's Church, Philadelphia. In April, 1868, he commenced his duties as pastor of his present congregation, the Evangelical Lutheran Church of the Holy Trinity.

This congregation is a new Lutheran organization, which was founded by Dr. Krotel at the period named. It grew out of the different Lutheran congregations then in existence in New York, and mainly out of St. James' Lutheran church. All the Lutheran congregations in this city, except Holy Trinity and St. James' are German, and the preaching is in that language. St. James' Church is on the east side of the city, and it was thought necessary to have an English Lutheran church on the west side, and in accordance with this view the church of the Holy Trinity was established. The church edifice occupied by the Reformed congregation under the care of Rev. Dr. Alexander R. Thompson, in Twentieth street, near Sixth avenue, was leased for one year, and regular services commenced. The congregation purchased this church for about sixty thousand dollars. The church began with eighty members, and there has been

a satisfactory increase. The Sunday school has two hundred scholars.

Dr. Krotel received his degree of D. D. from the University of Pennsylvania about 1865. He is the author of a translation of the "Life of Philip Melancthon;" of a volume on the "Beatitudes," and other smaller works.

He is slightly under the medium height, with a compact, well-proportioned figure. His head is of more than the average size, with large features. His complexion is light, with an inclination to sallowness. He has a prominent brow, clear intelligent eyes, and altogether one of those calm good faces which win regard. While his manners show a great deal of modesty, he is a man who maintains himself with dignity and propriety on all occasions. He is courteous, and has that fluent and happy power of conversation which renders him a most agreeable social companion. His mind is of the serious reflective kind, and he is always much absorbed in his studies; but at the same time there are few men who have more cheerfulness and geniality in personal intercourse. There is an invariable warmth in his greeting with all persons, and his friendship is tender and lasting.

Dr. Krotel is a very sedate, serious kind of preacher. It has never been the practice of his denomination to encourage or tolerate anything else. They go to their churches to worship, and not merely to "assist" at an ostentatious display of pulpit oratory. Their pastors are never vain persons, seeking the ends of personal ambition, but godly men, preaching Christ and Him crucified.

Dr. Krotel expounds the Scriptures with a thoroughness of learning, and a keen and logical style of argument, which arrest undivided attention. His language is very plain and matter-of-fact, but it is completely to the point and full of force. His arguments cover the whole ground, and they are not only learned, but clear and fair explanations of the subject. He affords instruction at the same time that he touches the tender emotions and spurs the mind and heart to heavenly aspirations. In a word, he is a sound, reliable, pious man, who bends the whole energies of his nature and talents to the salvation of mankind.

Dr. Krotel considers the national distinctions, especially in regard to the preaching in the German language, which have prevailed in the Lutheran Church in the United States, as a fatal obstacle to its progress among the masses. Hence he is directing his labors to the removal of these barriers. He seeks to draw into his new organiza-

tion not particularly the German, or the men or women of any particular nationality, but all who are willing to accept the principles of faith of the Reformed church. It must not be supposed that his effort to Anglicize the Lutheran Church is willingly acquiesced in by all its preachers and people. On the contrary, it is strenuously resisted in many quarters by those who cling to the language of the fatherland.

Dr. Krotel has every requisite in talents and energy for his work. In the pulpit and out of it he has those characteristics which are always effective agents in securing popular favor. He is able not only to declaim but to teach; and in all his personal relations he is one who practices his own precepts. His religious duties, and the welfare of those committed to his spiritual charge, form the chief subject of his thoughts. He is consistent, pious, and faithful, and is not less a guide to the people than an example to his professional brethren.

REV. FRANCIS E. LAWRENCE, D. D.,

RECTOR OF THE CHURCH OF THE HOLY
COMMUNION, (EPISCOPAL), NEW YORK.

REV. DR. FRANCIS E. LAWRENCE was born in the village of Flushing, Long Island, May 12th, 1827. He was graduated at St. Paul's College, at that place, in 1848, and at the Episcopal General Theological Seminary, New York, in 1852. He was made a deacon of the Episcopal Church at the Church of the Annunciation, New York, by Bishop Chase, of New Hampshire, in the same year, and priest at Trinity Church, by Bishop Wainright, in 1853. At the close of his seminary course he became assistant of Dr. William A. Muhlenberg, at the Church of the Holy Communion, afterward associate rector, and on the retirement of Dr. Muhlenberg, in 1859, sole rector of the parish, and is still in charge. He received his degree of D. D. from Trinity College, in 1869.

The Free Church of the Holy Communion was founded by Dr. Muhlenberg in 1846. The buildings were erected by Mrs. A. C. Rogers, a sister of Dr. Muhlenberg, as a memorial of her deceased husband. The church was consecrated in December, 1846, by Bishop Ives, then of North Carolina, but later a proselyte to the Catholic faith. The site, on the corner of Sixth avenue and Twentieth street, is one of the most eligible in the city, and the whole property is now valued at almost eighty thousand dollars. Adjoining the church on Sixth avenue an edifice was erected by the liberality of John H. Swift, Esq., which is occupied as a free school for the poor of the church, and is under the charge of an Episcopal sisterhood, known as the "Sisters of the Holy Communion." This sisterhood was founded by Dr. Muhlenberg, and now consists of some twelve persons. They have also charge of St. Luke's Hospital, of which Dr. Muhlenberg is the superintendent and pastor. The church of the Holy Communion has about four hundred and fifty communicants, and the Sunday School has three hundred and fifty children. The day school has

sixty children. Two religious services are held daily, and the communion is administered weekly. The parish is large, and is in a most prosperous condition.

Dr. Lawrence is under the medium height, well proportioned, and an active, energetic sort of person. He has a round head, sandy complexion, and a countenance which betokens intelligence and amiable qualities of character. His manners are entirely plain and unassuming, while characterized by a great deal of courtesy and kindness.

He has been brought up in a strict school of religious discipline, as a *protege* of the venerable and pious Muhlenberg. Devoting himself to the church has been to abandon the world. With him, his induction into the holy offices of the church was that he should yield himself wholly to spiritual duties. He is a priest of the Most High, and always engaged in labors which belong to his spiritual position. His church is open twice every day, and he stands at its altar dispensing the word of the Lord. Works of daily charity, efforts in the cause of education and in the propagation of the faith of his church, are the duties to which he esteems himself called. He has no commission to meddle in secular matters, to expound on politics, or attack public measures or men. He might make a great deal more noise in the world, as others have done, if he changed his attitude in these particulars, but he will not do it. He will not do it, because he belongs, like his illustrious guide and example in the priesthood, to those who discipline themselves to the *spiritual* life as the only one proper in the clergyman.

Dr. Lawrence is a very good speaker, but not in any sense a showy one. He makes everything clear to the hearer. He argues his case closely, and at all times there is the most complete evidence of sincerity and a devout appreciation of his holy theme. He does not present himself as an orator, and he avoids every word, attitude, and gesture which can give any especial prominence to himself in the mind of the listener. Here again he shows how fully he has given himself to the spiritual character. His part in all the services of the sanctuary is performed as a priest, inspired in and by the discharge of holy functions. He not only feels his responsibility, but the sacred dignity of the position. He shows that he considers the altar and the pulpit a more sacred place than the usual haunts of men, and he leads in the worship of fallen mortals offered to a forbearing God. It is not an easy task to describe this condition of mind or of

scene. It is a matter which appeals more especially to the personal emotions. Hence, when you go to the Church of the Holy Communion you are likely to feel the wonderful impressiveness of this clergyman, who officiates with such a perfect understanding of the proprieties and dignity of religious services.

With his parishioners Dr. Lawrence is a most popular man. He is regarded as their friend and spiritual guide, with that trustfulness which is founded in mutual love. He has a vast experience in the qualities of the human heart, and he seldom fails in adopting the best mode to secure the respect and confidence of those with whom he comes in contact. With children he is equally successful; indeed, with these, his amiable, cheerful traits win from them the most ardent response to his own friendship and love.

It is pleasant to turn to one who is so pre-eminently the humble-minded Christian in all his walks. Fame may not elevate him so speedily—and perhaps not at all—to one of her niches; but he will always have the respect of the right-thinking and the inestimable reward of his own conscience.

RIGHT REV. A. N. LITTLEJOHN, D. D.,
BISHOP OF THE DIOCESE OF LONG ISLAND.



RIGHT REV. A. N. LITTLEJOHN, D. D., Bishop of the Diocese of Long Island, was born in Montgomery County, New York, December 13th, 1824. He was graduated at Union College in 1845, and was ordained a Deacon of the Episcopal Church March 18th, 1848. He officiated at St. Ann's Church, Amsterdam, New York, and at St. Andrew's Church, Meriden, Connecticut, for a period of nearly two years, and was ordained to the priesthood in November, 1850, soon after entering upon the rectorship of Christ Church, Springfield, Massachusetts. After a ministry there of a little more than one year, he was called to St. Paul's Church, New Haven; and thence, after a service of nine years, to the rectorship of the Church of the Holy Trinity, corner of Clinton and Montague streets, Brooklyn. This is one of the largest and most important parishes of that city. Through the efforts of Dr. Littlejohn, a large amount of money was raised toward paying the debt of the Church. The contributions during the year 1863 were nearly twenty-seven thousand dollars. In January of the same year over twenty thousand dollars were laid upon the altar at one time for the reduction of the debt.

After a highly popular ministry of about eight years in this parish, Dr. Littlejohn was elected Bishop of the newly created diocese of Long Island. His consecration took place at the Church of the Holy Trinity, January 27th, 1869.

He is recognized as most efficient in the discharge of his duties and is justly admired and beloved throughout his diocese. The Episcopalians of Long Island Diocese report sixty-five resident ministers, eighty-two churches, 10,519 communicants, and 1,502 Sunday-school teachers and 7,000 scholars.

In 1854, Dr. Littlejohn delivered, in Philadelphia, the first of a series of discourses by various bishops and clergymen on the



A. W. Littlejohn

“Evidences of Christianity.” The series was subsequently published, with an able introduction by Bishop Potter, of Pennsylvania. Dr. Littlejohn’s sermon was recognized as pre-eminently powerful in thought and logic, and obtained for him the degree of D. D. from the University of Pennsylvania, in 1856. For several years he performed the duties of lecturer on “Pastoral Theology” at the Berkely Divinity School, Middletown, Conn. He is prominently connected with the management of the Home Missions of the Episcopal Church. During his last rectorship he became a director of the “Society for the Increase of the Ministry,” a member of the Executive Committee of the “Sunday School Union and Church Book Society,” and president of the “Home of the Aged and Orphans on the Church Charity Foundation.” He was for many years a contributor to the “American Quarterly Church Review.” Among the articles most favorably known to the public are reviews of Sir James Stephens’ “Lectures on the History of France,” Cousin’s “History of Modern Philosophy,” the “Character and Writings of Coleridge,” the “Poems of George Herbert,” and Miss Beecher’s “Bible and the People.” He has likewise published many sermons.

We make the following eloquent selection from a sermon preached by Dr. Littlejohn, before the Convention of the Protestant Episcopal Church of the Diocese of Connecticut, June 12th, 1855 :

“To ascertain whether the preaching of to-day be what it might and ought to be, it is not needful to compare it with the preaching of other periods. Among the various forms through which it passed before, and through which it has passed since the Reformation, it may be better than some and worse than others. It may be better than the preaching of Origen, vitiated by all gories, or that of Nazianzen, overladen with affectations of rhetoric. It may be inferior, again, to the preaching of St. Basil and St. Chrysostom, whose fervid grandeur, impetuous energy, and scriptural simplicity redeemed the weakness of a preceding age, and made Constantinople and Antioch the classic grounds of Christian eloquence. It may be better than the mediæval church, when with worship, doctrine, discipline, and priesthood, it suffered a common petrification. On the other hand, it may be worse, less bold, less trenchant, less a medium and a result of God’s word, than the style of those standard-bearers of a newly reformed church, who were summoned from the silence of the altar and the constraints of an intricate ritualism, to participate in the excitements of free discussion and pulpit address. So, too, it may be inferior in wealth of erudition and elaborateness of finish to the preaching of the illustrious divines of the seventeenth century, while it is greatly in advance, in every essential regard, of that which prevailed in the eighteenth, when, but too generally, the prophets, evangelists, and apostles gave way to Tully, Epictetus, and Plato.

“Let such comparisons result as they may ; let us stand where we will in reference to the styles and methods of by-gone ages ; it is agreed on all sides that the preaching of to-day does not adequately meet the exigencies of the time. It is

agreed that it does not speak with the authority, unction, and power to be expected from so divine a gift that, instead of ruling, it is ruled by the dominant tendencies of the secular thought; that it fails to echo the virtues and inspirations of the word of God; that it is neither great as an exhibition of Christian intellect, nor earnest as an organ of Christian spirituality; that men smile when it thunders, and sleep when it persuades; that it addresses more Felixes who yawn than Felixes who tremble. And yet it is equally agreed by all fair observers that it is not lacking in many of the higher sources of influence—as sprightliness, culture, versatility, and occasional eloquence. Nor is it considered wanting in learning, in knowledge of the Gospel theory, or of human nature, nor in ready command of the fruits and appliances of intellectual activity. Nor, again, so far as the church pulpit is concerned, can it be urged as a cause of the present debility and stagnation, that it has forsaken its legitimate topics for the curious novelties of the hour, or has condescended to humor the caprices of the fickle multitude.

“Where, then, is this defect? Where is the seat of the paralysis of so mighty a gift? What is needed to redeem it from this pious weakness and decent mediocrity? How shall it regain its lost dominion over the sources of public sentiment, and inspire the world with a due reverence for its claims as one of the instrumentalities of God for the redemption of man? Brethren, we who have been ordained to this holy unction, there is but one way back to the heights of power, and we must each, in our places, begin to travel it. We must look anew into our commission. With purged sight, let us try to see in it the very handwriting of the church’s Head, and the baptism of the Pentecostal fire; let us lay hold upon the gift as it is rooted in the grace and sanctum of the living God; let us use it as a thing fed by the eternal Spirit, and as a constituted part of a supernatural order; let us grasp it in its spiritual aspects, and on the side lying next the unseen world. Spiritual in its origin, spiritual in its nature, spiritual in its object, preaching, to the great, must be the work of the spiritual mind. A profound spirituality of private experience, an experience of the death that is in us, and the life that is in Christ—a trial of the griefs and joys, the pains and consolations springing from the conflict of the death of nature and the life of grace: it is this that conditions and measures the power of preaching. It was this that made Paul, in spite of slowness of speech and meanness of stature, the mightiest of Christian orators. It was this likeness unto the ministry of his Master, this actual bearing about within his soul of the blood and the agony of Calvary, and the glory and the triumph of the risen Jesus that silenced Athens, Ephesus, and Corinth, when presuming to compare him with some inferior name.”

Dr. Littlejohn is above the medium height, with a well-formed, stately person. His head is large, the face is wide, and the features are molded into marked expressiveness, though they lack in regularity. The mouth, for instance, is disproportionately large, while the prominent, curved under lip gives a scornful expression to the countenance. His hair, which is of a light color, is worn combed behind the ears; and the broad, high, strikingly intellectual forehead is presented in uninterrupted view. Here the eye of the observer lingers pleasantly, for the characteristics are those of the most exalted degree of mental power. The severity and scornful-

ness of the lower portion of the face here melts into the light and beauty of intellectuality, speaking especially in the full, clear eyes. With considerable reserve of manners, he has so much high-toned, thoughtful courtesy, and is such an agreeable conversationalist that intercourse with him is not less unrestrained than pleasant. He never himself loses sight of his reverend character, nor will he suffer you to do so, but his inclination to sociableness is quite evident. His deportment, in all respects, is that most becoming to one holding a religious and scholarly position like his own, and, with his language, is at once an example and an incentive to all with whom he comes in contact.

Dr. Littlejohn is one of the ablest preachers in the Episcopal pulpit. His sermons are thorough in the masterly exposition of the theme, and equally able in polish and effectiveness of diction. There is no stiltedness and no hesitancy in the argument; no dimness and no mystification in the expressions; all stand out powerful and manifest, convincing and brilliant. On subjects of learned research, on points of church doctrine, and in moral discussions, he shows equal ability, and reaches the convictions of his hearers by the one road of intelligent, eloquent reasoning. His style of delivery is subdued, and exceedingly well disciplined. His words, rather than himself, are impassioned. Whatever strength his thoughts may gain from their mode of delivery, it never arises from anything like excitement in himself, but altogether from a distinct, firm voice, and a manner which is almost that of authority. His sentences rise into the grander conception of logic, and they grow touching with pious seriousness; he startles the minds and stirs the hearts of others; but he remains calm and emotionless himself. In fact, he belongs to that school of preachers who have an ever present consciousness of the responsible position in which their sacred calling has placed them, and who appeal to reason, and through it to feeling. They stand in the pulpit clothed with all dignity, and their eloquence consists in the graces of scholarship, and not in boisterous declamation. Pre-eminent among this learned and honored class, Dr. Littlejohn has his appropriate place. Avoiding every tendency to render the preacher conspicuous, he only seeks to make the sermon a fitting part of man's intelligent worship in the house of the ever-living God.

REV. ROBERT LOWRY,
LATE PASTOR OF THE HANSON PLACE BAP-
TIST CHURCH, BROOKLYN.

REV. ROBERT LOWRY was born in Philadelphia, March 26th, 1826. After a course of earlier instruction in his native city, he entered the University of Pennsylvania, where he was graduated, subsequently perfecting his theological investigations by the use of a series of lectures, delivered at Newton Theological Seminary. He graduated with the highest honors of the University, delivering the valedictory address. While at the University he conducted a protracted meeting at a place in the vicinity, which ultimately led to the founding of a church, of which he took charge until his graduation. He was ordained in 1854, and at once settled over the First Baptist Church, West Chester, Pennsylvania, where he remained about four years. He next became pastor of the Bloomingdale Baptist Church, New York city, and in May, 1861, commenced pastoral relations with the Hanson Place Baptist Church, Brooklyn. Mr. Lowry has published various sermons and addresses, and a number of hymns and songs. His poetical compositions are to be found in the "Athenæum Collection," "Sunday School Bell," "Children's Choir," "Young Reaper," a Sunday school periodical, and some in sheet music. The hymns are chiefly for Sunday school services, and in many instances Mr. Lowry is the composer of the music as well as the author of the words. During the Presidential campaign of 1856 he edited a Republican paper, called the *Independent*, at West Chester.

After a ministry of some years at Hanson Place Church, Mr. Lowry became Professor of Rhetoric in the University at Lewisburg, Pa., where he still remains. He is also pastor of the Baptist church there.

Mr. Lowry is slightly above the medium height, with a fairly proportioned figure. His head is of the long kind, physically speaking, with the face well filled out, healthful looking, and moderately intellectual. He has quiet, pleasant eyes, and generally an amiable, attractive countenance. In his manners he is unrestrained and cordial. To the casual observer he looks like an easy-going, tractable, impressible character, but really is exactly the reverse. He is a man of strong, impassioned convictions, and you have only to touch the spring of feeling, when your lamb is transformed into a lion. That which he believes, he believes with the strength of his whole nature, and that which he hates, he hates with the bitterness of abhorrence and rage. He is most sensitive to all that effects these opinions. His heart is often on fire when his lips move not, and he turns from those who have no sympathy with him only to renew the vow of his own steadfastness. The depth of his feelings, the warmth of his eulogy, and the intensity of his denunciation are best seen in his writings. Here the heart seems to break forth in unchecked out-pourings, and its agitation and surgings are shown in words of great earnestness. He writes with a self-evident purpose, and effectually to the point, and his pen is not only fluent, but he has command of that kind of sledge-hammer language which is very apt to crumble opposite theories into powder. He always exhibits much comprehensiveness in regard to the subject of his disquisitions, argues his own side in a terse, epigrammatic, eloquent way, and assaults the other with sneers, sarcasm, and blunt, bitter epithet. His ordinary sermons have not the power of his occasional sermons and addresses. The former are delivered extempore, from brief notes, while the latter are more thoughtful, scholarly productions. He speaks with considerable fluency, but with much less than he exercises in writing, and there is wanting that graphicness and vigor which impart so much to the interest of his literary efforts. As a preacher, he is effective, without being brilliant, while in his writings he may justly be regarded as both. He has an agreeable voice, and at times becomes quite animated, generally closing his sermons with some moving appeal.

REV. JAMES M. LUDLOW, D. D.,

ONE OF THE PASTORS OF THE COLLEGIATE
REFORMED (DUTCH) CHURCH, NEW YORK.

REV. DR. JAMES M. LUDLOW was born at Elizabeth, New Jersey, March 15th, 1841. His early studies were in different schools of Elizabeth. He was graduated at Princeton College, in 1861, and at the Theological Seminary in 1864. He was licensed as a Presbyterian minister, April 21st, 1863, by the Old School Presbytery, of Passaic, New Jersey. From May until October, 1864, he officiated as assistant to the Rev. Dr. Magee, pastor of the Second Presbyterian church of Elizabeth. In the autumn of this year he accepted a call to the First Presbyterian church of Albany, where he was ordained and installed July 19th, 1865. He remained in this work about four years, when he felt it his duty to accept a call to the junior pastorate of the Collegiate Reformed (Dutch) Church, New York, which had been left vacant by the resignation of the talented and distinguished Rev. Dr. Joseph T. Duryea. He accepted the position in New York in November, 1868, and on the last Sunday in December, 1868, he was installed as one of the ministers of the Collegiate Church, holding special relations as pastor to the congregation worshipping in Fifth avenue, corner of Forty-eighth street. He received the degree of D. D. from Williams College in 1872.

The Collegiate Church in New York began its services in 1626, in the loft of a horse-mill. Subsequently, various wooden and stone edifices were erected in the lower part of the city, of which there are remaining at this time the building now used as the post-office, which was erected in 1729, and the "Old North," on the corner of William and Fulton streets, which was erected in 1769.

Another church is on the corner of Lafayette Place and Fourth street, and some years since a fine marble structure was erected on the corner of Fifth avenue and Twenty-ninth street. Before there was much improvement in upper Fifth avenue, the Collegiate Church

became the owner of the entire front of the westerly block bounded by Forty-eighth and Forty-ninth streets, and two lots on Forty-eighth street. A few years since a mission chapel was erected on Forty-eighth street, which was soon attended by a large congregation. Half of the property on Fifth avenue was sold at a greatly increased price, so that the portion retained cost nothing. In May, 1869, the cornerstone for a magnificent brown-stone church was laid on this site, with imposing ceremonies, conducted by the Rev. Dr. De Witt. This building was dedicated in 1873, and is one of the most imposing church edifices in the city. It cost about four hundred thousand dollars. The principal spire is upward of 250 feet high, and another is 100 feet. There are about fifteen hundred children in the different Sunday schools maintained by the Collegiate Church. Beside these it supports a large day school and various Industrial schools. The day school has been in existence since the year 1633, a period of two hundred and thirty-six years, when a schoolmaster came out from Holland to take charge of it. In 1786, the number of pupils was limited to twelve, but their number was gradually increased, until, in 1850, it had become one hundred and fifty. A restriction requiring the pupils to be those attending the Dutch Church has been removed, and it is now free to all. For more than a hundred years the school was kept at various places in the vicinity of Bowling Green. It is now held in a building in Twenty-ninth street, between Sixth and Seventh avenues.

Dr. Ludlow is of about the medium height and erect. While he does not look robust he has a great deal of vitality and energy, and both in study and labor can accomplish the utmost task. His features are regular and delicate. The upper portion of his head is full, with a noticeable intellectual development, and all the characteristics of his face show natural refinement and amiability. Indeed his face is very winning. It is pale and youthful, but it has a particular brightness and goodness about it which impress you. You see the keenest intellectual perception, firmness to principle, and sublime moral courage. The soft sympathetic eyes and the meek expression tell much of his character, but not the whole of it, for the same eyes kindle into resolution, and the same expression grows into one of self-reliance and force, when principles are to be defended, and a moral example maintained. If gentleness and modesty are to be found so vivid in his countenance, it is truth, and courage for it, which are strong in his soul, and these are undoubtedly the forces

which govern his life. His manners are quiet, affable, and polished. He meets you with a winning smile, a warm pressure of the hand, and pleasant words. With a stranger or an intimate friend it is all the same. There is no restraint, no formality, and no assumption. He converses fluently and well, and with such cheerfulness and animation, and with an observation so extended and accurate, that he is always entertaining.

As a preacher, Dr. Ludlow fully meets the standard required in the Reformed denomination. They require ability in scholarship and soundness in doctrine, with eloquence and power in the pulpit, without personal ostentation and sensationalism. For a man of his years, he is an excellent scholar, and time and experience will make him one of the most learned and comprehensive theological minds of the church. He is animated by a high ambition and by the incentive of the distinguished position to which he has already attained. There can be no doubt either of his unwearying energy in the field of scholarship, or in the actual toil of daily ministerial duty.

His sermons are excellent productions. In the first place, they are well-written, and, in the next, they show a reflection and logic which are very striking. There are composure and dignity in his delivery, but still warmth of feeling is always apparent in both words and actions. His voice is not powerful, but it is clear, and altogether under his command.

Fidelity to his work, and success in it, have been characteristic of his ministry in all places. In the wide and important field in which he is now engaged, he will undoubtedly prove an instrumentality of great usefulness to his denomination and the community at large.

REV. JOHN P. LUNDY, D. D.,

RECTOR OF THE CHURCH OF THE HOLY
APOSTLES (EPISCOPAL), NEW YORK.

REV. DR. JOHN P. LUNDY was born at Danville, Montour county, Pennsylvania, February 3d, 1823. He was graduated at Princeton College in 1846, and then took a course of two years at the Theological Seminary of that place. In 1849 he was ordained and installed as pastor of the Presbyterian church at Sing Sing, New York, where he remained until 1854. Having now determined to take holy orders in the Episcopal Church, he was made a deacon in the same year by Bishop Upfold, of Indiana, at Sing Sing, and October 28th, 1855, he was admitted to the priesthood at All Saints Church, Philadelphia, by Bishop Alonzo Potter. He was rector of All Saints Church for almost three years, and then went to Emanuel Church, Holmesburg, where he labored until 1863. From 1863 to 1867 he was in Philadelphia, and passed a year each at St. Mark's and St. Stephen's Churches. After this he was rector one year of a church at Reading, Pennsylvania, and was next called to the Church of the Holy Apostles, New York, where he commenced to officiate in April, 1869.

A Sunday School, established in an upper room in West Twenty-Seventh street, was the origin of the Church of the Holy Apostles. The Rev. Dr. Robert S. Howland was called as the first rector in 1847, when there were twenty communicants. A wealthy citizen, Robert Ray, Esq., made a donation of five lots on the corner of Ninth avenue and Twenty-eighth street, where a church edifice was erected. The consecration of the edifice took place in February, 1847, and subsequently it was twice enlarged to meet the increasing wants of the congregation. A Mission House for schools and benevolent purposes was erected on a lot purchased at a cost of twelve

thousand dollars. In 1867 the entire property of the church was estimated to be worth at least seventy-five thousand dollars, and the only debt had been removed some years before. Dr. Howland remained the rector until 1868, over twenty years, and gathered a large and powerful congregation. Under Dr. Lundy's ministrations the attendance continues numerous, and the whole work of the parish is carried on most energetically.

During 1859 and 1860 Dr. Lundy visited Europe and the East, extending his travels to Greece, Egypt, Constantinople, and the Holy Land. In Rome he gave much attention to the study of the antiquities in the Catacombs, and at other points engaged in the same investigations. The results are to be given in an elaborate work, with illustrations, which he has been preparing for some years under the title of "Ancient Christianity Illustrated by its Monuments." In the winter of 1872, and again in 1873, he delivered before his congregation an extensive series of lectures on the same subject. He received his degree of D. D. from Andalusia College, Pennsylvania, some years since.

Dr. Lundy is of the medium height, with a full person, though he is not stout. His head is large, with regular and intelligent features. He has extremely social manners, and a hearty frankness of speech, which are always very much appreciated by all who come in contact with him. While a man of a great deal of strength of character, and of positive opinions, he is so genial and friendly that this does not so much appear on first acquaintance. But those who become intimately acquainted with him, or have occasion to test his judgment and energy in action, find that he is clear in the one, and most active and resolute in the other. Hence he is a highly efficient pastor, fully understanding all his duties and obligations, and having the full capacity and activity to meet all their requirements. He is a preacher of pleasing characteristics. He carefully avoids all display in matter and manner, but at the same time uses such comprehensive and eloquent language that he receives the undivided attention of his audience. Seeking to do his work in the ministry faithfully and successfully, its results have been of a nature to give prosperity to the church, and crown him with honor.

REV. ALBERT J. LYMAN,

PASTOR OF THE SOUTH CONGREGATIONAL
CHURCH, BROOKLYN.

REV. ALBERT J. LYMAN is the son of Josiah Lyman, a professor of mechanics and civil engineer, and was born at Williston, Vermont, December 24th, 1845. It is proper to state that Mr. Lyman was born during the temporary sojourn of his parents in Vermont, they having come from Massachusetts, where he was soon taken, and passed all his earlier life. He was prepared for college at the Seminary at East Hampton, Massachusetts, and subsequently pursued his studies in Chicago, New York City, and at Yale College, New Haven. In 1868 he was graduated at the Union Theological Seminary, New York, and was licensed in the ministry by the South Berkshire Congregational Association. His first settlement was as pastor of the Congregational Church at Milford, Connecticut, in 1870, where he remained until November, 1873, having accepted a call to the South Congregational Church, Brooklyn, where he became pastor January 1st, 1874.

In 1851 an edifice, for a lecture-room, Sunday School-room, and pastor's study, was erected on a portion of several lots at the corner of Court and President streets, Brooklyn, and, in February of the same year, was opened for public worship. On the 31st of March the South Congregational Church was organized, over which the Rev. William Marsh became settled. The Rev. Daniel March was called in 1854, and he was succeeded by the Rev. Rufus W. Clark in 1857. Mr. Clark was installed in a large new church edifice, which had been erected on the corner of Court and President streets, fronting on the former street. The structure is of fine brick, with stone trimmings, and, occupying an elevated position, its graceful spire towers above every other. The church portion will seat

nine hundred persons, and is fitted with admirable taste, and the arrangement of the lecture-room, Sunday School-room, and pastor's study is one of much convenience. At one period twenty-five thousand dollars were expended in alterations of the church building. On the 4th of December, 1863, a call was extended to the Rev. Edward Taylor, then of Kalamazoo, Michigan, which he accepted, and labored with the congregation for several years. The Rev. Mr. Storrs was the next pastor, who resigned after some length of time, and this vacancy was filled by the acceptance of a call by Mr. Lyman.

In appearance Mr. Lyman is tall and erect, with a head of considerable size, and a pleasant, cheerful-looking face. His manners are cordial, and in some respects peculiar. He does not regard any professional conventionalities, but has an impulsiveness and freedom of action which are original to himself. In his conversation he is the same, showing an inclination for humor and a style of language, which rather border on the excentric than otherwise. Of his sincerity, of his sympathy with all that is noble and good, and of his desire to pass for simply a plain young minister, but one seeking to do a faithful part in life,—of all these there cannot be the slightest doubt in the mind of any person who comes in contact with him. In the pulpit he is also original and peculiar. He arrests the undivided attention of an audience, and is alike argumentative and pathetic. The whole work of the ministry in his hands is efficiently discharged, and his influence is constantly extending.

REV. ROBERT STUART MACARTHUR.

PASTOR OF CALVARY BAPTIST CHURCH, NEW YORK.

REV. ROBERT STUART MACARTHUR was born at Dalesville, Quebec, Canada, July 31st, 1841. His parents emigrated from the Highlands of Scotland to Canada, and to this day speak the Gaelic language of their native section, as well as the English. While his father holds to the Presbyterian faith, his mother and all the other members of the family are Baptists. He was converted at the age of thirteen, and joined the Baptist church at Dalesville. Three years later he removed to St. Andrews, Quebec, where he engaged in mercantile pursuits; but at length felt called upon to preach. At eighteen he was in the habit of holding religious meetings in school-houses and private houses, where he addressed interested audiences. He then went to the Canadian Literary Institute at Woodstock, Ontario, Canada, where he passed nearly three years in preparation for college. He also distributed tracts, and held religious meetings. He entered the University at Rochester, New York, when he was graduated in 1867, taking during his course two of the highest prizes in the gift of the University. One of these was a Sophomore prize for declamation, and the other a gold medal for the best written and delivered oration at graduation. He was licensed to preach September 25th, 1868.

In 1870 he was graduated at the Theological Seminary at Rochester. While at the Seminary he preached every Sunday evening for a year and a half at the Lake Avenue Baptist chapel, where a large number of persons were converted. The movement led to the establishment of a church, which is now numerous and flourishing.

Later he preached as a supply in the village of Canandaigua, N.Y., and received calls to churches at Canandaigua, Titusville, Pa., and

St. Louis, Mo. He finally accepted a call to the Calvary Baptist Church, in West Twenty-third street, New York, where he was installed June 16th, 1870.

This church was formerly known as the Broadway Baptist Church, and then, as Calvary church, grew to importance under the ministry of the Rev. Dr. A. D. Gillette, who was its pastor for a number of years. During the ministry of Mr. MacArthur the congregation has been much strengthened. Many conversions have taken place, and more than two hundred members have been added to the church.

Mr. MacArthur is of the medium height, compactly made, erect, and active. His head is large and round, with intelligent and expressive features. His appearance gives you the idea that in point of both the physical and mental powers, he is capable of all that he may undertake. He is composed and dignified in his manners; at the same time that a natural geniality of spirits always asserts itself, and makes companionship with him exceedingly agreeable. A man of deep reflection in all things, and of well-balanced judgment, he has in his speech and action everything to show self-reliance and experience on his own part, and also that which obtains the greatest influence with others. Hence, in his private relations and as a public speaker, he exerts an influence of the most positive nature over individuals and the multitude. All who come in contact with him are impressed with his deeply religious character, and his earnest efforts to do good.

He went into the ministry from no motive of ambition, but because he felt called to it. His preparation was patient, thorough, and devout. It was not only to acquire that scholarly knowledge which was necessary for the expounding of the Scriptures, but it was to gain more and more the inestimable truths of his own faith, and the purity of the renewed heart. Girding himself to stretch out his aid to those struggling with sin, he was careful to see that he stood in no peril himself.

His preaching has the force mingled with tenderness always noticeable in a person of these characteristics. He is bold and pronounced in his opinions; he is animated and inspired in announcing the message of grace, and he is wonderfully and beautifully touching when he deals with the suffering spirit of his fellows. He has a good voice, and his whole manner in the pulpit is very attractive. It cannot be doubted that his career will redound to his own honor and the increase of the fold of Christ.



Respectfully yours
Léon D'Alton
M. J. - 722402

JOHN McCLOSKEY, D. D.,

ARCHBISHOP OF NEW YORK.



THE name of the Most Rev. Archbishop John McCloskey, D. D., is one revered and illustrious in the annals of the Roman Catholic Church of the United States. His entire life has been marked by gentle qualities of character, sincere piety, and great devotion to duty. Rising to his present exalted ecclesiastical position by the force of his talents and the significance of his virtues, as shown in every grade and labor of the priestly office, he has awakened the admiration of every sect and class, not less by the consistency than the modesty of his career.

Most Rev. Dr. John McCloskey, Archbishop of the Arch-Diocese of New York, was born in the City of Brooklyn, March 20th, 1810, and is, therefore, sixty-one years old. Being a youth of more than ordinary promise, his mother, who became a widow when he was only ten years old, gave him a liberal education, and he finally prepared for the priesthood. He concluded his collegiate course at the institution of Mount St. Mary's, Emmetsburg, Md., in 1827, and pursued his first course of theology at the same place. He received the degree of A. M. about 1830. He was ordained Priest by Bishop Dubois, in January, 1834, at St. Patrick's Cathedral, New York, where he celebrated his first Mass; and in the following November, left for Rome, where he passed two years in the schools of the Roman College. On his return to New York, he was placed in charge of St. Joseph's Church, where he remained for seven years, with the exception of nine months. During this interval, he was President of St. John's College, Fordham, N. Y., then just going into operation. He was consecrated Bishop of Axiere by Bishop Hughes, March 10th, 1844, and became Coadjutor of the officiating prelate.

He had now reached, at thirty-four, a very prominent position in the Church. His superior, and all others associated with him in the religious work, were deeply impressed with his ability and zeal. In 1847, when the Diocese of Albany was established, he was transferred to that one. He found the diocese, which included all of the State of New York lying north of forty-two degrees north and east of the eastern line of Cayuga, Tompkins, and Tioga counties, very feeble, having only forty churches, some of them without clergymen. The Catholic population was scattered over a large territory, and was, for the most part, poor, and had to struggle against the prejudice of the surrounding people.

Bishop McCloskey lost no time in pressing forward in the great task now before him. He made St. Mary's, one of the few Catholic churches of Albany, his Cathedral; but in July, 1848, laid the corner-stone for a new edifice. The large and fine structure, now known as the Cathedral of the Immaculate Conception, was completed in the fall of 1853, at a cost, with the Episcopal residence, of one hundred and fifty thousand dollars. The year 1851 was marked by the opening of the Academy of St. Joseph, in Troy, under the care of the Christian Brothers, and the establishment of a hospital by the Sisters of Charity, which has, in a single year, received seven hundred and eighty-nine patients. In 1852, a Female Seminary was founded in Albany, by a colony of Sisters of the Sacred Heart; and in 1855 an Academy for boys was opened at Utica at a cost of more than seventeen thousand dollars.

His term of service in the Diocese of Albany extended over a period of seventeen years, and during the whole time his labors were characterized by unceasing earnestness, and everywhere crowned with more than the usual success. He left in the Diocese one hundred and thirteen churches, eight chapels, fifty-four minor stations, eighty-five missionaries, three academies for boys, and one for girls, six orphan asylums, and fifteen parochial schools.

Bishop McCloskey was held very dearly by the late Archbishop Hughes; and from certain acts immediately before his death, and the testamentary papers which he left behind him, the inference was that he desired to be succeeded by his former Coadjutor. At all events, he was most favorably indicated for the position by the votes of his Episcopal brethren, and became the selection of the Pope. Before his departure from Albany, he was entertained by his clergy, when an address was presented to him, with gifts, pro-

cured at an expense of four thousand dollars, consisting of his portrait, and an Archiepiscopal cross and ring. Says the address:

“It is, Right Reverend Father, in the recollection of nearly all of us, that when you took possession of this See there were but few churches, and fewer priests. How great the change! Ever since you have been all to us—our Bishop, our father, our counselor, our best friend! Your noble Cathedral, with its surrounding religious and literary institutions; the grand and beautiful churches erected under your patronage, and with your assistance; the religious communities introduced and fostered by your care, and all now flourishing with academies and schools; your clergy, numbering nearly one hundred, and, by their union and zeal, reflecting some of your own spirit,—all tell of your Apostolic work here, and how difficult it is for us to say—farewell.”

The Governor of the State and a number of the leading citizens of Albany invited the Bishop to a public dinner, which, however, his engagements would not allow him to accept. Says the letter of invitation:

“Permit us to say that your residence of seventeen years with us has taught us to appreciate a character elevated by noble sentiments, and inspired by Christian charity. It is for others to bear witness to the results of your Episcopal labors, the reflected light of which we see in the elevated condition of your people. It is for us to recognize the successful mission of one who has united in his person the character of a learned prelate and a Christian gentleman, and whose influence in society has been exerted to soothe and tranquilize, to elevate and instruct.”

No higher or more beautiful tributes were ever paid to any individual in a like position. Touching and beautiful as were the sentiments conveyed, they were the expression of all classes of every faith in the diocese.

The installation of Bishop McCloskey as the Archbishop of the Archdiocese of New York, took place on Sunday, August 21st, 1864, at St. Patrick's Cathedral, his appointment bearing date of May, 1864, before a vast audience. There was one of the grandest Episcopal and sacerdotal processions ever seen in this country. Bishops of the Church were present from all parts of the State, and some from abroad. The Archbishop elect, escorted by two priests, walked under a canopy of elaborately-worked satin and gold, and borne by four persons. When the Archbishop came in front of

the altar he knelt devoutly, and remained for some time in silent prayer. Being escorted to the throne in front of the rostrum, the Bishops present ascended the steps one by one, and, on presenting themselves to the Archbishop, he tenderly embraced them, imprinting the kiss of peace on their left cheek. The priests followed in like manner, one at a time, and kneeling at the feet of their superior, respectfully kissed the signet-ring on his right hand. He received the crozier, tiara, and other paraphernalia of the Archiepiscopal office in front of the altar. The grand Pontifical High Mass set down for the day was then performed, and the Archbishop made a most eloquent address.

The Archdiocese of New York comprises the City and County of New York, and the counties south of the forty-second degree of north latitude, except those on Long Island. The Roman Catholic Province of New York embraces the Dioceses of New York, Albany, Boston, Brooklyn, Buffalo, Rochester, Burlington, Hartford, Springfield, Newark, and Portland, and includes the States of New York, New Jersey, and all New England.

Archbishop McCloskey has now been in the Archdiocese seven years. Great success had previously followed the efforts of his gifted and energetic predecessor, but quite as much has resulted from his own. There has been an increase of twelve churches, and nearly one hundred priests. The Catholic population of the Archdiocese is between five and six hundred thousand, and of this number between four and five hundred thousand are in the City of New York. The following are the statistics of 1871:

Churches	121	Asylums.....	13
Chapels.....	24	Home for Aged Men.....	1
Priests.....	229	Homes for Aged Women.....	2
Theological Seminary.....	1	Hospitals.....	2
Colleges.....	3	Religious Communities for Men...	8
Academies.....	12	Religious Communities for Women	12
Select Schools	16	Ecclesiastical Students.....	58

In about five years six hundred thousand dollars have been expended on the new Cathedral building in course of erection on Fifth avenue. One hundred thousand dollars had been previously expended, and one hundred and fifty thousand dollars in cash, recently subscribed, is now in the hands of the Archbishop for the work. At least two millions will be expended on the whole edifice. It will have ten or twelve chapels besides the main church, which is to accommodate ten thousand people.

Archbishop McCloskey has made four visits to Rome, the last when in attendance at the Ecumenical Council, when he was nine months in that city. His labors in the Archdiocese are necessarily very great; and it is but an act of simple justice to say that the results thereof are proportionately beneficent. Exercising a most commanding influence in his extended and increasing field of effort, as well on account of his high official position as for his prominent qualities of head and heart, he has already accomplished an incalculable amount of good, and gives promise of greater usefulness in the future. The Church in him finds a zealous and efficient leader, and American citizenship a most noble and honored exponent. He is one of that class of whom Addison says: "Those men only are truly great who place their ambition rather in acquiring to themselves the conscience of worthy enterprises than in the prospect of glory which attends them. These exalted spirits would rather be secretly the authors of events which are serviceable to mankind, than, without being such, to have the public fame of it."

He is above the medium height, sparsely made, and erect. His head is of an intellectual cast, and his countenance, when increasing years are beginning to leave their unmistakable lines, is strongly expressive of amiability and benevolence. The features are finely moulded and uniform. About the mouth there is always an expression of the truest kindness and gentleness, and the eyes are soft and sympathetic, while full of intellectuality. The brow is broad, over which the hair is parted, and carefully combed on either side. In any gathering of men he would be selected as a person distinguished for gifts of mind, and great goodness of heart. In his manners he is dignified, courteous, and kindly. A simple, easy dignity, natural to the man, as well as taught in the prominent stations which he has so long occupied, does not prevent a gentlemanly and friendly demeanor towards all who have intercourse with him. There is that calmness, thoughtfulness, and propriety which is becoming in one holding a sacred office, but the warmth of a genial, cheerful nature is as fully apparent in both words and actions. Kindred natures are instantly drawn to him, and all dispositions must in some measure respond to the influence of his fascinations. He is a ripe scholar, and a bold and devoted churchman. His eloquence is of the tender, deeply religious kind, uttered with fervent sincerity, and in language at once of simplicity and elegance.

A man of energy, and of sleepless vigilance in the discharge of

all duty, still he always seeks the most unostentatious manner of performing it. He provokes no conflicts, and he offends no opinions, but, with humility and prayerfulness, toils on in the sphere of his own duties. Hence the many monuments which he has reared to the usefulness and glory of his Church, and hence the spotless and honored name which he has given to the ecclesiastical history of his times.

REV. JOSEPH McELROY, D. D.,

PASTOR OF THE SCOTCH PRESBYTERIAN
CHURCH, NEW YORK.

REV. DR. JOSEPH McELROY is of Irish descent, and was born at Carlisle, Pennsylvania, December 29th, 1792. He was graduated at Jefferson College, Pennsylvania, in 1812, and subsequently studied theology with the distinguished Rev. Dr. John M. Mason, of the Presbyterian Church. He was licensed as a Presbyterian minister in June, 1816, by the Presbytery of Monongahela, and in November of the same year became the pastor of the First Associate Reformed Presbyterian Church of Pittsburg, a new congregation organized under his own auspices. After holding worship in the Court House for nearly two years the congregation took possession of a fine structure which they had been enabled to erect. At the close of seven years service Dr. McElroy removed to the city of New York, to become the successor of Rev. Dr. McCloud, at the Scotch Presbyterian Church in Cedar street, formerly under the charge of Rev. Dr. John Mason and his son Rev. Dr. John M. Mason. This congregation was organized about a century ago, being composed of a body of seceders from the First Presbyterian Church. They were originally known as the First Associate Reformed Church, and later by their present title of Scotch Presbyterian. A new church having been erected on the corner of Grand and Crosby streets it was occupied in 1837; and this was given up in 1853 for a still more costly structure in Fourteenth street. The property extends from Fourteenth street to Fifteenth street, and with the church and a school-house in the last named street, cost over one hundred thousand dollars.

Dr. McElroy informed us several years ago, that but six of the families connected with the congregation, at the time of his entering upon the duties as pastor, now remain, and not one of the original male membership. On the other hand, to show the manner in which the congregation has grown within itself he states that a single family,

increasing from generation to generation, from occupying one pew have come to occupy ten. The present number of members is about seven hundred. The Sunday school has about two hundred children, and a day school has over one hundred children. The day school is maintained by a fund of fifty thousand dollars obtained from certain real estate bequeathed for the purpose by Alexander Robertson, a leading member of the congregation.

Dr. McElroy received his degree of D. D. from Rutgers College about 1825. His publications are a few pamphlet sermons.

Dr. McElroy is of a tall, rather spare person, with a slight stoop in his shoulders. He has a head more long than broad, with uniform features, now showing the contraction and other marks of advanced age. His eyes are penetrating and intellectual, having also a particularly mild and benevolent beam. He is social in his nature, inclined to cheerful conversation, and on all occasions shows those impulses which best proclaim not only the truest manhood but the highest religious conscientiousness. You readily discover that he is a man of the utmost reliability in all things, as well as one of broad and substantial talents. His frank, generous, high-toned sentiments—nay, his very tone and glance—impress you instantly with his sterling value of character. You contemplate him with that genuine and absorbing interest which exalted worth originates in the human bosom, and you listen to his words with little short of veneration. His manners are so simple and gentle that a child would be naturally drawn toward him, and his opinions are expressed without the slightest assumption of superior intelligence. There are those who claim a friendship for him going through an extended period of years. It is these, of course, who know him best, and it is these who say that his admirable traits of character, his delightful simplicity of manners, his pure-mindedness, and his lofty devotion to duty, are the things which have made friendship beautiful and profitable, as well in its progress as in its beginning, as well in cloud as in sunshine. Humble-minded, noble-spirited, and devoted to Christian works, neither circumstances nor time produces any impression upon him, save that of a higher and rarer development of personal virtues.

Dr. McElroy is a very effective preacher. Always possessed of a striking power of argument, and a ready and efficient means of reaching the emotions, he has gained greatly additional control over his hearers by the touching weaknesses of age. Once he stood erect,

but now he is bowed ; once his voice rung out with the force of young genius and ambition, but now it is sinking and husky ; once he was all energy, but now strength and life itself are in their fast decline. But, as we say, he never was more powerful in his pulpit ministrations. The olden religious enthusiasm is still upon him : his mind is enriched with the garnered learning of nearly three-quarters of a century, and the exposition of his faith still moves him to a tender eloquence. And then the bent form, the feeble voice, the brilliant flickering of the dying flame of energies, mind, and life, each and all give him added and even more irresistible powers. He preaches extemporaneously, but after diligent study. He states that he has not written more than *five* sermons during his ministry in New York. Of late years an assistant has discharged the chief duties of the pastorate.

REV. EDWARD MCGLYNN. D. D.,
PASTOR OF ST. STEPHEN'S CATHOLIC CHURCH,
NEW YORK.

REV. DR. EDWARD MCGLYNN was born in the city of New York, September 27th, 1837. He received his earlier education in the public schools and at the free college. In 1850, at the age of fourteen years, he went to Rome, and commenced his studies preparatory to the priesthood. At the end of seven years, he was graduated at the college of the Propaganda, with the highest honors. In 1860, he entered the priesthood, and also received the degree of doctor of divinity. For a short time he was temporary vice-rector of the American College in Rome, when he was recalled to New York by Archbishop Hughes, and appointed assistant pastor of St. Joseph's Church, where he remained six months. Subsequently he was stationed for a brief period respectively at St. Bridget's and St. James'. He went to St. Ann's, as pastor, in December, 1861, remaining one year. In 1862, he was appointed by President Lincoln, chaplain of the military hospital in the Central Park, New York, where he served for three years. He was next appointed, in the latter part of 1865, assistant pastor to the distinguished Rev. Dr. Cummings at St. Stephen's. On the decease of that gentleman, in January, 1866, Dr. McGlynn was advanced to the vacant pastorship, which he still holds.

St. Stephen's is one of the largest and most important of the Roman Catholic congregations of New York, numbering some twenty-five thousand people. In 1850, the first services were held by Dr. Cummings, in a small building on the recent site of the New Haven Railroad depot, on Twenty seventh street and Fourth avenue. A large church edifice was erected on Twenty-eighth street, between Third and Lexington avenues, in 1854. This structure was enlarged, by being extended through the block to Twenty-ninth street, during 1865-6, at an expenditure of one hundred thousand dollars. Magnificent marble altars were erected, at a cost of fifty thousand dollars, and all the other improvements were on the same scale of liberality. Various paintings by Brumidi, cost twelve thousand dollars. For

the year 1871, the receipts and expenditures of the church were over sixty-three thousand dollars. The amount received for pew rents was over fourteen thousand dollars. For seats at high mass, five thousand; door collections at early masses over seven thousand; and plate collections nearly twelve thousand. The collections for charitable purposes were over ten thousand dollars; and the choir and extra music cost over five thousand dollars. Donations to the amount of about three thousand dollars were made to the "Orphan's Home," originated by Dr. McGlynn and connected with the church, and of about two thousand to the "Industrial Home," also connected with the church, for girls out of employment. Six priests beside the pastor, are regularly stationed in this parish, who, aided by the Sisters of Charity, also visit Bellevue Hospital, which has some six thousand patients per annum. The Sunday school consists of about two thousand children; and there are religious and temperance societies of much numerical strength. The music is very fine, and the Sunday vesper and holiday services are largely attended by Protestants.

A few years since, Dr. McGlynn spent a short time in Europe. He is constantly invited to different parts of the country to lecture, as he ranks among the most popular and instructive speakers of the day. His style, at such times, is particularly pure, logical, and vigorous; in some passages rising to the dignity of fervid and sublime eloquence. A lecture on "Public Education," giving in very argumentative and impressive language, the Catholic view of the Bible question in the public schools, which was published in the *New York Herald*, December 17th, 1871, attracted much attention. Both his sermons and lectures are delivered extemporaneously.

The following extract from the celebrated sermon preached by Dr. McGlynn, on the occasion of the reception of the Rev. J. D. Bradley, an Episcopalian Minister, into the Catholic Church, fully reveals the profound theological knowledge and large-hearted Christian charity of the preacher:—

"I say to you in this assemblage who are not of our faith, that I do not wish to be so misunderstood, that because I yearn to have all men stand where I stand, I must necessarily believe that you and such as you, are altogether wrong; that you possess no part of the true faith, and that you are inevitably excluded from heaven. This is not a tenet of Catholic Theology, although it has been thousands of times so misrepresented. I believe that if you sincerely follow the light as it is given to you, by the grace of God, you will not be condemned; and I trust that your hearts will be still further warmed by the love of Jesus Christ. While, like Paul, I wish you were all as I am, 'save these chains,' my many imperfections, I would not be mis-

understood as condemning you for what you are. If you are honestly prepared to follow the Saviour; if you can say from your hearts: 'Lead thou on, O Lord! and I will follow,' I am ready to take you by the hand and wish you God-speed, and pray that grace may lead you where you must knock for admission to the Catholic Church. If you are not as I am, I thank God that you are what you are. If you are an Episcopalian of the more Catholic type, I thank God that you practice so much that is Catholic. If you are a member of the Low Church, I thank God that you have advanced even so far as you have. If you believe in Christ's divinity, I thank God that you possess so much Christian truth. If you only think of Christ as a friend, a patron, a leader, I thank God that you do so. I, a Catholic minister of the Gospel, teach from this altar that the most approved Catholic Theology is, that while we must all follow the truth, those who, through no fault of their own, are not fully informed, are naturally excused from the fulfillment of precepts, which they do not know, and will not be condemned for their ignorance. It is necessary for all men to have the grace of Catholic communion; but if any man in perfect honesty fails to see the necessity, he is not to blame.

"If any man should come to me, and ask to be admitted into the Catholic fold, I would say: 'No, unless your conscience approves of the step; much less if your conscience forbids.' I, a Catholic Priest, declare that you must obey the behests of that inner tribunal of your own souls. Nor can I permit you to become a Catholic while a doubt still remains. I will tell you to go and pray, think over it, seek instruction, and only come back when your conscience fully approves of every Catholic dogma. This is the only faith I hold and profess, so help me God!

"Such a declaration ought to silence with you the taunt about exclusive salvation.

"Who will deny that it is necessary to obey the will of Christ, if he acknowledges the Saviour as his Lord and Master? The only excuse is ignorance of his precepts.

"If, on the last day, you can say: 'Lord, I did not know these precepts; what I did know I fulfilled to the best of my ability; and if I transgressed, I have repented.' He will not condemn you, although, perhaps, he may chide you for not having come to Him and asked for knowledge through prayer. But if any man wilfully shuts his eyes to the light when God wishes to show him the light—if he doubts and does not take every means in his power to remove the doubt—if he does not want to know God, is he not culpable even though he can truly say he is ignorant. It is not a sufficient excuse for a man to say—'I did not know;' he must be able to say, 'I did not advert that there was any obligation in me of making further enquiries after the truth, as I believed that I possessed it.'

"I am only too happy to say with these reservations, that I thank God that you are as you are. I pray him to bless and sanctify your souls, to bring them all into communion with His own sweet heart, and to forgive all the faults of your ignorance and education, and that great fault of this century and especially of this country, prejudice against every thing Catholic, which is the woeful inheritance of past bad days."

Dr. McGlynn has a tall, large figure. He stands and walks erect in the perfect embodiment of manly grace and health. His head is also of large size, with a full, round face. The brow is bold and handsome; the eyes are small and brilliant, while the whole expression affords that blending of the moral and intellectual, which makes the human countenance most interesting. His manners are courteous, bland, and self-possessed. He is never anything but the priest, at the same time that he is naturally the courtly gentleman. Devoutness,

and graceful ease of both speech and manners, characterize him on all occasions. He is quick and ardent in his feelings, and bold and persevering in the execution of his plans.

In mental capacity and erudition, he is one of the strongest men of his church and the day. Vigor, depth, and originality are the peculiarities alike of his study and teachings. He goes in no narrow groove; he follows no beaten track; but he is one who rises to the highest action of personal genius and virtue. He has been brilliant in every position as the scholar, and grandly successful in every relation as a clergyman and public man. An enthusiast in religion, still to the fervor of the devotee he adds that wide, searching, and grasping intelligence, which lays hold of every living issue of principle among men for ends of his own. He does not hide away in scholarly seclusion, but he loves to stand in the blaze of the sunlight to uphold his faith and join in the battle of good against evil. He is an American, thoroughly indoctrinated with republican principles, and having an abiding confidence in the glorious future of his country. Consequently, he is the earnest ally of progress and enlightenment, holding that the Catholic Church will gain its greatest ascendancy through these agencies. In many particulars his views are very liberal, and while his opinions, always sincerely and boldly expressed, have attracted no little remark within his own sect, nevertheless they have been too sensible and practical to be refuted.

In his pulpit he speaks with the solemn authority of the priest, united with matchless powers as an orator. About him are architectural grandeur and church appointments in their greatest splendor, and before him is the vast multitude who hang almost breathless upon his lips. No priest and no orator can want more to inspire him. But this man rises to preach with a mind profound in study and daily observation, and a heart aglow with feeling. Moved by these impulses of his own, he utters language which shows the grasp of this mind, and the tenderness of these emotions. With sentences which are as terse as if written, though extemporaneous; with a majesty of reasoning which quickly bends the hearer to its power, and with a music of voice which can thrill and then melt, he proclaims his message of religion. Tall in stature, he becomes even more commanding, and the fluent tongue is aided by the beaming eyes and expressive gestures. When the great throng hear the last utterance of the sermon, they are touched and subdued as are probably few other congregations of the city. Faith has been made vivid to the commonest understanding, and eloquence has won a new garland.

REV. JOHN N. McJILTON, D. D.,
LATE RECTOR OF MADISON STREET EPISCO-
PAL MISSION CHAPEL.

REV. DR. JOHN N. McJILTON was born in Baltimore, Maryland, and is over sixty years of age. His father was a Methodist preacher for over forty years, and the son, having been raised regularly in that faith, became an active member of the church at eighteen years of age. At nineteen he was a Sunday School Superintendent, and for many years he was one of the most prominent and popular workers in the Sunday School cause in Baltimore. If a Sunday School was to be started in a difficult place, or a declining school to be revived, the appeal was always, "Send McJilton." For five years he walked six miles every Sunday morning to school and home in the evening, without missing once. At fourteen he was manager and speaker of a Juvenile Society; at twenty-two vice-president of the Young Men's Missionary Society, president of the Young Men's Teacher's Aid Society, and delivered addresses before both societies, that were published. He was led by accidental circumstances to read the Episcopal Prayer Book, when he became greatly interested in the doctrines and forms of that church. After serious consultation with different Episcopal divines, he became convinced of the authority and propriety of the orders of the church, and eventually began to study for the ministry. He was ordained as deacon of the Protestant Episcopal Church in St. Peter's Church, Baltimore, and one year later to the priesthood in St. Paul's Church, Baltimore, by Bishop Whittingham. When ordained he was teacher of Male Public Grammar School No. 1, of Baltimore. He first officiated as assistant minister of Christ Church, Baltimore, under the Rev. John Johns, rector, and now Bishop of Virginia. His active energies were soon engaged in raising a subscription for building a church for a missionary congregation and Sunday School, in which he fully succeeded. The congregation and Sunday School were organized in



Respectfully
J. M. Wilson

the upper story of a cooper's shop, and in eight months a church edifice was duly completed. The building was paid for when completed, and consecrated by Bishop Whittingham, whose rule was and is to consecrate no church in debt. During the period of study and while a candidate for orders, he had charge of St. James' African Church, of which he was the rector for seventeen years. He now entered upon the rectorship of St. Stephen's, also, in which he continued for a number of years. He had the old building of St. James, taken down, and a new gothic building erected, with a basement for a Sunday School, which was always crowded with pupils, both adults and children.

For twenty-seven years he was chaplain of the Maryland State Hospital for the Insane. He was several years Superintendent of the Public Schools of Baltimore while rector of St. Stephen's and St. James' Churches, and resigned the rectorship of the former to give his time more fully to the schools. He held the position of Superintendent for nineteen years. During the whole of this time he was chaplain of the Maryland Hospital, and rector of one or other of the churches. He officiated each Sunday at St. Stephen's, once at St. James', and once at the Hospital.

He served two years as Diocese Missionary Agent of four central committees, ordered by the convention. He delivered the prayer at the laying of the corner-stone of the Smithsonian Institute in Washington, and of the National Washington Monument in the same city, both of which prayers are published in the reports of the proceedings. He received the degree of M. D. from a college of Kentucky, and D. D. from the Masonic University of Kentucky. He was Secretary of the Maryland branch of the Christian Commission during the war. He visited the battle-fields and wrote appeals to the public, reports, etc. Four of these reports cover nearly eight hundred pages.

In the midst of his other work in Baltimore, his literary labors for the press were numerous. He was editor of a monthly publication called the *Baltimore Monument*, and of the *Baltimore Young Men's Paper*, *Baltimore Atheneum*, *Maryland Temperance Herald*, weekly periodicals. At a later period he edited the *Baltimore Patriot*, a daily commercial paper. He published a volume of poems of three hundred and sixty pages before he was ordained to the ministry, and has published numerous volumes of Sunday school and other sketches. He has published by request, after delivering, twen-

ty-one sermons. His addresses and poems delivered at college commencements are numerous, and thirty-two of them have been published by the institutions before which they were delivered. Twenty years ago his *nom de guerre* of "Giles McJuiqqin" was one of the best known of the day. His reports while Superintendent of the Public Schools are replete with practical suggestions on the subject of education.

He was a prominent member of the Baltimore Young Men's Society, Young Men's Debating Society, Baltimore Lyceum, Maryland Academy of the Fine Arts, and Society of the Baltimore Union Lyceum. He was conspicuous in founding the institution out of which grew the Maryland Institute, and delivered the first public address before the institution.

Some years since he was induced to withdraw from his extensive field of labor in Baltimore, and take up his residence in the city of New York. This was done for the purpose of joining with the late John Hecker in the various religious, charitable, and educational enterprises which had been inaugurated by that gentleman. Dr. McJilton became rector of the Madison Street Mission Chapel, and for several years labored with his usual efficiency. He then resigned, but continues to reside in New York.

The Mission Street Chapel was formally opened for divine service on Wednesday morning, June 17th, 1857. The services were of an imposing character. The Bishop of Mississippi, a number of other clergymen, and a large audience were present. The sermon was preached by the Rev. Dr. Morgan Dix. On this occasion the choral service was first introduced in this country. From that time to the present without intermission there has been a series of daily morning and evening prayer, with the litany on Wednesdays, held at this place. During the services of the opening, a communion service of solid gold, the gift of Mr. Hecker, was presented to the parish, and this is probably the only one of the kind to be found in the United States. Both this chapel and the one in Rutgers street are well attended at the daily and Sunday services. Many of those who attend are persons employed in the Hecker flour-mills and stores. The Rutgers Street Chapel is located in a portion of one of the buildings used as an immense bakery.

Mr. Hecker was well known as a baker and miller on a large scale. The mills of his late firm in New York are the most complete in the world. He was a self-taught and self-educated man. In fact, he may

be regarded as one of the most extraordinary men of the age. He gave daily attention to an immense business, but was also constantly carrying forward schemes of religious and moral duty. It was remarked by one who knew him intimately that in daily and exact attention to religious observances, he excelled any clergyman in the land. His contributions for churches, schools, and different charities amounted to nearly one hundred thousand dollars a year. He was the author of a work on the "Scientific Basis of Education," which shows most profound and original thought. Learning of the career of Dr. McJilton in Baltimore, Mr. Hecker invited him to join him in New York. Another plan of Mr. Hecker was the establishment of a Normal School, for the education of teachers upon a plan of classification according to the human faculties, of which he was the originator, and which he discusses in his book.

Dr. McJilton is under the average height, well-proportioned, erect, and active. He has a large head, with regular features. His manners are entirely plain and unassuming. He is of cheerful, genial disposition; and while his countenance is always pleasant and happy, his words and manners are warm and sincere. A man of vast experience with all classes of persons, and of a critical and intelligent observation, his conversation is always interesting and instructive. As a preacher, he excels in practical, logical reasoning, and in tender and feeling appeals to the heart.

Our record of him is complete, and tells its own suggestive story. No man in public life has toiled harder or more successfully. Thoughtless of himself, but brave, earnest, and unwearying in every field of effort and duty, he has accomplished the work of not one man, but many men. His talents are varied, and his energies are only equaled by his fidelity to every cause in which he has been engaged.

REV. JOHN NIEL McLEOD, D. D.,*

PASTOR OF THE FIRST REFORMED PRES-
BYTERIAN CHURCH, NEW YORK.

REV. JOHN NIEL McLEOD was born in the city of New York, October 11th, 1806. He is the son of the late distinguished Rev. Dr. Alexander McLeod, for a long period pastor of the First Reformed Church. He was graduated at Columbia College in 1826, and in theology at the Theological Seminary of the Reformed Presbyterian Church, Philadelphia, in 1828. Accepting a call to the Reformed Presbyterian Church at Galway, Saratoga Co., N. Y., he was ordained and installed December 28th, 1829, and remained as pastor for about two years. In April, 1832, he was called to supply the pulpit of the First Church, New York, as an assistant to his father, and in January following was made colleague, and on the death of Dr. Alexander McLeod, in February, he became and has since remained the pastor. Dr. McLeod thus speaks of the close of his father's ministration and life: "It was a matter of agreement between him and me that he would undertake the morning service, in whole or in part, and that, should he become exhausted, I must be prepared to take up and continue the exercise whenever he should lay it down. Sometimes he would be able to go through almost the entire morning duty. Again, he would be found competent only to the brief exposition of the Psalm; and on other occasions he could proceed no further than the second prayer, and, breaking off abruptly, leave me the lecture which, in coming to the house of God, he had hoped to have exhibited himself. There were occasions, too, when on appearing in the sanctuary he would find himself unable to ascend the pulpit stairs, and the entire service would thus be devolved upon his assistant. But when he did appear, whether it was for the few

* Rev. Dr. McLeod departed this life, April 27th, 1874, in the sixty-eighth year of his age, and forty-sixth of his ministry.

moments or the hour, it was evident to all that it was the body, not the mind, that was enfeebled by disease; and there were sometimes strokes of eloquence, and burstings forth of power, and utterances of a matured spirituality that told that the old fire was still burning within him, and that, if he was to preach no more, it was not because his mighty mind had failed him, but simply because his work was done. It was on one of these occasions that he preached his last sermon. His subject was 'Death.' It was the second of two, the first of which had been preached some time before. He had not finished all he desired to say in the first, and resumed the subject when able to appear again."

The First Reformed Presbyterian Church in the city of New York was organized at the close of the year 1797, with twelve or fifteen members, being the fourth of the Presbyterian organizations in point of date. The first preaching was held in school-rooms, workshops, and other humble places of the kind. As early as 1790 prayer meetings and preaching took place at the house of John Agnew, No. 14 Peck slip. The records of the church furnish the following statement under date of July 10th, 1799: "The following subscription is intended for each Sabbath that we have a sermon: John Agnew, 1 dollar; Andrew Gifford, 1-2; James Donaldson, 3 shillings; Duncan Campbell, 1-4; James Nelson, 1-4; David Clark, 1-4; Samuel Radcliff, 1-4; John Thomson, 1-4; Mrs. Boggs, 1-4; Hugh Small, 1-4; James Smith, 1-4; William Tait, 1-4; Mrs. Fisher, 1-4; W. Acheson, 1-4; Betty, 6 pence; Letty, 6 pence."

Rev. Dr. Alexander McLeod was installed as first pastor on the 6th of July, 1801, and had attained to the thirty-fourth year of his ministry at the time of his death. As previously stated the Rev. Dr. John N. McLeod became the colleague of his father, and succeeded him.

The completion of the twenty-fifth year of Dr. John N. McLeod's ministry was marked by the presentation of a piece of plate and six hundred dollars on the part of the congregation. The plate bore this inscription: "Presented to Rev. John Niel McLeod, D. D., with six hundred dollars, by the First Reformed Presbyterian Congregation, as a testimonial of affection to their pastor, and commemorative of the completion of the twenty-fifth year of his pastorate. New York, Jan. 14th, 1858."

In 1801 a frame church edifice was erected on Chambers street, which was rebuilt of brick in 1818. A prolonged litigation took

place in regard to this property. The place of worship was changed to other places; and finally the Union Presbyterian Church in Prince street was purchased for twenty thousand dollars. The edifice in Twelfth street now used by the congregation was first occupied in 1849. The whole property cost forty thousand dollars. There is no debt. For more than twenty years the congregation paid one-third of the salary of Dr. Campbell, missionary in Northern India. At the termination of this arrangement the subscriptions were doubled, and in addition the salary of John Niel McLeod, a converted Mohammedan missionary in India, was pledged. A plot of thirty-two lots is owned in Greenwood Cemetery. In 1848 the First Reformed Presbyterian Church of Brooklyn was organized by members from Dr. McLeod's congregation; and in 1851 the Second Reformed Presbyterian Church of New York was organized by a colony from the First Church. In twenty-five years the number of members in the Reformed Presbyterian communion increased from one hundred and twenty-seven to one thousand five hundred and forty-five.

Dr. McLeod was elected Professor of Doctrinal Theology of the Theological Seminary of the Reformed Presbyterian Church, Philadelphia, in 1851, which position he resigned in 1853; was re-elected and declined in 1855, and again elected and accepted in 1858. He received the degree of D. D. from Dickinson College in 1846. He was one of the celebrated committee of fifteen of the American Tract Society, to which was referred the question as to the duty of the Society in regard to the issuing of publications on the subject of slavery. The committee reported that publications bearing upon this subject ought not to be issued. Dr. McLeod was also a member of the committee of nine appointed by the American Bible Society to make a thorough revision of the Scriptures in reference to grammatical, typographical, and other errors. The burden of the work was accomplished by a sub-committee of three, of which Dr. McLeod was chairman. In August, 1855, he was a delegate in the Paris Conference to form an Evangelical Alliance for the world. He passed about six months in the field during the late war, as chaplain of the Eighty-fourth regiment New York troops. He is editor of *The Banner of the Cross*, published in Philadelphia. His other publications are a variety of sermons, addresses, &c. A sermon, advocating capital punishment, caused quite a sensation at the time of its delivery, in 1842.

In 1873, after some forty years of service, an assistant was provided for Dr. McLeod.

He is about of the average height, of full, round person, erect and active for his years. His head is round, with small, regular features, well-marked intellectual characteristics, and a thoughtful, composed expression. He is not without a considerable amount of dignity, but his whole bearing is that of the utmost courtesy. He speaks with much deliberation, and readily imparts the impression of his large mental acquirements, earnest piety, and genial disposition. There is a degree of cheerfulness about him, and a very decided animation at times, but his clerical character is always thoroughly maintained.

Dr. McLeod's style of speaking is of the old-fashioned stamp. The Reformed Presbyterians are an earnest and sincerely pious people, clinging to the strict letter of their faith in all things. Hence a popular minister among them must be a man learned in the Scriptures, and showing in his own life and character the truths which he reveals and the principles he inculcates. Dr. McLeod exhibits all this profundity in his discourses, and illustrates his faith in all his daily walks. As a writer he is clear, pointed, and argumentative, and sometimes very emphatic, but never indulges in anything like ornate fancy or impassioned eloquence. He speaks in the same way. He has a tone of distinctness and authoritativeness, and a calm, sincere manner. In a word, he is a marked type of the class of religionists of whose doctrines he is so conspicuous an upholder.

REV. W. NEILSON McVICKAR,

RECTOR OF THE HOLY TRINITY EPISCOPAL
CHURCH, (HARLEM,) NEW YORK.

REV. W. NEILSON McVICKAR is the son of Dr. J. A. McVickar, an old and esteemed physician of New York, and was born in that city October 19th, 1843. He was graduated at Columbia College in 1865, and in Theology at the General Episcopal Theological Seminary, New York, in 1868. Prior to his graduation at the seminary, he became an assistant of the Rev. Dr. Stephen H. Tyng, at St. George's Church, in which position he remained until September, 1868. At this date he accepted a call to his present parish, which had been recently organized in the section of New York known as Harlem.

The parish of the Holy Trinity Church was organized through the efforts of the Rev. Dr. Stephen H. Tyng, his son, Rev. Dr. Stephen H. Tyng, Jr., Rev. Dr. John Cotton Smith, and others, who desired to found in that portion of the city an Episcopal church to specially represent low church views. More than this, the ancient parish of St. Andrews had become very large, and a second church was much needed to meet the wants of the increased and increasing population. Hence, in September, 1867, religious services were appointed to be held at the Methodist Church, on One Hundred and Twenty-fifth street, near Sixth avenue, which were conducted by Dr. Tyng. After being conducted in this building for a period, they were held at the Baptist Church, and later at National Hall. In the summer of 1868 an organization of a new parish, under the title of the Holy Trinity Church, was accomplished with the most flattering prospects. A call was given to Mr. McVickar in July, which he accepted in the following September, having in the meantime severed his connection with St. George's Church. The congregation increased with great rapidity, many persons of other denominations than the Episcopalian becoming indented with it, and steps were soon taken for the erection of a church edifice. A very fine site, embracing lots one hun-

dred feet by one hundred and ten feet, was secured on the corner of Fifth avenue and One Hundred and Twenty-fifth street, where, on the 5th of May, 1869, the corner-stone of the new building was laid by Bishop Potter, of the diocese, assisted by Dr. Tyng, in the presence of a numerous assemblage. The ground cost twenty-five thousand dollars, and the building which has been erected cost about sixty thousand dollars. It is of yellow and red brick, and is an imposing and beautiful structure, with a seating capacity of about nine hundred. The interior is handsomely decorated, and presents many pleasing architectural and artistic effects. There is a fine organ, which cost seven thousand two hundred dollars. The opening services were held one year from the date of the laying of the corner-stone, May 5th, 1870. In 1873 Mr. McVickar received a call to a church in Boston, at a salary of six thousand dollars a year, but he declined to go. A strong attachment exists between himself and his present people, and the growth and future prospects of the parish were such as to induce both to wish the relations between them to be continued. His summer vacation of 1873 was passed in Europe.

Mr. McVickar is a tall, large person, standing, we should think, over six feet high. He is erect, and a splendid specimen of manly development and grace. His head is also large, with regular features, and he has light complexion and hair. You observe much of that intelligence and amiability in his face which not only prove the refined and genial man, but one of force and judgment as well. His bearing shows entire self-possession and no little dignity.

His religious views are liberal. Because he is an Episcopalian, he is not running a tilt with all other denominations, but is on the best possible terms with each of them. He desires to be an evangelizer of all men in the fullest sense, and he welcomes all to his communion. In his congregation are those originally Methodists and Baptists, who all meet on the liberal Episcopalian footing which is to be maintained in Holy Trinity Church. In this he accomplished true Christian union, and gives his church a vitality and strength which are of the highest advantage to the welfare of the community at large.

Mr. McVickar has excellent capabilities as a popular preacher. Although an Episcopalian, he has cultivated the habit of extemporaneous speaking, and much of his sermon is delivered on the spur of the moment. He is naturally a good speaker, having an abundant flow of language, and a warm, earnest delivery. A close thinker,

and fertile in his imagination, he does not find it difficult either to argue or declaim, and his sermons lose nothing in force and brilliancy by being extemporaneous, but rather gain in both power and eloquence.

He is an ardent Christian, and a thorough-going worker. There is no holding back, no lukewarmness, but he throws his heart and mind into his work with their utmost zeal. Consequently when he rises to speak he is full of his theme, and strong for his labor. As far as he has written anything it is comprehensive and sincere; and when he enlarges upon it, as the fresh and vigorous thoughts crowd upon him, he becomes effective in a high degree. His audience is sure to be carried with him, for he fascinates from the beginning. Clothed in his pulpit habiliments there are few clergymen who present a more impressive presence. His fine stature, and his erect, commanding attitude, are striking. When to this is added his eloquence and popular style, it will be seen that he is well fitted to make his mark as a preacher.

His career is before him. Thus far much has been preparation; but now he has entered upon the real work of his life. The field is wide, and will yield an abundant harvest. Guided by judgment, devoted through faith, able in mind, and earnest in heart, pure and self-sacrificing in character and life, this young husbandman is one who will surely till it according to God's own command.

REV. SYLVESTER MALONE,

PASTOR OF SAINTS PETER AND PAUL'S CATHOLIC CHURCH, BROOKLYN, (E. D.)

REV. SYLVESTER MALONE was born in Meath, Ireland, in 1821, and emigrated to the United States when seventeen years of age. He was graduated at St. John's College, Fordham, and ordained to the Catholic priesthood in 1844. Sent to the Eastern District of Brooklyn, then known as Williamsburg, with a population of only ten thousand souls, he undertook the charge of the first Catholic congregation there. His energy and piety were very strikingly exhibited, and his flock increased greatly. In a short time he built the handsome and substantial edifice, known as Saints Peter and Paul's Church. He was the first priest to introduce the Gothic style of architecture into the building of Catholic churches, now so generally admired and followed. Twelve or more parishes have grown out of this single congregation in a period of twenty-nine years.

Says a statement, regarding Father Malone: "As a pulpit orator, he is eloquent and fervid; his sermons are all extempore, and of a pure elevated style. During the late civil war his patriot record will long be remembered by every lover of free institutions. * * * When the great Fair for the benefit of the Sanitary Commission took place, he was one of its most active supporters. When his Ward was trying to raise their quota for the army, he, unsolicited, generously gave one-fourth of his salary for a year for that object. It may truly be said of him that he is more American than the Americans themselves. As a minister, he is distinguished for an intense desire to instill and disseminate the principles of Christian charity, avoiding all sectarian controversy, and illustrating the truths of his religion by a life replete with good deeds to his fellow-men."

In appearance, Father Malone shows both physical and intellectual powers. His head is large, with a broad face, which is highly expressive of his talents, energy, and amiability. He is respected by all classes, and has accomplished a work in the ministry of great importance to his denomination. 361

REV. G. HENRY MANDEVILLE, D. D.,
PASTOR OF THE FIRST REFORMED CHURCH,
(HARLEM) NEW YORK.

REV. DR. G. HENRY MANDEVILLE was born in the City of New York, December 12th, 1825. His parents removed to Morris County, New Jersey, when he was some two or three years old, and he was brought up in that section. He prepared for college at a school at Hackensack, under the care of the Rev. J. S. Mabon. He was graduated at Rutgers' College, New Brunswick, in 1848, and at the Theological Seminary at the same place in 1851. In the same year, immediately upon the close of his studies, he accepted a call to the Reformed Church at Flushing, Long Island, where he was duly ordained and installed. He remained with the Flushing congregation for a little over eight years, doing a most acceptable work both as a minister and a citizen. While there he delivered a lecture on Flushing in a course for the benefit of the village poor, which was subsequently published in a small volume, with illustrations, under the title of "Flushing Past and Present," and is the best historical sketch of the place extant. In 1859 he was called to the Reformed Church at Newburg, New York, where he remained for a period of more than ten years. On the 1st of November, 1869, he was installed as the pastor of the First Reformed Church of Harlem, and successor of the Rev. Dr. Jeremiah S. Lord, who had departed this life in the previous Spring. Dr. Mandeville received his degree of D. D. from Rutgers' College in 1870.

The venerable First Reformed Church has a very interesting history. With the exception of the Collegiate Reformed Church, the First Church of Harlem, or, more strictly speaking, located on the corner of Third avenue and 121st street, New York city, is the oldest church organization on Manhattan Island, having been founded more than one hundred and eighty years ago. It is difficult, if not quite impossible, according to the best authority on this subject, to ascertain with precision when a church organization was first effected in the district known as Harlem. Dutch settlers were there very



Petersbury
C. Henry Mendenhall

early, but whether they were in connection with the Collegiate Church, or whether they were formed into a distinct church, there are no records to show. It is stated in the old Dutch records of Harlem that on September 30th, 1686, the Rev. Henricus Solyns preached the first sermon in a new church then built, and administered the Lord's Supper. Hence there was then a church and a house of worship. The want of records prevents, also, any definite information concerning the names of the ministers who may have officiated for nearly one hundred years. The first minister of whom there is any definite account was the Rev. Martinus Schoonmaker, who held the pastoral office at Harlem previous to 1785, and who officiated there and at Gravesend, Long Island; but he left in that year, and became pastor of the Dutch Church in Flatbush, where he died May 10th, 1824, at the advanced age of eighty-seven years. It is not known precisely how long he had preached at Harlem. Up to this time it is supposed that the services at Harlem had been conducted in the Dutch language, but it is doubtful whether preaching in that language was continued after this date. After the dismissal of Mr. Schoonmaker, the church remained without a stated pastor for nearly six years.

In September, 1791, a call was accepted by the Rev. John F. Jackson, who remained as pastor for more than thirteen years, resigning in April, 1805. Immediately after this the church extended a call to the Rev. Philip Milledoler, which he declined; but the pastorate was accepted by the Rev. Jeremiah Romeyn, who settled in April, 1806. After about seven years some difficulties arose, and Mr. Romeyn, at his own request, was dismissed from the church by the classis. The trouble continued for some time, and it was not until the Autumn of 1816 that another minister was finally called. The Rev. Cornelius Vermeule accepted the call in September of that year, and continued his labors with the congregation for twenty years. He resigned his charge in October, 1836; and, after a vacancy of something over a year, the Rev. Richard Schoonmaker was ordained in March, 1838, who remained nearly ten years pastor of the church. For about a year the church was without a pastor, when Dr. Lord accepted a call in 1848. He was the pastor for twenty-one years, until his death, in April, 1869. His ministry was marked by three revivals, during one of which, in 1852, one hundred and twenty persons united with the church.

The original church building stood on the plot formerly known as the "old burying-ground," bounded by First avenue, 124th and

125th streets. Here, in a lane, stood the original edifice until about the year 1789, when it was removed, and a new church erected in its place. The church was attended by many persons from Westchester County; and it is related that some of the females made it a habit to wash their feet in Harlem river as they crossed it on their way to church. The congregation worshipped in a granary while the new church was being built. The spire was ornamented by a golden vane and ball, which is now on an outbuilding on the estate of the Hon. Judge Ingraham. This structure was removed in 1826, and in 1827 the large frame building on the corner of Third avenue and 121st street, now occupied by the congregation, was finished. It is one of the finest of the old-time edifices. A large porch, reached by twelve steps, fifteen feet deep, and extending the whole width of the front, has four semi-Corinthian columns, supporting an imposing pediment, a cupola, and belfry. The whole of the upper portion of the building is the church proper. It contains one hundred and forty-eight pews, and has comfortable accommodations for one thousand people. The pulpit is at the west end, or rear; and immediately behind it is a large recess, containing an organ and accommodations for the choir. In the rear, and adjoining the church, is another building, containing the consistory rooms, Bible-class rooms, pastor's study, etc. The bell in use was cast in Holland in 1734.

There are about three hundred members, and three hundred children in the Sunday school. Three colonies have been sent from the congregation to found other churches, and many have united with churches in Yorkville, Manhattanville, and Carmansville. It is the owner of much valuable real estate, and may be ranked as one of the wealthiest congregations of New York.

Dr. Mandeville is of the medium height, with a round, solid, and erect figure. His head is round, with a fine brow, and, altogether, a genial, happy expression. His manners are polite and cordial with all persons. Without the slightest pretension in any way, he exhibits all the dignity which is necessary to his calling; and appears to every one, as he is, a most amiable, refined, and pious man. He has firmness and nerve, but these do not so much appear until the time of action arrives. In ordinary intercourse it is his geniality and cheerfulness which are most observed. He is an active and busy man in his pastoral office. Feeling to the fullest extent its responsibilities, he discharges them with a conscientiousness and fidelity that greatly endear him to his people. He goes among them with words of gentleness and piety, and deeds of sympathy and

love. But, after all, he is no flatterer, no lip-server, and no trifler with indiscretions and wrong-doing. He is stern and strict to every moral and religious principle and duty, though otherwise so gentle of heart. A man of a great deal of practical observation and thought, he is intelligent and efficient in every action of life.

In the pulpit he displays similar characteristics with those which distinguish him in personal intercourse. Modesty, sincerity, and all due gravity are to be observed in both speech and manners, and with it all a tenderness and conscientiousness that show the pure and loving heart. He writes in good, plain English, and is far more inclined to serious reflections than to fancy, though the latter is not altogether disregarded. A ripe scholar, he expounds the Scriptures with clearness and force, and his intelligent observations among men lead to the unfolding of views which are always sound and practical. Hence his sermons, without any attempt at oratory in their delivery, produce a most favorable impression with both converted and non-converted hearers. They are luminous with great truths, stated in original language and new forms; filled with the interest and fellow-feeling of a well-informed and good man in the every-day affairs of life, and infused with the comforting and inspiring spirit of one who seeks to be a friend and brother.

The ministerial character has its highest significance when displayed in the person of a man like Dr. Mandeville. He has given it neither the affectation nor the eccentricity of which, in these times, it so much partakes. But he walks before his fellow-men with humility and devoutness which are in imitation of the Master, and according to His command to His apostles. At the same time he maintains the dignity and influence of his profession. His habits, character, and opinions leave no question that in all things he is a consistent servant of God. Consequently in him the ministry has not only one of its most efficient members, but the community a most influential and valuable citizen. He needs no apologists for his actions and opinions. At all times these stand forth in the beauty of purity and truth.

All honor to such a minister and man. An example to his fellow-men, he is made worthy by his talents and labors of high professional renown. Earnest in the line of duty, through a succession of important pastorships; standing, under all circumstances, a bulwark of religion and virtue, he is justly to be regarded as one of the most valuable men of the church and community.

REV. WILLIAM S. MIKELS, D. D.,
PASTOR OF THE STANTON STREET BAPTIST
CHURCH, NEW YORK.

REV. DR. WILLIAM S. MIKELS was born in Orange County, New York, May 18th, 1820. His academic, collegiate, and theological studies were all pursued in the different departments of Madison University, at Hamilton, New York. He was graduated at the College in 1843, and at the Seminary in 1845. He was first settled over the Baptist church at Rondout, Ulster County, New York, where he was ordained and installed during the year 1845, and remained in this position about four years and a half. His next charge was the Baptist church at Sing Sing, where he officiated for more than six years. On the 1st of November, 1856, he was installed as the pastor of the Sixteenth Street Baptist Church, New York, where he labored for seventeen years. In May, 1873, greatly to the regret of the congregation, he resigned the pastorship. For some time his health had been declining. In the spring of 1874 he accepted a call to the Stanton Street Baptist Church, New York.

Dr. Mikels is slightly under the medium height, equally proportioned, and has a short neck and a good-sized head. His face is pretty well covered with whiskers. His features are small, and his countenance is highly expressive of amiability and kindness. He evidently desires to appear as a plain, unassuming man in all respects. His disposition is a cheerful one, and he is always found a genial and interesting associate.

We wrote as follows of Dr. Mikels at the time of his labors in the Sixteenth Street Church: "He is eminently a man of the people, and goes about his religious work without any preferences as to the class among whom he shall seek converts. He comes to all, as humble-minded as the least of them, and he rears his altar in the midst of the dwellings of those in moderate circumstances, the poor, in the locality of stores, saloons, and tenement houses. Crowds go to hear him.

He has what is best described as a *live* congregation. There are old and young—throng of both sexes—and nearly all are, like their minister, earnest in the religious work. Whole classes in the Sunday school are converted, and the fires of revival burn on month after month. Why is it? In one word, because the pastor is particularly adapted for his work, because he makes the preaching of the gospel and the awakening of the sinner his sole duty, leaving utterly out of the question all thoughts of personal ease, emolument, and ambition. He takes hold of the gigantic evils of the day, of the rum-shops and Sabbath-breaking, the vices and temptations which every one of his hearers confront in his or her walks, which are to be seen about the very portals of the sanctuary, and he preaches of moral and Christian duty under such circumstances.

“He speaks effectually because he speaks truthfully and earnestly. His sermons are very well composed, but if they were not the subject matter and the manner of the man would be sufficient to claim attention. He is not prim and starched, but might be some intelligent mechanic or storekeeper in the pulpit. He is not deep and learned in his modes of expression, but is plain, homely, and practical, just as are the hearers before him. Such a man and such a speaker has necessarily a large influence, and Dr. Mikels is no exception to the rule. He has the undivided attention of his audience. He is their equal, companion, friend, and pastor, and in all these relations they have learned to love him. They attend to his teachings, and he leads them—fathers, mothers, sons, daughters, brothers, and sisters, old and young—to the altar.

“He is a revivalist, and in every way a go-ahead, untiring worker in the ministry. Bold and firm in his opinions, and yet always kindly in his manner of expressing them; sincere and determined in his efforts for the redemption of the lost, he has obtained a wide reputation in his sect, and is individually admired and beloved by those with whom he comes in contact.”

Dr. Mikels has much to be proud of in his city ministry. He raised his congregation to the highest point of prosperity which it has ever known, and its influence has been greatly felt in the neighborhood in which it is located. Certainly, his ministry has not been without abundant return for his fidelity to duty and unwearying energy.

REV. WILLIAM H. MILBURN,
LATE PASTOR OF THE JOHN ST. METHODIST
CHURCH, NEW YORK.

REV. WILLIAM H. MILBURN was born in Philadelphia, September 26th, 1823. When five years of age he was struck in the eye with a piece of iron hoop, being at play with some boys throwing at a mark. His eye recovered, but a protuberance existed which affected the downward vision. Caustic was applied, which became so severe that the boy resisted, and in his struggle with the physician, both eyes were dashed with it. As a remedy for this new misfortune, they were kept bathed with a solution of sugar of lead for two years, but the pupils became so much injured that very imperfect sight remained only in the left corner of the right eye.

In May, 1838, his father removed to Jacksonville, Illinois. The almost blind but persevering youth now became a clerk in his father's store, and at the same time pursued studies which he had already undertaken. He could manage to see by having a projected shade over the eye, and then placing the hand convexly shaped beneath it, and leaning the body forward at an angle of forty-five degrees. One letter was as much as he could distinguish at a time. Says another: "At his place by the door in summer, and at a window in winter, sitting in a constrained posture, he received the sunlight of knowledge, as it were, through a crevice in the roof instead of by the effulgence poured in through surrounding windows, and besides the disability of sight, suffering from the incessant interruptions consequent upon strict attention to the store, and the constant ear-vigilance necessary to distinguish customers from idlers."

He entered the freshman class of Illinois College, situated at Jacksonville, in 1839, still continuing his clerkship. In the spring of 1843, his last collegiate year, his health declined, and study was interdicted. His ailments were a slight curvature of the spine and some internal organic complaints.



W. A. Williams

From an early period he had looked to the ministry as his future profession. As it now became necessary for him to ride on horseback, the Methodist presiding elder of the district in which he lived urged that he should accompany him in traveling his circuit and assist in preaching. The following is an interesting account of the manner in which this plan was carried out :

“ His father furnished him with a horse, saddle, and saddle-bags ; his mother fitted him with a grayish-blue jean suit (a homespun woolen fabric, the coarse quality of which goes under the name of linsey-woolsey), and, thus accoutred, with over-coat strapped on the saddle, he starts forth, in company with the presiding elder, as an itinerant preacher, to make the first acquaintance with his circuit. He had never rode before to any amount, but at the end of two and a half days an appointment one hundred miles distant was punctually attained. His theological course had also commenced, with the good elder as the professional corps, the Bible his text-book, the saddle his meditation seat, and God’s wide, beautiful earth the seminary. The appointment was a quarterly meeting, held in a double log-cabin—that is, a cabin with two rooms, on the floors of which the preachers slept at night. The meeting began at one o’clock on Sunday afternoon, with a sermon by the elder. In the evening the local preacher officiated, at the close of which service the elder, without warning, spoke out in an imperious voice—‘ Brother Milburn, exhort!’ and thus, standing behind a splint-bottomed chair, ‘ Brother Milburn ’ made his first address to a religious assembly, and his profession was entered at the age of nineteen.”

During this summer he traveled a region of one thousand miles, preaching constantly. In September, on his twentieth birthday, he was admitted as a “ traveling preacher ” to the Illinois Conference. Two years later he was directed by the Conference to proceed to the East and solicit funds for the establishment of Methodist schools and colleges in the West. Being on board a steamboat on the Ohio river, when Sunday came he was invited to preach. He had been excessively pained during the trip at the blasphemy, drunkenness, and gambling which prevailed among the passengers, and especially in the case of certain congressmen, then on their way to Washington. When he took his place to begin the services, he found that these persons had been provided with front seats, and resolved to administer a public rebuke to them. Accordingly, in the course of his remarks, he said : “ Among the passengers in this steamer are a

number of members of Congress, and, from their position, they should be examples of good morals and dignified conduct; but, from what I have heard of them, they are not so. The union of these States, if dependent on such guardians, would be unsafe, and all the high hopes I have of the future of my country would be dashed to the ground. These gentlemen, for days past, have made the air heavy with profane conversation, have been constant patrons of the bar and encouragers of intemperance—nay, more; the night, which should have been devoted to rest, has been dedicated to the horrid vices of gaming, profanity, and drunkenness. And," continued the preacher, with great solemnity, "there is but one chance of salvation for the great sinners in high places, and that is, to humbly repent of their sins, call on the Saviour for forgiveness, and reform their lives."

Mr. Milburn shortly returned to his state-room, where a purse of money was brought to him in the name of the congressmen, with the request that he would accept it as a testimonial of their respect for his character and appreciation of his sermon. The congressmen were not disposed to let the matter end even here, for they proposed Mr. Milburn for chaplain of Congress, to which position he was elected.

In 1847 Mr. Milburn went to the South, and for six years labored in Montgomery, Mobile, and elsewhere. To show the extent of his exertion, it may be mentioned that during five years of this period he preached fifteen hundred times and traveled sixty thousand miles.

He was re-elected chaplain of Congress, and held the office until March, 1855. He delivered a course of lectures before the Lowell Institute, Boston, entitled "Sketches of the Early History and Settlement of the Mississippi Valley." Other lectures bear the titles—"Songs in the Night, or the Triumph of Genius over Blindness;" "An Hour's Talk About Women;" "The Southern Man;" "The Rifle, Axe, and Saddle-bags," "Symbols of Early Western Character and Civilization." These lectures were delivered in all the principal places in the Union. In 1859 he visited England, in company with Bishop Simpson and Rev. Dr. McClintock, and delivered lectures in the chief cities to crowded audiences. During the same year he published "Ten Years of a Preacher's Life," and in the following year "Pioneers and the People of the Mississippi Valley."

At one time Mr. Milburn was the pastor of the Pacific street Methodist Church, Brooklyn; his last appointment was at the John

street Church, New York. He subsequently became an Episcopalian. He was ordained deacon in 1865, and priest in 1866 by Bishop Hopkins of Vermont. In 1871 he returned to the Methodist communion.

Most of his time is spent in traveling in this country or Europe. His more recent lectures are "What a Blind Man Saw in Paris," and "What a Blind Man Saw in California."

Mr. Milburn has never entirely recovered from his spinal complaint, and is obliged to remain in a horizontal position during a portion of each day. His sight is now so nearly destroyed, that he is unable to read at all, and just dimly distinguishes the outline of objects in a favorable light and position. He recognizes acquaintances by the voice, and judges of character by the intonation as others do from expression. He moves about in familiar places without difficulty, and often travels unattended, trusting to the kindness of strangers. His memory is very remarkable. While at college a student came to his room with a volume of "Chalmer's Astronomical Discourses," and read a half or two-thirds of one of them, in which young Milburn became greatly interested, and requested to have it read again. After this was done he said—"Thank you! I have it now."

"What do you mean—have what?" asked the student.

"Why, I have that sermon," was the reply of Milburn, who at once repeated the part he had heard *verbatim*.

After his marriage, in 1846, his wife became his principal reader. At some periods she read to him ten hours a day for weeks together, four or five hours at a sitting, and sometimes fifteen hours out of the twenty-four. When in Brooklyn, the ladies of the congregation performed this service for him, very much to his pleasure and their own profit. Says another: "His habit at present, when wishing to commit a new chapter preparatory to public worship, is to have it read to him on the previous day, and he repeats it after the reader verse by verse, and then in sets of four verses, commencing each time at the beginning of the chapter. With one reading of the chapter thereafter he is prepared to go through it before an audience without a possibility of failure. Poetry he commits with greater facility than prose. He is perfectly familiar with the hymn-book, and can probably repeat most of the New Testament, and considerable portions of the Old. His retention of names, dates, facts, and conversations, seems to be equally good, the only difference of power being between the committing of prose and poetry.

Mr. Milburn's success in overcoming the difficulties presented to him, as a student, and minister, by his blindness, is among the marvels. He stands a living and noble example of the fruits of that patience which is unwearying, and that desire for learning which cannot be defeated in its aim. The eager spirit which neither acknowledges control nor can bear delay must entirely fail in any conception of the task by which this sightless enthusiastic executed his heroic resolution. At noonday the tired student may look upon the face of nature, beaming with its manifold beauties; or, as his midnight lamp grows dim, he may turn his gaze to the firmament studded with its starry worlds; but, through these long and patient hours—through these weeks and months, lengthening into years—this student-preacher found that even the little ray with which he lit up the pages, letter by letter, was fading into eternal gloom. Still he persevered, as within his mind there was rising a light of knowledge, which burned as a sun to his feet, and was more delightful than could be the fragrance of all flowers to his nostrils. Great has been his courage and lofty his ambition in such a struggle with misfortune; but he has gained treasures to make beautiful his days on earth, and which enable him, with clearness of mental vision, to be a guide to those, like himself, hopeful of the celestial land beyond.

Mr. Milburn is of a slight figure, and has a thoughtful and interesting face. His sightlessness throws a melancholy shadow over his features, but so amiable and intelligent is the expression, that the gaze willingly lingers in their contemplation.

In the pulpit he has an eloquence beyond his words. To think that he is blind, and still able to conduct an entire church service, is to fill the mind with thoughts approaching veneration. Presently his soft, sweet voice recites a hymn and then a chapter from the Bible. You miss the books, but there is a new fascination in the sacred words spoken from the memory of the eloquent blind man. His sermon is equally impressive. It has all the characteristics of an extempore address, and is, in truth, delivered but slightly from memory. He is not boisterous and declamatory, like most of the Methodist ministers, but proceeds calmly, tenderly, and always eloquently. His effort is to be entirely natural, and to touch the heart rather than amaze the mind. At times he shows great depth of feeling with his subject, and becomes more animated in his delivery.

REV. D. HENRY MILLER, D. D.,

PASTOR OF THE PLYMOUTH BAPTIST CHURCH,
NEW YORK.

REV. DR. D. HENRY MILLER was born in the island of Jersey, one of the islands in the English Channel, belonging to Great Britain, October 31st, 1825. He is, however, of strictly American parentage; his birth having occurred while his parents were traveling, and he was brought in infancy to the United States. Among the heroes of Bunker Hill was one of his ancestors. After attending a classical academy, he entered the Wilbraham (Mass.) Wesleyan Theological Seminary, where he was graduated in 1842. He was ordained in the Baptist ministry at Stonington, Conn., December 12th, 1847. He supplied the pulpit of the Stanton Street Baptist Church, New York, for some time, and in May, 1849, became settled as the pastor of the Baptist Church at Yonkers, New York, where he preached, with marked success, for eight years.

In April, 1857, he went to a church at Meriden, Conn., where he continued until August 28th, 1862, when he became the chaplain of the Fifteenth Regiment of Connecticut Volunteers, and with them joined the Army of the Potomac. He was in the field for nearly two years. He accepted a call to the First Church of Trenton, N. J., in 1864, where he officiated for three years and nine months. In 1867 he organized the Broad Street Baptist Church of Elizabeth, N. J., where a magnificent church edifice was erected at a cost of one hundred thousand dollars. Here he introduced an order of public worship before unknown in the Baptist churches, which provoked, as such matters always do, a great deal of favorable and unfavorable criticism. He remained at Elizabeth until 1872, when he resigned his pastorate and accepted another at the Worthen Street Church, Lowell, Mass. His wife's health failing, he was obliged to leave that

place, and he then accepted a call to his present pastorage at the Plymouth Baptist Church, in Fifty-first street, New York. This congregation was formed about 1870, by a number of persons who left the congregation in Forty-second street, with the Rev. Dr. Isaac Wescott, who was the pastor until his retirement from the ministry by reason of age and infirmities. Dr. Miller was installed on Sunday, October 26th, 1873.

In all his charges, Dr. Miller has been a very efficient and successful pastor. Up to 1874 he had received by baptism into the church eight hundred and seventy-two persons. During his pastorage at Trenton alone he received two hundred and ninety-nine persons. While at Yonkers he was the editor of a Baptist magazine. He received the degree of Master of Arts from the University at Hamilton, N. Y., in 1854, and the degree of D. D. from the University at Louisburg, Pa., in 1867.

Dr. Miller is a most persuasive and eloquent preacher. His manner in the pulpit is that of a man entirely at his ease and at home with his hearers. Then he has a soft, pleasant voice, which is sincere and truthful in its every tone. Gentle as a woman in his nature, he shows that he possesses the power of scholarship and the zeal to save. His audiences are drawn toward him by an irresistible fascination, and, consequently, his sermons make a deep and abiding impression.

In appearance he is tall and slender, with an intellectual head. His face is cheerful and amiable. With quiet and courteous manners, he unites a fluent and interesting flow of conversation. Happily adapted for his work, he pursues it greatly to the enlargement of his denomination, and to the advantage of society at large.

REV. DAVID MITCHELL,

PASTOR OF THE CANAL STREET (IRISH) PRESBYTERIAN CHURCH, NEW YORK.

REV. DAVID MITCHELL was born in the city of Glasgow, Scotland, May 3d, 1833. He received his education at the Glasgow University, where he was graduated in the collegiate course in 1854, and in the theological course in 1858. In the same year he became a licentiate of the Church of Scotland, and settled over St. Luke's Presbyterian Church of Glasgow where he remained several years. He felt a great desire, however, to make the United States the field of his ministry, and about eight years since he put his plan of coming to this country into effect, and arrived safely in New York. His first position in this country was as assistant of the Rev. Dr. Rogers at the South Dutch Church, corner of Twenty-first street and Fifth avenue, where he officiated acceptably for about eight months. He also, during the same period, discharged pastoral duties at the Presbyterian church in Houston street. He was called to the Canal street (Irish) Presbyterian Church in November, 1867, and was installed December 15th, 1867.

This congregation is one of the old organizations of the city of New York. When the population was dense in the lower wards it was second to none in numbers and wealth. A fine church building stood on lots in the rear of Canal street, and the entrance was under the buildings on that street. The late distinguished Rev. Dr. McCartee was the pastor for about thirty-five years. He was a very noted and popular preacher of his day, and drew such crowds that often the pulpit-stairs were invaded by the audience, in their desire to obtain seating accommodations. Dr. McCartee finally left the congregation and went to Newburgh. He died a very old man a few years since. He was present, in an extremely feeble condition, at the dedication of the present building of the congregation. The church property was at length sold by a portion of the trustees for

about thirty-five thousand dollars, but another portion refused to concur in the sale—consequently the matter was in litigation for some fifteen years, sometimes with decisions favorable to the church, and at others adverse to it. Meanwhile the property rose in value to several hundred thousand dollars, and finally all the parties to the suit determined that the best course was to compromise, and get out of court. The building had been destroyed by fire during a celebration of the Fourth of July, and a new but smaller edifice was erected fronting on Greene street. This was dedicated in 1865, when the Rev. Dr. Judkin, formerly of Washington College, Virginia, was the temporary pastor. In the settlement which was made in the suit the church received this building and ground, and fifty thousand dollars in cash. Ten thousand dollars of this was used to pay a mortgage on the property, and the balance of forty thousand dollars is the present endowment of the church. Hence it is entirely free from debt, and is likewise conducted on the free principle in regard to pews. Until Mr. Mitchell was called there was no regularly settled pastor for a number of years. The number of members at this time is about one hundred, and there is a small Sunday school. Mr. Mitchell established and conducted daily prayer meetings for several months, which were well attended.

The church is not well located for a congregation large in numbers, or even of well-to-do people, but it is located where the Gospel ought to be preached, if anywhere. The congregation is composed of a respectable class of Irish, Scotch, and American Presbyterians, who cling to the organization by reason of its old and revered memories, and because it is a free church. Wealth and fashion have swept by, and in their room have come much poverty and vice. These latter are not social elements to be left to themselves, although wealth and fashion seem to think so. Squallor, licentiousness, and laziness have advanced to the very doors of this temple, and had its poor but earnest members shown no more concern for perishing souls than the richer part of the congregation, it would have been overthrown long ago. But they have stood impregnable at their altar, and their faith and devotion have preserved it as almost the only bulwark left to morality and Christianity in that neighborhood.

Mr. Mitchell feels the necessity and responsibility of his work where he is, and it will be continued with fidelity and zeal. During the time he has been in charge of the congregation there has been a new interest evinced in the church by the people of that section.

which has been much promoted by the daily prayer meetings. He is making use of all these influences to strengthen and build up the congregation, and give it something of the power which it formerly enjoyed, not only in the Presbyterian denomination but more especially as an efficient missionary agent in the lower portion of the city.

Mr. Mitchell is of the medium height, compactly made, and looks healthy and vigorous. He has a large head, with small light eyes, and a ruddy complexion. In his manners there is some little reserve, but nothing to detract from genial, pleasant intercourse with him. He is sedate and sensible in the whole tendency of his mind and actions. In truth, his heart and head are thoroughly in his religious work. All his personal characteristics are kind, agreeable, and sincere, but it is readily to be seen that his thoughts are turned chiefly to a painstaking and unceasing attention to matters relating to the eternal welfare of his fellow-men. Nothing can wean him away, even for an hour, from the one object of his life, and all his ambition. He is a pastor to his people—a messenger of Christ in the full scriptural sense. His duties are discharged under a recognition of responsibility, and not, as in so many cases, as mere routine acts of a professional life. Wherever he goes, he is certain to walk in the light of the steps of the Master, and whatever he says to the inquiring soul is said with the ardor of faith, but with humility of spirit. He belongs not to the class of vain, selfish, worldly young men who go into the ministry rather to display talents than to save souls. He is humble; he loves the poor; he is not afraid of the rough places of the ministry and its hard work. His longing eyes are not placed on any reward which the approbation and partiality of man can give, but only on the imperishable crown which is the inheritance of the just.

Of course a man with these characteristics and principles is not one for display in the pulpit. He enters it devoutly, and there is a total abnegation of himself while he is in it. With manners of great modesty and humility, with an ever apparent seriousness, he addresses himself solely to the duties of the hour, regardless of all save the eternal welfare of his fellow-men.

REV. HENRY EGLINTON MONTGOMERY, D. D.,
RECTOR OF THE CHURCH OF THE INCARNATION,
(EPISCOPAL,) NEW YORK.

REV. DR. HENRY EGLINTON MONTGOMERY was born in Philadelphia, December 9th, 1820. His father participated in the war of 1812, and was appointed Postmaster of Philadelphia by General Harrison. The subject of our notice was graduated at the University of Philadelphia in 1839, being assigned the honor of pronouncing the valedictory address. After studying law for some time in the office of Hon. Joseph R. Ingersoll, of Philadelphia, he traveled in Europe, having, at the same time, a position in connection with the American legation at Copenhagen. Returning to the United States, he entered the General Theological Seminary of the Episcopal Church in New York, in the summer of 1843, and was ordained June 28th, 1846. He was rector of All Saints' Church, Philadelphia, for many years, and in 1855 removed to New York, having been called to the Church of the Incarnation, his present field of labor. In September, 1846, he married Margaret Augusta, daughter of Judge James Lynch, of New York, grand-daughter of Thomas Tillotson, M. D., a surgeon in the revolutionary war, and subsequently Secretary of State of New York, and grand niece of Chancellor Livingston.

An interesting volume has recently been issued for private circulation, entitled "A Genealogical History of the Family of Montgomery, including the Montgomery Pedigree." It is a very complete work of its kind, and the record is traced back in an unbroken chain to Roger de Montgomerie, Earl of Montgomerie, who flourished in the North of France in the ninth century. A native of Neustria himself, his ancestors were, probably, for many generations back, natives of that province, which, when conquered by the Northmen, was afterward known as Normandy. The family came into England with William the Conqueror, and became distinguished in that country, and also in Scotland and Ireland. Dr. Montgomery belongs to the

line of descent from Hugh, fifth Earl of Eglinton, and the last of that title of the male line of the family. This Scottish Earl, foreseeing that he would die childless, and wishing to divert the title from his cousin, Sir Neil Montgomery, made a resignation of his earldom in 1611, and settled the Earldom of Eglinton and Lordship of Kilwinning on his cousin Sir Alexander Seton. The earl died in 1612, and it was only after the title had been kept in abeyance for two years that James VI consented to its assumption by Sir Alexander. The male representative of the family of Montgomery is John T. Montgomery, Esq., a lawyer of Philadelphia. The first of the name who settled in America was Wm. Montgomerie. He crossed the ocean with his young family in 1701-2, and located on Doctor's Creek, in Monmouth county, East Jersey. He was a member of the Society of Friends. His estate known as Eglinton is still in the possession of his descendants. It was but a few miles from the scene of the battle of Monmouth, the British army encamping on Montgomery Hill the night before the engagement. General Richard Montgomery, of revolutionary fame, was born in Ireland, and came to America in 1772. Many members of the American branch of the family of Montgomery have been, and are, distinguished in the various professions, and names are to be found quite as illustrious as those gracing the annals in other lands.

Dr. Montgomery's congregation worship in a very fine new structure on the corner of Madison avenue and Thirty-fifth street. The Church of the Reconciliation is a flourishing mission maintained by them.

Dr. Montgomery has published various addresses and sermons, and a collected volume of the latter for publication. In November, 1860, he delivered the address at the one hundred and eleventh celebration of the Society of the Alumni of the University of Pennsylvania.

He is of the medium height, and altogether of a good figure. His head is large, round, and decidedly intellectual. He has a very fair complexion. He dresses in the clerical style, and his deportment is dignified. In personal intercourse he is polite, cordial, and communicative. Evidently an excellent judge of human nature, he is not long in detecting those worthy of his appreciation and confidence. He is a popular man, and his acquaintances are generally his friends. His attainments are extensive and thorough. He has what may be called a *discreet* ambition. He seeks distinction, and labors constantly with the view of reaching the

honors open to him ; but he desires nothing which does not come as a tribute to merit, and which will not serve as an aid in his holy mission to men. While he does not seek honors in order to make them mere decorations for personal vanity, he is earnest in the effort to secure them to mark the advancement of scholarship, and make more illustrious the annals of the church.

Dr. Montgomery is an eloquent, impressive preacher. His sermons are carefully composed compositions, and he has a most self-possessed and graceful delivery. His subject is not only deeply reflected upon, but he is at the pains to express his thoughts in choice, elegant language, which frequently reaches the highest standard of polished diction. In truth, some of his more labored sermons show him as holding high revel, as it were, with eloquent expressions and glowing imagery. He has also a dramatic manner. Here his complete self-possession serves him very effectively, for in these bolder efforts of the orator, requiring full command of language and composure in delivery and gesticulation, he exhibits a perfect discipline as well of his feelings as actions. His voice is clear and strong.

Dr. Montgomery is one of the most devoted and useful rectors laboring in New York. Not only does he struggle with unwearying zeal in his own parish, but he is invariably ready to contribute his strength in fields less promising. He is a soldier of the Lord, always bold, vigilant, and defiant. He is a reaper in the Christian harvest, always cheerful, untiring, and confident.

REV. DAVID MOORE, JR., D. D.,

PASTOR OF THE WASHINGTON AVENUE BAPTIST CHURCH, BROOKLYN.

REV. DR. DAVID MOORE, JR., was born in the county of Westmoreland, in the north of England, March 28th, 1822. He came to the United States in 1834, when twelve years of age, and has passed most of his life in Western New York. His early education was acquired at the different academies, and his theological course was privately pursued, under the direction of Rev. Mr. McCall, of the Scotch Presbyterian Church at Lewiston; Rev. Dr. Bull, also of the Presbyterian Church, and Professor Goodall. His studies were very thorough, his associations with his instructors being of a particularly agreeable and endearing character. He was ordained in June, 1852, and settled over the Gaines and Murray Baptist Church in Orleans county, New York, where he remained during a period of twelve years. He had been converted in this church in 1843, became a member of the congregation, and preached for one year before being regularly called to the pastorate. In 1855 he went to Leroy, in Genesee county, remaining until 1860, when he accepted a call to the Washington street Baptist Church, Buffalo. Having been invited to assume pastoral relations with the Washington avenue Baptist Church, Brooklyn, he commenced his labors in March, 1864. The Washington avenue congregation worship in a tasteful and spacious edifice, on the corner of Washington and Gates avenues. On the occasion of his seventh anniversary sermon Dr. Moore stated that during that period 610 members have been added to the church—241 by baptism, 22 by experience, and 348 by letter—more than trebling the membership, raising it from 191 to 620. There have been raised for improvements and current expenses \$100,000; for missions, church extension and higher education, \$90,000. He has published various occasional sermons.

Dr. Moore is a tall, well-proportioned, fine-looking man, with dark hair and evenly-trimmed whiskers round his face. His head is of good size, the features are regularly molded, and his expression is of the most amiable and winning character. The eyes are soft, while clear and quick, and in conversation an attractive smile lingers about the mouth. He is very approachable, cordial in his manners, and usually exhibits considerable animation with congenial persons. He exercises the happiest and most diffusive influence in social intercourse. His pleasant, beaming countenance commends him before he utters a word, and then his polished, gentle, fascinating manners advance him still farther to the heart; and finally, his interesting conversation and kindly expressions carry him to the goal of your fixed appreciation and esteem. And this is true of him with all classes and both sexes.

Dr. Moore is an effective preacher, and decidedly original in his mode of address, which is more conversational than declamatory. His delivery has the appearance of being extemporaneous, while actually his sermons are written out in full. His practice is to give his subject a thorough examination and study, rendering it entirely practicable to deliver the sermon without anything more than notes; but, not satisfied with this, he imposes upon himself the additional labor of placing it in permanent form on paper. In consequence, when he comes into the pulpit he speaks with slight reference to his manuscript, talking in a free conversational way, and showing the greatest familiarity with the subject. His discourses are wholly argumentative and practical. He seeks to make plain the truth, to touch the susceptibilities of the unconverted, and nothing more. There is not a line for display, not a thought which is not directed to the one purpose of Christian teaching. His voice is not loud, though of sufficient compass for distinct hearing in a large building.

Dr. Moore is a learned expounder of the Scriptures. His theological course, while private, was probably more complete than that of the seminary. With a vigorous, comprehensive mind, he is still an unwearied student and a deep logical thinker. Ever digging at the roots of each branching and bearing tree of principle, he is sure to so cultivate and fertilize its soil that it will hang more abundant in its fruits, and appear more wonderful in its beauty.



William F. Morgan

REV. WILLIAM F. MORGAN, D. D.,

RECTOR OF ST. THOMAS' EPISCOPAL CHURCH,
NEW YORK.

REV. DR. WILLIAM F. MORGAN was born in Hartford, December 21st, 1818. He was graduated at Union College in 1837, and at the Episcopal General Theological Seminary, New York, in 1840. He was made deacon by Bishop Brownell, at Christ Church, Hartford, in 1841, and priest by the same bishop, at Trinity Church, New Haven, in 1842. After graduation he passed some time with Rev. Dr. Berrian, of Trinity Church, and in April, 1841, became Rector of St. Peter's Church, Cheshire, Connecticut. Three months later he became assistant to Rev. Dr. Harry Crosswell, at Trinity Church, New Haven, where he remained three years. In the Autumn of 1844 he assumed the rectorship of Christ Church, Norwich, and there remained for fourteen years. During this period, through his instrumentality, a new church was erected and paid for, costing \$60,000. He accepted a call to his present parish of St. Thomas, New York, in 1857.

St. Thomas' parish was founded by the late Rev. Cornelius R. Duffie, at one time of the firm of Todd, Duffie & Todd, New York, salt merchants, but who had been admitted to holy orders in the Episcopal Church. Worship was first held in a room on the corner of Broadway and Broome street. An organization took place on Christmas Day, 1823, and the first communion service was administered on the 14th of the following March to nineteen communicants. Mr. Duffie was duly called January 14th, 1824. The original officers were Isaac Laurence, senior warden; Thomas N. Houghton, junior warden; and David Hadden, John Duer, William B. Laurence, Richard Oakley, James J. Lambert, Charles King, Murray Hoffman, and William B. Astor, vestrymen. The congregation erected a large stone edifice on the corner of Broadway and Houston street, which, some years since, was destroyed by fire, but immediately rebuilt. Mr. Duffie died in a few years,

and was succeeded by Rev. Mr. Upfold, now Bishop of Indiana, who was succeeded in two or three years by Dr. Hawkes, who officiated for twelve years, and did much to build up the parish. Rev. Dr. Whitehouse, the present Bishop of Illinois, was the next rector, being succeeded, after about eight years' service, by Rev. Dr. Neville, who officiated during four years, and was succeeded by Rev. Dr. Morgan. At this time the congregation consists of about two hundred families and three hundred and fifty communicants, and the average church attendance is twelve hundred persons.

St. Ambrose's Church, Rev. Frederick Sill, rector, now a flourishing down-town congregation, was formerly a mission, sustained at an annual cost of about \$3,000. Other missions are now as liberally sustained. The annual offerings for all purposes amount to a large sum. In 1871, a new church edifice, of a very imposing and costly description, which had been for several years erecting on the corner of Fifth avenue and Fifty-third street, some two miles and a half from the old location, was occupied for the first time. This structure, both in its exterior and interior, is one of the grandest of the many magnificent churches of New York.

On St. Thomas' Day, December 1st, 1872, the Free Chapel of St. Thomas' Church was consecrated by Bishop Potter, assisted by a number of the clergy. The chapel is a commodious brick building, on East Sixtieth street, between Second and Third avenues, which was erected entirely through the liberality of members of St. Thomas' congregation.

Dr. Morgan received his degree of D. D. from Columbia College, in 1857. His publications consist of various sermons. He was absent in Europe from June to October, 1864, having gone abroad by Episcopal appointment to preach the consecration sermon at the Church of the Holy Trinity, the new American Episcopal Church in Paris. Right Rev. Bishop McIlvaine, of Ohio, was also sent out to perform the act of consecration, which took place September 12th, 1864. The money to build the church was raised chiefly in the United States, by the unremitting exertions of William O. Lamson, the rector, Rev. Dr. Francis Vinton, Rev. Dr. Morgan, Benjamin R. Winthrop, Esq., Hon. Hamilton Fish, and others.

We take the following extract from the consecration sermon preached at the Church in Paris, and published in that city by a resolution of the Vestry :

“Of course the American Episcopal Church had no thought of planting or propagating a new faith in France by rearing this hall ; for the Gallic branch of the Catholic Church, from the days of the Apostles, has kept the primitive faith, although, as now, so through long ages past, under a mass of unauthorized additions, which has made her, with the entire Roman Communion, chargeable with the sin of schism in the Church of God. And I may add that this sin has been fearfully aggravated by the dogma which has, in effect, exalted the Virgin Mother above the Only Begotten and Eternal Son in the order of worship, and converted the principal churches in this city and land into temples of unscriptural worship. And yet, let us not withhold the undeniable truth that, like pearls among pebbles, so the principal doctrines of the Christian religion have been held amidst the corruptions of the Gallican Church ; the divine inspiration of the Scriptures ; the true Deity of the Redeemer and of the Holy Spirit ; the union of the divine and human natures in the person of Christ ; his obedience and sufferings for the redemption of men ; salvation only by his atonement, righteousness and grace ; the renewing and purifying influences of the Holy Spirit ; the general obligations of holiness ; a separate state ; the universal judgment, and the eternal retribution of the righteous and the wicked—all these precious and essential verities still hold place in the doctrinal formulas of the Roman Catholic Church. Even Luther allowed that we might discover faith at the bottom, and that ‘under the Papacy there was much Christian good.’ It was from these choice flowers of doctrine that those saintly Port Royalists, Arnauld, Nicole, Pascal, and others, caught an aroma, and inspiration of devotion and spiritual elevation, which has spread through the world. It was upon these projecting bulwarks of the Christian faith that those illustrious preachers stood, whose names are everywhere cherished, and whose mighty voices shook this empire, and made licentious courts and kings tremble, as Felix trembled before the great Apostle.

“Nor, again, have we felt compelled to rear this hall because the Protestant faith has been unknown or inoperative here. France has been the theatre, the great battle-field in the war against Papal error. From the days of Claude, Archbishop of Turin, and from the days of Vaudois, who kept the faith of the Gospel so purely in the Swiss valleys, even in the eighth century, the struggle for primitive truth, extending across the borders of this empire, has been going on until there is scarcely a section of it which has not been drenched with the blood of Protestant martyrs. The most notable wars of France have been religious wars, carried on between a tyrannical court hierarchy and the defenders of a pure gospel, while the blots—the historic blots—upon the renown of this empire, most damnable and ineffaceable, are the persecutions and massacres which in times past have made it a Golgotha, and turned its imperial capital into a human slaughter-house. The stories of the Waldensian persecutions and of the murderous intolerance which pursued the Huguenots are among the most familiar in the Christian homes of America ; nor is it unknown there that within the last half-century at one period there were two hundred and fifty Protestant ministers proclaiming the Gospel in France, while at the present time there are French evangelical divines whose labors and living words are held in admiration and honor. Alas ! that the results of their labors, so far as visible at this day, should be only as the glimmering of a dying flame, sending but a dim ray athwart the almost universal gloom.”

Dr. Morgan is of a tall, large person, and of strikingly erect carriage. His shoulders are broad, and all his proportions are

ample and full, while there is nothing disproportionate or wanting in gracefulness. He moves with a firm, stately tread, exhibiting a great deal of courtliness and dignity. At the same time there is an ever-present amiability in his countenance, and a natural gentleness of speech, which quickly remove any restraint which his formality of manners may occasion. Chesterfield himself was not a better model of high-toned breeding than the Doctor. In private life and in all his public acts he is a pattern of propriety in this respect. He is as scrupulous in little matters as in great things, and in all his proceedings presents a brilliant example of the thorough-bred American gentleman. Never parting with the lofty dignity which becomes him so well, the humblest and the proudest alike find him equally courteous and kind. Failing in no particular to sustain his own individual claim to respect and consideration, he is quite as punctilious in forgetting nothing which is due from himself to others. Hence intercourse with him, on the part of all classes, has all that charm which springs from true polish of manners and character. He is a man of large and tender sympathies, of strict conscientiousness of life, and of a deep rather than ostentatious piety. His mind is usually elastic and buoyant, and his heart has that valuable phase of cheerfulness which, while it is never particularly exuberant, can never be altogether extinguished. He is genial, fond of choice companionship, and not less the ornament than the delighted participant in cultivated gatherings.

Dr. Morgan has the most acceptable qualifications as a public speaker. His presence is commanding and impressive; he is eloquent, and his voice is clear and mellow. Coming from his lips, and said in his peculiar way, even simple expressions and common-place thoughts have a strange and new attraction, while his more studied passages permeate and thrill with wonderful power. He has not a great deal of gesture, and his whole manner of delivery is composed and dignified; but his words are infused with those twin elements of oratorical effectiveness—the heart's sincerity and the mind's utmost grasp of thought. Chasteness, poetry, and beauty of sentiment and expression are all called into service; but it is the heart, speaking from its truth and tenderness, and the master intellect, beating down error and doubt, that in this instance give the greatest influence to the speaker. Eloquence is not only decked in its charms, but armed with its omnipotence.



Colt Howell

REV. CHARLES WILLIAM MORRILL,
RECTOR OF ST. ALBAN'S EPISCOPAL CHURCH,
NEW YORK.

REV. CHARLES WILLIAM MORRILL was born at Saco, Maine, July 23d, 1831, and baptized in Trinity Episcopal Church, on the 18th of the following September. His great grand-father was the Rev. Moses Morrill, a graduate of Harvard College, in 1737, at the early age of fifteen years, who was ordained September 29th, 1742, minister in the town of Biddeford, Maine, (then including the present Saco). Mr. Morrill was intimate with Sir William Pepperell, the chief landholder and a conspicuous patriot during the revolutionary struggle. In Folsom's "History of Saco and Biddeford" we find the following statement: "This gentleman (Rev. Moses Morrill), in the language of one intimately acquainted with him at that period, 'was a superior man; of a deportment noble and dignified, seldom equaled, and never surpassed in this quarter. To this was added a capacity fully corresponding; intelligent, easy of access, and communicative, he ranked high as a scholar, as a divine, and as a statesman. In such a melancholy season as our struggle for independence, considering the general weakness or ignorance of the people, the value of such a man was incalculable. So deep an interest did he take in that all-important concern, as a statesman, he spared no pains to guide every one into the right way, nor did he fail in this. To his long standing there, and the confidence of the people in him was it owing in a great measure, that the principles of independence were easily disclosed and generally embraced.'"

The early studies of the Rev. Charles William Morrill were principally at the Thornton Academy in his native town. By reason of some difficulty with his eyes, he gave up, until he was twenty years of age, all idea of studying for any profession. As he recovered about that period, he determined to prepare for the priesthood. After careful study, under the direction of the Rev. M. P. Stickney, of

Boston, he entered the General Episcopal Theological Seminary, New York, from which he was graduated in 1859. He was made deacon at Trinity church, New York, by Bishop Potter, in July of that year, and preached his first sermon on the same day at Trinity church. He then took charge of Christ Church at Hudson, New York, for a period of nine months, the rector being most of the time absent. Later he officiated temporarily at different places on the Hudson river; and at length was called to the rectorship of St. Mary's Church, Cold Spring, where he was made priest by Bishop Potter, in October, 1861. In February, 1865, he accepted the rectorship of St. Alban's parish, New York, and entered upon his labors in March of the same year.

St. Alban's parish was organized as a free church in 1862, by a few young men connected with Calvary parish, who were engaged in a missionary work in the upper portion of the city. They soon leased a small wooden church, on East Fiftieth street, where services were held for the space of about three years. The Rev. W. A. W. Maybin was the accomplished rector for the greater part of this period, and, after his resignation, the sheep, being without a shepherd for some months, naturally scattered. Upon coming into the rectorship, Father Morrill applied himself with great energy in the revival of the parish; sufficient money was raised to purchase three lots on Forty-seventh street, between Lexington and Fourth avenues, where a brick chapel was erected, the whole expenditure amounting to about thirty-five thousand dollars, nearly all of which has been paid. The chapel was duly opened in November, 1865, and in the autumn of 1870 was enlarged, to meet the requirements of the increased attendance, at a cost of about ten thousand dollars. From 1865 up to the present time some ninety thousand dollars have been expended for all purposes. The communicants have increased from forty to one hundred and seventy-five; and the average attendance on Sunday is about four hundred. There are two daily services every week day, five on Sunday, and several services on all holy days; the seats being always free.

St. Alban's Church, under its present rector, was the first on this side of the Atlantic to exhibit a complete and harmonious Catholic ceremonial, with all suitable adjuncts and ornaments of divine service, and naturally drew to it the attention not only of the members of the Episcopal communion, but also of the public at large. Its fame has extended over the United States, and it is well known in

the mother country. The discussion of the high and low church question, with which it is well known the English church has been for years much torn, had occupied all branches of the Episcopal church and the denominational journals of this country; but no previous effort had been made to practice the disputed ritual itself. At the same time St. Alban's is just as strictly an Episcopal church as "Trinity" or "St. George's," and is just as much under the jurisdiction of the Bishop of New York, as they. Its rector claims that he has only moved a little faster than most of his brethren in promoting the "beauty of holiness," but without consciously violating any law of Anglo-Catholicism. While to the Protestants these ceremonials seem a modified form of the worship in the Roman Catholic churches, nevertheless they are claimed to be a revival of forms which were practiced in the Reformed Church of England at its earliest period. It is only simple justice to Father Morrill to say that he disavows, with emphasis, any sympathy with Popery as such. He professes to accept the Book of Common Prayer, and to stand on the same denominational platform with the most eminent of the clergy of his communion at home and abroad.

It must be admitted that very many Episcopal parishes have made great strides in ritualism since the opening of St. Alban's; and, generally, the movement is gaining strength. The teachings of Dr. Pusey and others have had their weight upon both the Episcopal clergy and laity of the United States. The battle which is raging in England is going on here, but in a much more quiet and non-belligerent manner.

The services as seen at St. Alban's are worthy of some description. A large cross rises above the altar, and on either side are groups of candles, making about fifty in all. The vestments of the celebrant are of satin, lace, and other stuffs, and of rich colors, and conspicuously embroidered with the figure of the cross. The boy choristers wear cassocks of blue or black, with cotta; the crucifer's cassock being of purple; the acolytes generally wear scarlet; their vestment being the rochet. The services commence with the entrance from the front of the church of a procession of the clergy and choristers, bearing a large cross and symbolic banners. Most of the ceremonials are conducted while the celebrant has his face to the altar, and the cross is never passed without bowing the head. The clergy frequently cross themselves, as do the congregation, who also bow before the cross on entering. Before proceeding with his sermon

the rector crosses himself. Incense is used, and every part of the ceremonials is made thoroughly impressive.

Father Morrill is under the medium height, and of round, full person, with a large round head. His face has a placid, amiable expression; and, while extremely serious in its repose, is light and glowing in the animation of conversation and public speaking. His eyes are small, but have a very observing gaze, and his broad forehead shows that there is more than ordinary brain power within. His manners are particularly courteous and genial, and his conversation is unrestrained, vivacious, and fascinating. He is a studious person, looking deeply and thoroughly into all subjects; and probably there is not in the Episcopal pulpit a man of his years who has more of the substantial qualifications of a scholar than himself. He is a thinker rather than a dreamer. His conversation, when it takes the line of argument, is extremely logical and full of scholarly and practical illustrations, and at all times is remarkable for attractiveness. His sermons are thoughtful productions, written in plain, forcible, and eloquent language, and perfect and exhaustive in argument, from his own standpoint of belief. His attitude in the pulpit is composed and devout, and his voice is always soft and sympathetic.

Father Morrill will continue to draw to himself, in his position of rector of St. Alban's church, a great deal of attention from his own and all other religious denominations, and he will be found fully able to maintain his ground. He is evidently entirely conscientious in his efforts, and he has both the intellect and the energy necessary in a man who is seeking to establish radical innovations in established religious forms. His scholarship, which, with a mind of so much vigor, must become greatly enlarged, and his tact and eloquence, will do much in carrying forward his work. The seed which he has planted, and is so assiduously nourishing, will no doubt yield an abundant harvest. The "signs of the times" all point to this result, while no one can witness the patient faith and works of Father Morrill without regarding him with the highest respect.

REV. WILLIAM A. MUHLENBERG, D. D.,

PASTOR AND SUPERINTENDENT OF ST. LUKE'S
HOSPITAL, NEW YORK.

REV. DR. WILLIAM A. MUHLENBERG is the eldest great grandson of Henry Melchoir Muhlenberg, founder of the Lutheran Church in America, and was born in the city of Philadelphia, September 16th, 1796. He was graduated at the University of Pennsylvania in 1814. Having prepared himself for the ministry of the Episcopal Church, he was ordained deacon in 1817, and three years afterward priest, by Bishop White. On his first ordination he became assistant to the rector (Bishop White) of the united churches of Christ Church, St. Peter's, and St. James', Philadelphia, in which position he remained three years. In 1821 he became rector of St. James' Church, Lancaster, Pennsylvania. Here he was chiefly instrumental in establishing the first public school in the State out of Philadelphia. In 1828 he founded a Christian High School at Flushing, Long Island, which afterward became St. Paul's College. Of these institutions he was principal and rector until 1846, some eighteen years. In 1846 he became rector of the free church of the Holy Communion, in the City of New York, erected by his sister, Mrs. Mary A. C. Rogers, as a memorial of her deceased husband.

On St. Luke's Day, 1846, Dr. Muhlenberg called the attention of his congregation to the want of a Church Hospital, in the City of New York. Half of the morning collection, usually appropriated to the support of the church, was laid aside for this purpose. The smallness of the sum, only thirty dollars, provoked a smile from the clergyman who preached in the afternoon, who asked of Dr. Muhlenberg: "When do you expect your hospital to be built?" "Never," he replied, "if I never make a beginning." From this veritable "mite," however, at length came a fund of one hundred thousand dollars; and then a second hundred thousand, with which means an edifice for the hospital was built. The corner-stone was laid by

Bishop Wainwright, in May, 1854; the chapel was opened for divine service on Ascension Day, 1857, and the hospital was opened for the reception of patients, with religious services, and a sermon by the Rev. Samuel Cooke, D. D., on Ascension Day, May 13th, 1858. The site is on Fifty-fourth street, between Fifth and Sixth Avenues. It is so constructed that the centre building is a chapel, and opening from it in the side wings are hospital wards, by which arrangement the religious services can be heard by all the patients in their beds. The hospital is sustained by the benevolence of the Episcopal denomination, but persons of all sects are entitled to its benefits. During 1871 about one thousand patients were admitted. The expenditures for the year were \$59,091 75. There are forty-five charity beds made permanent by endowment, and twenty provided for by annual subscription. A children's ward is one of the features. Through the benevolence of a number of wealthy citizens a large endowment fund has been subscribed.

In 1857, Dr. Muhlenberg became the first pastor and superintendent of St. Luke's Hospital, a position which he still holds. He remained the nominal rector of the Church of the Holy Communion until a comparatively recent date. In 1843 he organized the first Protestant Sisterhood in this country, who are in charge of St. Luke's Hospital, and a day-school connected with the Church of the Holy Communion. He has now entered upon what he considers the concluding work of his life in founding a Christian Industrial Community, known as St. John'sland, located on the north shore of Long Island, in Suffolk County, about forty-five miles from the city of New York. It consists of a property of nearly five hundred acres, with the necessary buildings for the purposes contemplated in the plan. The objects are to provide cheap and comfortable homes, together with the means of social and moral improvement, for deserving families from among the working classes; to maintain a home for aged men in destitute circumstances; to care for friendless children and youth, especially cripples; to assist indigent boys and young men who desire literary education, with a view to the Gospel ministry. Through the untiring efforts of Dr. Muhlenberg, and the liberal Christian benevolence of many of his friends, the institution has been placed on a permanent basis of constantly increasing usefulness. A home for crippled and destitute children, costing over seven thousand dollars; an old man's home, costing thirty thousand dollars; and a church edifice, costing eleven thousand dollars—all

of these sums being the gifts of three individuals—have been erected. A stereotype foundry is a source of revenue, doing work for some of the best publishing houses of New York. Up to May, 1871, the expenditures and receipts amounted to about one hundred and sixty-six thousand dollars.

Dr. Muhlenberg is a man of fine poetic ability, and has written various hymns and other pieces, which have attracted a wide attention. A National Thanksgiving Hymn was a patriotic offering during the late war, which was generally sung in the New York churches. As early as 1824 he composed a hymn which is in every hymn-book, and is not excelled in religious fervor by any in the English language. The first verse is as follows :

“ I would not live away: I ask not to stay
Where storm after storm rises dark o'er the way;
The few lurid mornings that dawn on us here,
Are enough for life's woes, full enough for its cheer.”

Dr. Muhlenberg is about the average height, well-proportioned, and unusually active for his years. He has a large, round head, with regular, intellectual features, and a profusion of silver-gray hair. His presence is dignified and venerable, and his manners are invariably courteous and kindly. He is neither a man of self-reliance nor assurance, but of such modesty of manners as are found in few public men. And yet look at the works of his life! Congregations built up, institutions of learning and charity founded, sisterhoods of benevolent women and industrial religious communities organized, are the grand and successful practical efforts to which he has devoted himself. Who has done more—nay, who has done so much? Still, all this has been accomplished so calmly, and almost silently, that the world generally hardly knew of it. Some men would have made a noise, thrown into the schemes an energy which would have perhaps drawn half its power from the knowledge that the public eye was upon the movement, and achieved success by pure force of character. Dr. Muhlenberg has achieved his by the soft graces of character, by pre-eminent virtues, and a pious life. Men and women have loved him, and hence they have aided him in his educational, religious, and benevolent enterprises. His reliance has been in the power of truth and the providence of God, and his own part has been more to guide the expression of individual benevolence than to compel any man or woman to do their duty. As a successful philanthropist, he is peculiar in the

means which he has employed. They are means consonant with his own gentle, unassuming nature, but are not those on which men most depend for success.

Dr. Muhlenberg is a fervent and interesting speaker. His delivery has little that is excitable about it, but there is a warmth of sincerity and a reverential regard for holy truths which impart much impressiveness to it. He appears the truly pious man, caring not to give prominence to the individual, but prayerfully solicitous for the eternal welfare of his race.

His services at St. Luke's Hospital are particularly impressive. They are in the hearing and almost the presence of the sick and the dying, who are in the wards of the hospital. He has been with them at their bedsides, he knows their physical extremity and their moral wants, and he speaks to meet the case of many such a one. He is the pastor of these sick people. Going from ward to ward, from bed to bed, with words of kind inquiry, of hopefulness, and of religious counsel, they soon learn to appreciate a nature so benevolent, self-sacrificing, and noble. His venerable presence is striking, and his words and manners are the most gentle imaginable. All these circumstances make him no ordinary character, as far as the patients are concerned; and when he stands in the sacred desk, within their hearing, and puts forth the appeal for them and to them, he speaks with a visible emotion himself, and it is felt by his sick hearers as well, and, indeed, in a less degree, by all present. It is in all respects a service which those who attend are not likely to forget, and probably none in the city are more beneficial in their results.

Dr. Muhlenberg is certainly a happy illustration of the Christian and benevolent character. His whole life has been one of practical service in behalf of his fellow-men. He neither claims the relaxation from effort due to a man of his venerable years, nor is he satisfied without giving these efforts the widest possible range. The good which he has done and the virtues of his life justly entitle him to the highest place in the estimation of his fellow-men. Unobstrusive, making no parade whatever of his works, he is one of the most earnest and efficient philanthropists of his time.

REV. JAMES O. MURRAY, D. D.,

ASSOCIATE PASTOR OF THE BRICK PRESBY-
TERIAN CHURCH, NEW YORK.

REV. DR. JAMES O. MURRAY was born at Camden, South Carolina, November 27th, 1827. His father was a merchant at that place. After pursuing his earlier studies at Springfield, Ohio, he entered Brown University, where he was graduated in 1850. He was graduated in theology at Andover in 1854, and was ordained and installed during the same year over the First Congregational Church at South Danvers, Massachusetts, and remained in this pastorate for six years and a half. He then went to Cambridgeport, Massachusetts, to the Prospect Street Congregational Church, where he officiated four years. Having accepted a call to the associate pastorate with Rev. Dr. Gardiner Spring, at the Brick Presbyterian Church, Fifth Avenue, corner of Thirty-seventh street, New York, he commenced his duties in February, 1865. His immediate predecessor in the associate pastorate was the Rev. Dr. William G. T. Shedd.

The Brick Church formerly occupied the triangular piece of land bounded by Beekman and Nassau streets and Park Row, now occupied by the *Daily Times*, and other large buildings, and is one of the oldest organizations of the country. The lot was obtained from the congregation by the Wall street Presbyterian Church, the first organization of the sect in New York, and a church erected upon it, which was dedicated in January, 1768. During the revolutionary war the building was used by the British as a prison and hospital for prisoners of war, and was the scene of great sufferings on the part of the patriots. The church was re-opened in June, 1784. The edifice was known as the "Brick Meeting," and when the congregation removed to their present eligible location they reproduced the veritable building in material and external form, but in immensely increased proportions. It is one of the most spacious and costly church edifices in the city. There is a great arched recess for the pulpit, with a

grand organ above, faced with columns of variegated marble. In the centre of the building hangs a magnificent chandelier which has over three hundred branches, and all the other appointments are of the same costly and elegant character. The property down town was sold first to the government, as a site for a post-office, but the title was objected to by reason of the reserved rights of the vault owners, and subsequently a sale was made to private parties, who immediately improved it.

Dr. Spring was ordained as the pastor August 10th, 1810, and has now held that position for the long term of sixty-three years. He is an infirm old man of over eighty years, and his sight is so much impaired that he cannot read, and has to be led wherever he goes. He attends church quite regularly, taking his seat in his pew and not in the pulpit, but sometimes makes an extemporaneous address. From these circumstances the heavy labors of the pastorate of the church devolve upon Dr. Murray. The congregation is still very large and wealthy. Dr. Murray received his degree of D. D. from the College of New Jersey at Princeton in 1867.

Dr. Murray is above the medium height, sparsely made, and erect and active. His head is not large, and his features are small, with a thin face, but his brow is intellectual, and his eyes have that clearness which shows them to be windows to the gifted mind. His whole physical organization is delicate and refined, and he is a man in whom there is nothing demonstrative, except so far as it may come from intellectual force. He is a most agreeable person in his manners. He meets you with a high-toned courtesy, with a bland smile, and a warm pressure of the hand. He is easy and graceful, and has that rare power of showing perfect freedom of manners without sacrificing the dignity which is always becoming in a clergyman. A quiet, discreet-mannered man at all times, polished and affable in conversation, genial and kind-hearted in his nature, Dr. Murray possesses those qualities which are most admirable and popular in the public man alike with the private citizen.

He is a man of so much calmness and unobtrusiveness that his characteristics might be regarded as more of a negative than a positive character. He is not one to push himself into the foreground, and he is a willing worker under the leadership of other men. He is truly modest, and has none of the petty feelings of jealousy which sometimes mar the comfort of the greatest men. His aim is to be satisfied with his position, whatever it may be, and with that rank

in his profession and in the line of duty to which his merits and character may advance him without any special efforts of his own. However passive and indifferent he may be in these particulars, there is nothing negative in his Christian character or in his Christian works. In these respects he is as bold and aggressive as in the others he is mild and non-combatant. His whole life is marked by a consistency, purity, and perfection in the illustration of moral and religious example in both precept and practice. There have been no deviations, no compromises, no falling short, but exactness, truthfulness, and consistency in all respects. He has offended no man by scorning his opinions, but has secured the admiration of all by his faithfulness in his own. By his wise policy of exalting principles and underrating himself, he has won many a victory for those principles, and at the same time shown a triumph over the weaknesses of mortal nature. Hence, with a nature singularly modest and unselfish, he has a force and power which is positive and omnipotent, coming simply from the purity and perfection of his life. His daily steps, his gentle counsels, and his earnest faith, are influences of irresistible power among his fellow-men. There are those who may fill a larger place in public notice, and who may make more noise and display in the discharge of their professional duties, but, after all, there are few who have more real and substantial influence over the consciences and conduct of others than this devoted and excellent pastor.

Dr. Murray has considerable scholarly attainments, and a great deal of power as a preacher. He has been a close and laborious student, and has that quick and ardent mind which is not satisfied without a wide range of study and entire thoroughness in it. Thus, as a scholar, he is fitted to take a position with the most talented of his denomination; and his happy faculty of diction, and his logical and convincing style as a preacher, give him those additional qualities which are most requisite for the pastor of an intelligent and high-toned congregation like that of the Brick Church. In his position, superficiality and sensationalism will not do. He has a congregation of thinking people, and they require the Sabbath thoughts of a thinking pastor. He must go far beneath the service to the very root of scholarship and doctrine; he must not only make his opinions plain, but he must support them with the authority of the learning and reasoning of his own. Probably no man ever passed a keener criticism than Dr. Murray in obtaining his present pastorate, and the very fact that he is in it is the highest proof of

his capability. His attitude in the pulpit is dignified, but bland and kindly, like his manners out of it. You see modesty and propriety in all that he does, and likewise a high and just conception of the responsible and sacred duties which engage him. His sermons are couched in graceful and well-chosen terms, and are always strong and convincing in argument. His deep personal conscientiousness, and his absorbing interest in the religious welfare of his fellow-men, are clearly shown in every line. He addresses himself to the mind and to the heart of his hearers, but he does not neglect to show them that his words are his own convictions, and his statement of their duty is accepted as not less the measure of his own.

Dr. Murray is the ministerial associate of one of the most illustrious men who ever adorned the American pulpit. His commanding talents and his noble life have received the fullest indorsement from his aged and experienced associate, and he pursues his labors with Dr. Spring's warm encouragement and sincere commendation. One of these godly men is tottering to his grave after a life-long service of honor and fame, and the other is climbing upward to the same pinnacle, guided by the same steadfast principles of faith, and inspired by the same sense of duty to his religion and to mankind. The race of one is nearly run—marked as it has been by its personal virtues and its professional greatness; and the career of the other will undoubtedly culminate in equal glory, and throughout be as highly advantageous to the welfare of the church and the community at large. The aged servant of the Lord may go to his reward with his mission fulfilled, and his work well done. Moreover, he will have the satisfaction of knowing that his vacant place will be taken by one chosen by himself to its arduous but exalted duties, and one whose talents are a sure guarantee of his success as his virtues are of his faithfulness.

REV. WILLIAM W. NEWELL, D. D.,

PASTOR OF THE ALLEN STREET PRESBY-
TERIAN CHURCH, NEW YORK.

REV. DR. WILLIAM W. NEWELL was born at Natick, Massachusetts, September 17th, 1807. He prepared for college at the Phillips' Academy at Andover, was graduated at Yale College in 1830, and took his theological course at Andover. He was first settled at Brighton, Massachusetts, as pastor of a Congregational church, where he was installed August 19th, 1834. He remained three years, and then went to the Maverick Congregational Church, Boston, where he officiated four years, when he was compelled to relinquish the position by finding the climate too severe for him. His next place of service was over the Presbyterian Church at Montgomery, Orange county, N. Y., where he remained six years. He was subsequently called to the Presbyterian Church at Syracuse, where he remained thirteen years. In January, 1860, he was installed in his present position of pastor of the Allen street Presbyterian Church, New York, where he has had a most successful ministry.

The Allen street church is one of the old religious organizations of the city of New York, and is still in a very flourishing condition. On the 1st of May, 1816, the ladies of New York formed a missionary society, and employed a missionary to labor in the most destitute portions of the city. To facilitate his labors, a house of worship was erected in Madison street, near the corner of Catharine street, which was dedicated October 25th, 1817. This edifice was built of wood, and cost about twenty-five hundred dollars. On the 28th of May, 1819, eleven individuals, most of them members of the Brick Presbyterian Church, then corner Beekman and Nassau streets, met at a private house, and organized into a Presbyterian church. In 1823, the church edifice was removed to its present location in Allen street. The church was under the care of the Rev. Mr. Gray from 1818 until 1827, when he resigned. During the two following years

the congregation was without a regular ministerial supply, and became at length so reduced in strength that the edifice was offered for sale. By the aid of friends and the strenuous exertions of the members the sale was prevented.

In March, 1829, the Rev. Henry White was installed the first pastor of the church, when its connection with the missionary society ceased, and the congregation defrayed its own expenses. The present house of worship was opened for public services in the spring of 1834. During the fall of 1863, a mortgage of three thousand dollars, then resting upon the church edifice, was removed, and the building entirely repaired and painted. This left the church wholly free from debt. Up to 1866 there had been connected with the congregation fourteen hundred and seventy-three persons. The present number of members is seven hundred and twenty, and there are fourteen hundred and thirty children in the parish and different mission Sunday schools. During 1867, more than two hundred and twenty persons joined the church, of whom one hundred and fifty-four were admitted at one time, most of these being young men. The Sunday school was organized in 1816, three years before the organization of the church, under the care of the Rev. Franklin G. Vail. The next superintendent was Samuel L. Kennedy, who served about twenty-two years, until his death in 1840. The fiftieth anniversary of the Sunday school was celebrated November 18th, 1864, with appropriate exercises. At that time, more than four hundred officers and teachers and three thousand eight hundred scholars had been members of the school. Thirty persons converted in the school subsequently became preachers of the gospel.

Rev. Henry White resigned the pastorate in March, 1837, and Rev. William Beadley was installed December 3d, 1837, and dismissed April 7th, 1839; Rev. Dr. George B. Cheever was installed October 10th, 1839, and dismissed April 24th, 1844; Rev. Dr. David B. Coe was installed October 14th, 1844, and dismissed May 13th, 1849; Rev. George Thacher was installed May 26th, 1850, and dismissed October 15th, 1854; Rev. George C. Lucas was installed April 11th, 1855, and dismissed November 15th, 1859; Rev. Dr. William W. Newell entered upon his labors January 20th, 1860, and was installed February 8th, 1860, by the Third Presbytery of New York.

Dr. Newell received his degree of D. D. from Hamilton College in 1859. He passed some time in Europe in 1858, and on his return

published a volume of travels entitled "Continental Sketches." He has also published various occasional sermons.

Dr. Newell is of tall, thin person, and erect carriage. He has a head of medium size, with regular features, and an expression of mingled amiability and intelligence. He is a man of plain manners, and all his qualities are those of the more sedate and substantial kind. He makes every one entirely at home with himself, talks freely and frankly on all subjects, secular as well as religious, and shows a gentle heart, a clear, comprehensive mind, and thorough devotion to principles and duty. His life has been one of study, and energetic, conscientious ministerial labor.

Dr. Newell's style of preaching may be described as something peculiar to himself. It is fatherly, tender, and devout to the utmost degree. He does not take a position of authority over the hearer, but with soft words and impressive counsels he subdues the mind and heart to his control. His sincere, devout manner, and his affectionate tone, render his appeals particularly effective with young persons. They find that he makes everything clear by the use of plain, comprehensive language, and, beside this, indulges in a strain of eloquent religious pathos which few can withstand. He melts them to tears, he touches the secret springs of feeling in the soul until it wells up and overflows with spiritual desires, and he plants the feet of the convert on the rock of faith. His ministry in New York stands a monument for all time to his energy, talents, and faith.

REV. HENRY D. NORTHROP,
PASTOR OF THE TWENTY-THIRD STREET
PRESBYTERIAN CHURCH, NEW YORK.

REV. HENRY D. NORTHROP was born in Steuben county, New York, March 10th, 1836. His early studies were at Homer, Cortlandt county, and he was graduated at Amherst College, Massachusetts, in 1857. His theological studies were at the Union Theological Seminary, New York, and at the Theological School of Yale College, at which latter institution he concluded these studies in 1859. In the same year he went to London, England, where he spent several months in a missionary work. Returning to the United States in 1860, he was ordained and installed, by the Congregational Association of Brooklyn, as pastor of the Park Congregational Church of that city, where he remained a year and a half.

While abroad he had made his mark as an eloquent and zealous worker in the spiritual field. In 1860, he conducted the services of the celebrated Mr. Spurgeon, at Exeter Hall, and in the Park street church, during the absence of that gentleman on the continent. Inducements were offered him to return to London and enter again upon a missionary labor. Accordingly, he a second time crossed the ocean, and began his work in Bethnal Green Parish, which is chiefly populated by a working class, many of whom are hand-weavers. Here he started what is now known as the Victoria Park Congregational Church, with one person. The enterprise prospered, and it soon became necessary to build a church. A piece of land was leased from the crown for ninety-nine years, and a plain, substantial iron building put up at a cost of about twelve thousand dollars. An interesting circumstance in this connection is, that this land is a portion of what is known as the "Bishop Bonner estate," which individual, in his day, was a noted persecutor of the dissenters. Mr. Northrop remained in this church for a period of three years. The church was self-supporting from the beginning, and when Mr. Northrop left it there were

twelve hundred sittings let. The membership amounted to fifteen hundred, and the attendance at times to twenty-five hundred people. The work in this locality was regarded as one of the most successful ever undertaken in London.

For one year Mr. Northrop was engaged in preaching in different parts of England, and a great deal in Scotland. This effort was made under an arrangement with a committee of gentlemen, of whom the Earl of Shaftsbury was one of the most prominent. Wherever he went crowds flocked to hear him, and his labors as an evangelist received the warmest approval from the friends of religion throughout the United Kingdom.

At length he returned to the United States, and during the summer of 1867, he officiated temporarily as the pastor of the College street Congregational Church, New Haven. In October of the same year, he was called to the Twenty-third street Presbyterian Church, New York, and was installed in February, 1868.

The Twenty-third street Presbyterian Church was organized in 1834. At that time the Presbytery of New York instituted a religious movement to meet "the wants of that section of the city on the Eighth avenue." Preaching was held in Twenty-third street and other neighboring localities for some time, when lots were obtained on Twenty-third street, near Seventh avenue, where a large and imposing church edifice was erected. The cost of the whole property was about sixty thousand dollars, and the church is now entirely free from debt. In April, 1852, the Rev. Dr. Frederiek G. Clark was installed as the pastor, and thus continued for fifteen years. He was succeeded by Mr. Northrop, under whose charge the church is very flourishing.

Mr. Northrop is under the medium height, equally proportioned, and erect. He has a head of marked intellectual peculiarities. The lower part of the face is narrow, but the brow is round and full, and broad and high. His brain must be massive, for the proportions of the forehead are much in excess of the other portions of the head. His eyes are light, with a clear, intelligent look, and, while there is much thoughtfulness about the face, it has always a cheerful and amiable expression. You see at once that he is a thinker and worker, and that he is one who is not less quick in the application of his mind and energies than he is tireless in his zeal. His manners are warmly courteous and winning. He does nothing for the mere sake of dignity, but he acts the gentleman naturally, and maintains

the credit of his professional position without the sacrifice of any of that humility, courtesy, and kindness which are taught by its principles. His grasp of the hand is warm, sincere, and brotherly, and his words are gentle, just, and Christian. He talks without reserve, he enters into your feelings whatever they may be, and he wins your respect at the same time that he interests and fascinates you.

Mr. Northrop is a shrewd, far-seeing man. He is familiar with the world's affairs and with men's hearts. He thinks practically, and he works in the same way. His mind is far-reaching and comprehensive in all its bearings, and his action is always taken understandingly. With great talents for the ministry, he has far more of that common-sense and matter-of-fact comprehensiveness in regard to mankind than is to be found in most ministers. Hence his success in the missionary work in London and elsewhere. He went among the humble homes of the poor hand-weavers and others, with no more pretension than they had themselves, and with no less interest and sympathy with human privations and sorrows. When he addressed them from the pulpit, it was not only with the power to expound the Scriptures, but with a wonderful insight into the basis and motives of character, and the trials and heroism of daily life. It is true that he spoke with the intelligence and authority of the ordained preacher of the word of God, but he entered as a friend and brother into the sunshine and clouds of their hearts and homes. They crowded to hear him, and they loved him. He gave them comforting counsel for this world's burdens, and fanned the fires of faith in the better one to come. He was certainly the right man in the right place. He made no mistake in regard to the attitude which he should assume with regard to such a population. His knowledge of human nature, and his clear conceptions of the stern, severe life of the laboring classes in Great Britain, enabled him to address himself to the work in a manner most calculated to produce success. The religious and moral effects of his efforts will never be lost. The work which he commenced so practically is now on an enduring basis. The light of the cross which a stranger, coming from another land three thousand miles distant across the ocean, first displayed to the lowly and benighted, is destined to burn through the present and coming generations. In his own land his work is just as earnest and successful. All his talents and all his zeal are given unsparingly in the cause of the redemption of man.

REV. FREDERICK OGILBY, D. D.,

ASSISTANT MINISTER OF TRINITY PARISH,
OFFICIATING AT TRINITY CHURCH.

REV. DR. FREDERICK OGILBY is one of the assistant ministers of Trinity Parish, and officiates at Trinity Church. He was born in Dublin, Ireland, December 27th, 1815. He came to the city of New York before he was ten years old. He is the brother of the late Rev. Dr. John D. Ogilby, first rector of Columbia College Grammar School, Professor of Hebrew at Rutgers College, and Professor of Ecclesiastical History at the Episcopal General Theological Seminary. The subject of our notice, after three years of study at Columbia College, spent the last collegiate year at Rutgers College, where he was graduated in 1836. He occupied himself as a tutor for two years, and then entered the middle class of the General Theological Seminary, and was graduated in two years. He was first settled over the three parishes of Rahway, Woodbridge, and Piscataway, New Jersey, in which position he remained a single year; then becoming assistant to Rev. Dr. Taylor, at Grace Church, New York, but after one year returned to the parishes of Woodbridge and Piscataway. Three years later he visited Europe. About this time the law of England, forbidding any but the minister ordained within the realm from officiating in the English churches, was repealed, and at the invitation of the Rev. Dr. Hooke, vicar of Leeds, Dr. Ogilby preached the first lawful sermon by a clergyman of the American Church. Under the permission, which has to be obtained of the bishop, two sermons can be preached; and in Dr. Ogilby's case, he preached his first at that time, and the second ten years afterward. Dr. Ogilby has made two other visits abroad, and preached repeatedly in both England and Ireland.

On his first return to the United States, he became assistant to Bishop Doane of St. Mary's Church, Burlington, and at the termination of a little more than a year was called to the church of the As-

cension, Philadelphia, where he remained fourteen years. In connection with his rectorship, he edited the *Banner of the Cross*, a religious paper, during seven years of this period. He assumed his present position of one of the assistant ministers of Trinity Parish, New York, in July, 1856; and has now regularly officiated at Trinity Church for a period of seventeen years. His degree of D. D. was conferred by Rutgers College a few years subsequent to his settlement in New York. His publications consist of occasional sermons. One of his most impressive discourses was a sermon preached on the Sunday morning following the death of Bishop Doane, in St. Mary's Church, Burlington, which was wholly prepared after the funeral service on Saturday.

Dr. Ogilby is of the average height, with a well-proportioned figure. There is considerable studied dignity about him, and he has much courtly, ceremonious politeness. His features are regular and expressive of intellectual capacity. He is a man of method and strict discipline in all the affairs of life, even to the minor and unimportant matters.

His manners at all times are those of the cultivated, traveled gentleman. His dignified reserve is always combined with the utmost regard for the great and little observances of politeness and etiquette. He is approachable to all, and none can complain that there is any want of the civilities which make personal intercourse agreeable; but notwithstanding this, he maintains a barrier of frigid dignity beyond a certain point, which none ever pass. His associations in this country and abroad have been with the most distinguished and learned men of the day, but it is not his reputation either to practice or forgive familiarity.

By following Dr. Ogilby's career, it is seen that he has occupied many excellent and conspicuous positions. His qualifications as a scholar undoubtedly entitle him to such exaltations. This appreciation by influential circles has been such that there was no difficulty in securing it. His extensive acquirements and purity of character have given him the confidence of his professional contemporaries, and his immediate congregations, aware of his good works, have exhibited much attachment for him. His sermons are well written and scholarly productions. In his delivery he is most devout. He most worthily fills the position of a clergyman in all its professional and social demands. No name stands higher in the Episcopal church, and no character is more of an example to his fellow-men.

REV. WILLIAM ORMISTON, D. D.,

ONE OF THE PASTORS OF THE COLLEGIATE
REFORMED CHURCH, NEW YORK.

REV. DR. WILLIAM ORMISTON was born at the Castle Hill farm, in the parish of Symington, Lanarkshire, Scotland, on the banks of the Clyde, April 23d, 1821. His father, Mr. Thomas Ormiston, rented the Castle Hill and Town Head farms. During his tenth year, the family removed to a farm at Hobbie's Howe, near Edinburgh, and the boy attended school in the village of West Linton, or assisted upon the farm. This section is noted for the hallowed scenes of the persecution of the Covenanters, and also of the poet, Allan Ramsey's "Gentle Shepherd." William found in his mother, a woman of strong intelligence, his constant guide in study; she took pains to instruct him especially in the history and popular traditions of the country. In 1834, the family emigrated to Canada, and settled in the township of Darlington, about thirty miles east of Toronto. "William spent four years on the farm," says a biographer, "taking a man's share, though only a boy in years, in all the toil, the tear and wear of felling trees; in crop-cutting and rolling logs into piles; in burning the piles, digging, plowing, harrowing, sowing, mowing, harvesting, threshing, and conveying produce to market; making or mending implements of work; repairing his boots or the harness of the horses at hours when others would have rested; yet all the while reading books and acquiring a knowledge of arithmetic, mathematics, and Latin, so far as books could assist without a teacher."

At length, when in his eighteenth year, his ambition and sense of duty to himself forced him to the determination to leave home, and by some means obtain an education. His father and mother both agreed that it was proper for him to do so; and the former even proposed to sell a portion of the land to meet the expense of a school and college course. William, however, would not consent to this, but, without as much as a sixpence or a penny at his command, went to

the town of Whitby and opened a school. It prospered, and he supported himself entirely on the fees, while he prepared for entering College. In 1843, he became a student at Victoria College, Coburg, where he took the degree of B. A. in 1847. During all the time of his studies, he filled a tutorship, and for two years occupied the chair of Moral Philosophy and Logic. In 1849, he was ordained to the Ministry in connection with the Canadian branch of the Scottish United Presbyterian church. He became pastor of the church in Newton and Newcastle, and still pursued his studies in the classics, theology, and science. He also held the office of Local Superintendent of Education for the township of Clarke. Removing to Toronto, in 1853, he served four years as Mathematical Master, and Lecturer on Chemistry and Natural Philosophy in the Normal School. He likewise found opportunity to visit almost every point of Upper Canada, as a speaker on temperance and other kindred moral topics. In 1855, he was appointed Inspector of grammar schools, first for the whole of Canada West, but subsequently for half of that vast area, and later he also held the local superintendency of the public schools of Hamilton. These positions were finally given up by reason of the pressure of other duties and delicacy of health.

In 1857, he accepted a call, which he had previously declined, to the pastorate of the Central Presbyterian Church of Hamilton. A beautiful church was erected for him. He received his degree of D. D. from the New York University, in 1860. In 1862, he visited Great Britain for the first time since he left it as a boy. He preached on several occasions in London, and spoke before the Free Church Assembly in Edinburgh. On his return he delivered a series of lectures descriptive of his travels. Frequently visiting the United States, he was heard at public meetings, general assemblies, and conventions. He was invited to settle in many of the chief cities, and in London, England. He declined all these calls, as he was devoted to his work in Canada, where his influence and success were equal to any public man of the day. He made a second tour in Europe during 1867. In 1870, after thirteen years of labor, he received a call to New York, which he deemed it his duty to accept. His congregation parted with him greatly to their regret. Both himself and wife received various valuable tokens of good will. A public breakfast was extended to Dr. Ormiston by the citizens of Hamilton, and in every quarter his departure from Canada was regarded as a public misfortune.

On Sunday evening, September 11th, 1870, he was installed as one of the pastors of the ancient and wealthy Collegiate Reformed church of New York, in the church corner of Fifth avenue and Twenty-ninth street, which had been specially assigned to him. From the earliest period it was the custom of the ministers of the Collegiate church to preach in rotation at the different churches of the corporation. On the coming of Dr. Ormiston, however, a change was made in this arrangement. The Rev. Dr. De Witt, after sixty years in the ministry, was retired from active service, on a salary of five thousand dollars per annum; Rev. Dr. Chambers assumed entire charge as pastor of the Lafayette Place church; Rev. Dr. Ormiston of the Fifth avenue and Twenty-ninth street; Rev. Dr. Ludlow, of the new edifice on the corner of Fifth avenue and Forty-eight street; and the Rev. Dr. Vermilye is to preach in each church once in five weeks. The real estate of the corporation is valued at eight millions of dollars. The preaching of Dr. Ormiston from the outset drew great crowds, and made the same profound impression which it had done in Canada. He also became an earnest worker in the religious, moral, and philanthropic field everywhere. He delivered a series of lectures on "The Import and Value of Churches," at the Free Lay Theological College in Brooklyn, and on other subjects before different church associations. In 1871, he visited the South. In the summer of 1872 he went to California, where he traveled extensively and preached in San Francisco. Many of his sermons, lectures, and addresses have appeared in print.

The striking personal appearance of Dr. Ormiston is well described by a newspaper writer in the following language:

"He is tall, very tall and square, but neither his height nor his figure, nor yet his motions arrest your attention when you look into his face, and listen to his delicious voice. There is an honesty of utterance with which the sounds harmonize, and make the sweetest of music. His face and head suggest those peculiar photographs of the moon, that show a light half which deepens into shadow on the lower edge. His head is a high, smooth dome, around which his hair frizzes to a height equal to that of his immense forehead, and it radiates like a halo in every direction. It is of extraordinary texture, suggesting a fleecy mass of crimped floss, in which are the daintiest touches of silver. This dark background assists him to a greater similarity to the moon, than his head would furnish if he were bald. His eyebrows are like cliffs, which are bordered with furze, and under whose shadows burn unquenchable lamps. The distance from his eyes to his lips is unusually great, giving great length to his nose, through which he takes slow, long, and steady respirations. His upper lip is also very long, with a deep line in the center; the expression of his mouth is both firm and pitiful. His smile is like sunshine passing over a rocky surface, and then leaving it in partial gloom again. His chin is massive as becomes a face of such great power, and a head of such magnitude. You watch him in his de-

nunciatory moods, and imagine that he is one of the mills of the Gods, and that his words could grind you to powder. At other times he seems like an earnest child, whose spirit has taken possession of a giant, and was unchanged in its sweetness and tenderness by the huge body it lived in."

The Rev. Dr. S. I. Prime thus writes of Dr. Ormiston's style and power in the pulpit :

"Thoroughly orthodox after the Scotch pattern, and with just a little Scotch accent and brogue, he pours out a stream of glowing, earnest, strong, old-fashioned, gospel truth, with now and then a quaint, half-humorous illustration, yet beating down all cavil and objection with the arm of logical force and all the points of Scripture proof, and sweeping along on the tide of resistless eloquence, he carries the judgment and feelings of the people with him, until they are compelled to admit the overwhelming force of the mighty truths of the great message. Yet with all this tremendous energy of manner, and elective nervous power, flashing in his noble black eye, working in his graceful gesticulation, and leaping out in the clarion tones of his well modulated voice, he is mild and soothing in his gentle moods, touching the heart-strings with sweet, plaintive, tender tones and words, his own eyes filling with tears as his hearers wept with him, under the spell of his pathetic appeals."

The editor of the *New York Independent* says of Dr. Ormiston :

"Some of his sentences are very fine. Speaking of procrastination, he said of Herod. 'He heard John gladly and asked to see Christ; he mocked the one and beheaded the other.' As he uttered it, this sentence thrilled the whole audience. His epithets are often capital. One climax of denunciation was capped with, 'double-minded, world-grasping, Christ-catching Christians.' To the half-hearted he said again: 'As it is, you're but a miserable servant of the devil, for he hasn't over half your heart. And with the utmost solemnity he said: 'All that is necessary to do to be damned, is to stand still.' We cannot possibly give on paper, any idea of the half-droll and half-solemn way in which he said: 'Ephraim is joined to his idols; let him alone. How many are there of that tribe here to-night?' Nor of the directness with which he shot out an arrow at 'gray-haired sinners nodding over the tomb.' Many passages were dramatic and full of picturesqueness; all of his effective utterances are indescribable. Perhaps the finest climax of the sermon was when he uttered in his peculiar and almost thunderous way this sentence: 'There's not an atheistic atom in the universe,' and then, springing forward, he added, 'and there's not a silent conscience in this house.' In the silence that followed, it seemed that the very rafters were crying out as witnesses for God."

We have selected these extracts to show from different sources the high praise which has been accorded of Dr. Ormiston.

It is true, as they make evident, that in appearance, talents, manners, and impressiveness, both in and out of the pulpit, he is a most extraordinary man. He stands bold and distinctive in his own individuality, and in his influence over the human mind. Consequently, he readily arrests public attention, and upholds the banner of faith with the arm of a giant. However heedless he may be personally of fame, his glorious work has secured it to him imperishably, and the history of the American church will record him as foremost among its distinguished and faithful members.



A. C. Osborn

REV. ABRAHAM C. OSBORN, D. D.,

PASTOR OF THE SOUTH BAPTIST CHURCH,
NEW YORK.

REV. DR. ABRAHAM C. OSBORN was born at Scotch Plains, New Jersey, (where his ancestors had resided from the earliest settlement of the country,) February 20th, 1831. He is the eighth child of Jonathan and Amelia Osborn. The following account is given of his early home: "Deacon Jonathan Osborn, the father of Dr. Osborn, was a farmer in easy circumstances; but he preserved with great tenacity all the habits of industry to which the farmers in New Jersey, in the days of his youth, had been disciplined. Hard and continuous labor was the rule with his household, and to it all his children were faithfully trained. But neither he nor his wife ever for a moment lost sight of the future of their children, or ceased to study what would best develop them for future prosperity or usefulness. The farm upon which they lived comprised but seventy acres of land—not sufficient to settle a family about them. Having always an aversion to placing their children to learn any of the trades, they concluded to remove to a newer country, where more land could be procured, and the children could have a larger field for development, and greater physical and mental freedom, in a less densely populated country. In May, 1842, he removed to the town of Wilna, Jefferson county, New York, where he settled upon a large and new farm. Here it was that the youthful training of Dr. Osborn took place. Three daughters and three sons were then living. With unflinching industry the family labored together to open to cultivation a tract of land, nearly all of which was primitive forest, and transform it into a fine and highly productive dairy farm. Under this training Dr. Osborn, with his brothers, became an able and skillful farmer, and developed a physical strength and powers of endurance that contributed largely to his future success."

Young Osborn, however, was always restless in the narrow sphere in which he found himself, and at length concluded to make the venture of securing a liberal education, depending upon his own head and hands only to secure his success. In August, 1849, at the age of eighteen, he left the old log-house, where he had passed seven years of his youth, and entered the academy at Carthage, in the same county. He remained one term, and then taught, for the winter, a district school in West Carthage. In the spring of 1850, he entered the Gouverneur Wesleyan Seminary, where he continued until the summer of 1851. In August of that year, he was entered as a Freshman in the Madison University, Hamilton, New York. "When Dr. Osborn," says a statement, "left home to enter Gouverneur Seminary, he was without a dollar in the world. He entered into an engagement to serve as janitor, building all the fires, carrying food, and sweeping all the rooms in a large academy, to pay for tuition and books. He also sawed, split, and loaded wood for a villager, in return for his board. These engagements, sufficient in themselves to fully occupy a strong man, were faithfully carried out for two academic terms. During the summer vacation he worked by the month in the hay-field for a compensation of twenty dollars per month, and thus earned means to carry him through the last two terms of his stay in the Seminary, without doing further duty as janitor, or the work of a day laborer, for his board. Yet, notwithstanding these severe labors, he stood first in all his studies, and entered the University one year in advance of any other member of a large class that began their preparations for college at the same time."

Dr. Osborn united with the Baptist church, at North Wilna, on the 22d of March, 1850, and from that time determined to devote himself to the Christian ministry. His ancestors had, as far back as the information of the family extends, been prominent as members and officers of the Baptist church. The office of deacon had been held in an unbroken succession, in the direct line of his ancestors, for a full century.

Several facts go to show the superiority and thoroughness of Dr. Osborn's scholarship, even at this early period. During the entire Sophomore year he had charge of the education of two sons of Dr. Adoniram Judson, and for this purpose was a member of the family of Mrs. Emily C. Judson, so well known as an authoress. He was acting Professor of Latin in Hamilton Academy during his junior year, and tutor in Latin in Madison University during his senior year.

The duties of these positions were all performed while maintaining the first rank in his own studies. He was graduated in August, 1855, at the age of twenty-four years, standing second to none in his class. In October, 1855, he took the position of teacher of mathematics in the High School at Columbia, South Carolina, where he remained one year. Anxious to prosecute further his studies for the ministry, he refused great inducements to remain longer. In October, 1856, he entered Hamilton Theological Seminary, and there devoted two years to the study of theology. He was graduated in August, 1858, with high honors, and at the same time received from the University the degree of Master of Arts. He received the degree of D. D. from Shurtleff College, at Alton, Illinois, in June, 1868.

It is mentioned of Dr. Osborn that while thus prosecuting his own studies, and earning for himself the means to enable him to do so, he lent his aid, which was continued for several years, to a younger brother, Thomas W. Osborn, who was seeking to obtain a liberal education. In 1868, this brother, having been a successful volunteer artillery officer during the war, was elected to a seat in the United States Senate from the State of Florida. In the same manner, Dr. Osborn aided a younger sister, now Mrs. Dr. Samuel L. Merrill, of Carthage, New York, who was educated at the Hamilton Female Seminary.

On the 19th of September, 1858, Dr. Osborn became the pastor of the Jefferson Street Baptist Church, in Louisville, Ky. He was ordained a minister of the Gospel, October 21st, 1858. In a little over four years the church doubled its membership. His popularity was further demonstrated by invitations to preach and lecture in different parts of the country. For two years he represented the Twelfth Ward of the City of Louisville in the Board of Education. In June, 1861, he went to Europe, where he spent seven months in visiting the German universities and perfecting himself in the German language.

Immediately after his return, on the 20th of December, 1861, he was married to Sarah E. Matthews, of Louisville, a lady of high culture, elegant address, and a devoted Christian. She died August 20th, 1868, leaving an only son.

In December, 1862, he accepted a call to the pastorship of the Fourth Baptist Church in St. Louis, Missouri, whither he at once removed. The church had a total membership of fifty-nine, but when he left it, six years afterward, for the purpose of a second visit

to Europe, there were four hundred and fifty communicants. While in St. Louis he interested himself much in efforts for the poor. He founded the Home Savings Bank, and was one of its Board of Directors. In 1867 he declined the Presidency of the New Hampton Literary and Theological Institute at Fairfax, Vermont, to which he had been unanimously elected. In February, 1869, he resigned the charge of the Fourth Church, and proceeded on a rapid, but extended tour in Europe. In December, 1869, he accepted a call to the Tabernacle Baptist Church of Brooklyn, N. Y., where he remained until about the close of 1873. He next entered upon his present pastorate at the South Baptist Church in West Twenty-fifth street, New York City, where he is pursuing the same successful work which has characterized him in other places.

He has always been a devoted and efficient laborer in the Sabbath Schools, connected with his various churches. In St. Louis, he raised a school of two hundred and fifty scholars to two thousand enrolled members, with one thousand one hundred in average attendance, his own Bible class numbering over one hundred.

Dr. Osborn has an intellectual face, and most agreeable manners. In private and social life he is greatly admired. He is not only ready in the use of the learned languages—the Latin, Greek, and Hebrew—but speaks the German, and reads most of the languages of modern Europe. “In his sermons,” says a well-informed writer, “and in all his public efforts, Dr. Osborn shows the thorough preparation of the scholar and remarkable familiarity with whatever subject he may treat, never permitting himself to attempt a subject with which he has not previously familiarized himself. His address is easy, and his style of delivery fluent. His most noticeable characteristic as a speaker is the unusual distinctness with which each word and syllable is uttered—so distinctly, indeed, that to the attentive listener no syllable of an entire discourse is lost. He also appears unwilling to brook any difference of opinion from his hearers. He speaks as if to command conviction and assent, and yet he is not offensively dogmatic. His entire self-reliance is always noticeable. His mode of thought is of the full and comprehensive order. He seizes his theme in its fullness, and comprehends the subject as a whole; and develops and delineates until the whole matter is laid before his hearers, like a finely engraved map or a picture.”

REV. SAMUEL OSGOOD, D. D.,

LATE PASTOR OF THE CHURCH OF THE
MESSIAH, NEW YORK.

REV. DR. SAMUEL OSGOOD was born in Charlestown, Mass., August 30th, 1812. He was graduated at Harvard College in 1832, and at Cambridge Divinity School in 1835. Two years were occupied in traveling and preaching, when, in 1837, he was ordained pastor of the Unitarian church in Nashua, N. H. In 1841 he was called to Providence, R. I.; and in 1849 to the Church of the Messiah, New York, where he officiated, with great acceptability and success, for about twenty years. Difficulties in the congregation, arising from the building of a costly edifice in the upper portion of the city, finally led to the resignation of Dr. Osgood. He went to Europe, and soon after his return took orders in the Episcopal church. He received the degree of D. D. from Harvard, in 1857. His publications are numerous. In 1839 and 1842 he published translations from Olshausen and De Wilt—"The History of Passion," and "Human Life;" in 1851, "Studies in Christian Biography;" in 1854, "The Hearthstone" and "God with Men;" in 1855, "Milestones in our Life Journey;" and in 1860, "Student Life." During 1836 and '37 he was editor of the *Western Messenger*, published in Louisville, and from 1850 to '54 of the *Christian Enquirer*, issued in New York. He has also written largely in the reviews and monthly magazines, and printed many sermons, orations, and speeches. His discourse at the Meadville Theological School, on "The Coming Church and its Clergy," in 1850, and his oration before the alumni of Harvard, at President Felton's inauguration, in 1860, are the most noted. He is the Corresponding Secretary of the New York Historical Society, and is greatly interested in all educational and literary interests.

Dr. Osgood is about the average height, and well-proportioned; his complexion is inclined to be sallow, and the whiskers, which he wears around his whole face, are tinged with gray. His head is intellectual, and his countenance betokens kindness and amiability.

He is noted for his gentlemanly bearing, mildness of manners, and conscientious life. Study is his greatest delight, and his classical and literary attainments are of a high order. His writings are carefully composed, fertile of imagination, and sometimes florid in language. He is a fluent speaker, and argumentative; but there is no dryness—on the contrary, a glowing eloquence. He is of a poetic nature, has a strong sense of the beautiful, and is passionately fond of music, particularly that of a sacred character; and these and kindred elements are governing influences in molding his thoughts and directing his habits. His sermons are characterized by exceeding clearness of meaning, interesting historical details, if the subject admits of it, and an ardent fancy. Doctrine, metaphysical theories, moral questions, and to some extent political topics, all receive his attention, and are discussed in a manner which shows diligent research, depth of thought, and sincere conviction. He argues calmly but forcibly, and evidently relies rather upon the potency of his logic than any charm of his eloquence. Although an orator, and the possessor of a voice which is as soft and sweetly winning as that of a woman, still he prefers to encounter the intelligence of the hearer, where other men appeal to the feelings. He wants his great truths comprehended and accepted, and counts it but poor success to gain the melting eye alone. Thus he piles fact upon fact, fortifies with the treasures of his research, and bombards with logic which comes forth gilded by the touch of imagination. You think he is leading you with a thread of silk, but before he closes you find it is an iron chain.

Dr. Osgood is a very practical theologian. He considers that religion must be adapted to the nature of man, as well as that nature subjected to its government. Instead of obliging the weary pilgrim to stumble among stones and grow faint in deserts, he would tempt his advance by the murmurings of music and the sight of flowering fields. A genial, common-sense, practical church life is, in the opinion of Dr. Osgood, the best means of making converts. His style of oratory is subdued, but he is forcible and sincere throughout. He fixes the attention in the beginning, and moves along in a manner so scholarly, graphic, poetic, and eloquent, that no word is allowed to be lost. His voice is always musical, and in some passages strikingly mellow and tender. When he closes, you feel as at those times when interrupted in some pleasant reading, or when the strains of music die away which have lulled you into waking dreams.

REV. JOHN A. PADDOCK,

RECTOR OF ST. PETER'S EPISCOPAL CHURCH,
BROOKLYN.

REV. JOHN A. PADDOCK was born at Norwich, Connecticut, January 19th, 1825. He was graduated at Trinity College, Hartford, in 1845, and at the Episcopal General Theological Seminary, New York, in 1849. Taking orders the same year, he was called to Christ Church, Stratford, Conn., where he remained over five years. In 1855 he became rector of St. Peter's Church, Brooklyn, then located on the corner of Atlantic and Bond streets. During the following year the congregation commenced the erection of a new church edifice in State street, near Bond, which was opened for divine service January 6th, 1857.

This structure was planned by the late Frank Mills, and is one of the most tasteful among the many fine edifices of the kind in the City of Churches. It consists of nave and chancel, with north and south aisles and vestibule. The nave is eighty-five feet by fifty-eight, and there is seating room for eight hundred persons. The roof rests on iron arches, the pillars are pine, the panels of the ceiling are plastered, and the seats and furniture are of chestnut. The south front has two turrets, one on either side of the nave gable. Between the turrets is a vestibule and stairway, projecting some few feet in front in the main wall. The doorway projects in front of the vestibule screen, and with its rich gabled pediment, forms a striking feature of the work. A beautiful blue granite and the Caen stone are used in the exterior walls. The cost of the ground and edifice was forty thousand dollars.

In 1871 the prosperity of the congregation led to a second fine improvement. This was the erection of a Sunday School building on lots adjoining the church, at an outlay of about forty-five thousand dollars. The structure is in keeping with the architecture of the

church, and the interior is greatly admired for its beauty, convenience, and adaptation for the purpose for which it was designed.

The congregation is composed of about two hundred families and five hundred communicants. More than five hundred children are under instruction in the Sunday School. A Mission Sunday School is maintained in Wyekoff street.

Mr. Paddock is slightly under the medium height, and equally proportioned. He has a round head of the average size, with an intelligent face of most amiable and modest expression. As he walks along the street he has a habit of looking downward, and at all times exhibits a retiring air. He dresses in a clerical garb, and his whole manner is that of humility and propriety. He is a man of extensive learning, of rare judgment in the pastoral work, and greatly valued throughout the church for both his ability and success. His sermons are fine specimens of clear, common sense diction, and are delivered with marked sincerity of personal feeling.

Mr. Paddock is well known in his parish. He is very attentive to all his duties, and makes himself personally familiar with his own people. His life is so meritorious, and his manners so agreeable, that he is greatly beloved. The poor and afflicted find in him a constant visitor and sympathizing friend. He loves the lowly walks and the places where he can dispense the comforts of his religion. He is not a man who thinks of dignity or discomfort, but ever goes forth in all humbleness, and in total disregard of every thing save duty. From these labors, which are best known and appreciated by his own congregation, he has drawn about him the considerable body of worshippers at St. Peter's. They work together harmoniously and successfully, and the parish, after being in a feeble condition for many years, is now one of the most flourishing in Brooklyn. The district has a growing population of well-to-do and intelligent people.

There can be nothing but commendation of Mr. Paddock in regarding him as a diligent, conscientious worker in the cause of his faith. His meekness of disposition adds to the beauty of a censureless life, and at the same time makes even more conspicuous his Christian uprightness. No man is more highly valued for talent and experience by his brethren of the ministry in all denominations. Faithful in his work, he is not without earthly fame, nor can he be without the heavenly reward.

RIGHT REV. BENJAMIN H. PADDOCK, D. D.,

BISHOP OF MASSACHUSETTS; LATE RECTOR
OF GRACE EPISCOPAL CHURCH, BROOKLYN.

RIGHT REV. DR. BENJAMIN H. PADDOCK, D. D., was born at Norwich, Connecticut, February 29th, 1828. He is a younger brother of the Rev. John A. Paddock, rector of St. Peter's Episcopal church, Brooklyn. He was graduated at Trinity College, Hartford, Connecticut, in August, 1848. After serving for one year as an assistant teacher at the Connecticut Episcopal Academy, Cheshire, he entered the general Theological Seminary, New York, in September, 1849, and was graduated in June, 1852. He was ordained deacon on St. Peter's day, June 29th, 1852, at Christ church, Stratford, Connecticut, by Bishop Brownell, and priest in September, 1853, in Trinity church, Norwich, by Bishop Williams. Most of his deaconate was spent as assistant to the Rev. Dr. Lot Jones, at Epiphany church, New York city. In April, 1853, he accepted charge of St. Luke's church, Portland, Maine, but withdrew, from ill-health after three months, and became rector of Trinity church, Norwich, in August, 1853. He became rector of Christ church, Detroit, Michigan, in February, 1860, where he remained until he accepted the rectorship of Grace church, Brooklyn Heights, in May, 1869.

While still in this rectorship, on the 15th of May, 1873, Dr. Paddock was elected Bishop of Massachusetts. He accepted the office in a letter, dated June 4th, 1873, in which he remarks:—

“I am not unmindful of the great honor conferred upon me, nor ungrateful for the confidence reposed in me by this election. I have not sought, but I dare not decline it; and yet, as I recall the learning, wisdom, zeal, and saintliness which have adorned the Episcopate of your historic diocese, I cannot help standing humbled and oppressed by a sense of insufficiency and unworthiness. I can bring to such an honored succession little more than an unfeigned longing and purpose to consecrate all that is within me, ‘to the edifying of Christ's church, and to the honor, praise, and glory of His name.’ But it cheers me to think that if loving thoughts and prayers and appreciation on the part of a chief pastor, for all who are striving

together for the faith of the gospel in the church's ways and works, may only be met by generous love and confidence and prayerful co-operation, then, even thus, without other and greater conditions of success, the Holy Ghost, the Lord and giver of life, can mightily work through His ministry and people, and the church can grow up unto Christ, who is the Head in all things, and can make glorious increase of the body unto the edifying of itself in love."

The consecration of the new Bishop took place at Grace church, Brooklyn, on Wednesday, September 17th, 1873.

Bishop Paddock is of the average height, sparsely made and erect. He has light complexion, hair, and eyes. The face is long, with a full, high brow, and has an expression of composure and amiability. His manners are quiet and courteous. Judging him by casual observation, and knowing him by long acquaintance is to find his disposition and talents altogether the same. There is no change, no policy, and no affectation about either his conduct or speech. He shows what order of person he is on the instant; and he is the same at all other times. If you are the stranger or slight acquaintance, he talks with you in that sincere, friendly way, which puts both on the most agreeable footing at once. And if you are the old and valued friend, why it is the same frank, genial grasp of the hand, and earnest welcome of the heart, which have delighted you from the beginning. And all this is most natural in speech and action, evidently springing simply from the true habit and motives of the man. No personal character can be more beautiful, more admired, or more influential.

As a preacher, Bishop Paddock is one who always appears in the sacred desk after scholarly and prayerful preparation. He feels his great responsibility, and he makes this evident to every hearer. Hence, his solemnly uttered words have full weight, and his occasional outbursts of eloquent and pathetic appeal are not less effective. Writing with strength and clearness, particularly the doctrinal subjects, he speaks with tones and gestures, which add force to his language. No person can fail to understand him, and few can long remain indifferent to his calls to grace. In all the duties of the rector he is conscientious, faithful, and experienced. Too modest and devout to be a mere seeker for fame, still he is winning it by the force of works which cannot go unobserved.

REV. ALFRED H. PARTRIDGE,

RECTOR OF CHRIST CHURCH, BROOKLYN, (E. D.)

REV. ALFRED H. PARTRIDGE was born at Hatfield, Massachusetts, December 14th, 1811. His early academic studies were at Hadley, in the same State. Having taken a course of private instruction in the collegiate branches, he entered the Episcopal General Theological Seminary, New York, where he was graduated in June, 1838. He was made deacon at St. Mark's Church, New York, by Bishop Onderdonk, July 1st, 1838, and priest at St. Matthew's Church, Bedford, Westchester county, by the same Bishop July 20th, 1839. He became assistant of the Rev. Samuel Nichols at St. Matthew's Church, but after one year was himself called to the rectorship, in which he remained during a period of seventeen years. The increase of the Episcopalians and the erection of new churches of the denomination in that section of Westchester county is largely due to the efforts of Mr. Partridge. He was instrumental in the organization of St. Luke's Church, at Somers; St. Mary's, at North Castle; St. John's, at Lewis borough; and St. Mark's at Katonah, all of which are flourishing churches at this time. In May, 1855, he commenced the duties of his present rectorship at Christ Church, in the Eastern District of Brooklyn, which he has now discharged for more than eighteen years.

This parish was organized in 1846, and grew out of St. Mark's parish. The Rev. Charles Reynolds was the first rector, but up to the time when Mr. Partridge came the parish was small and feeble. Worship was held in a small wooden building on South sixth street, which was subsequently sold for one hundred dollars. Mr. Partridge at once threw his accustomed energy into his work, and the parish has now grown to be one of the most important in Brooklyn. Just at the opening of the war, the erection of a splendid stone church edifice was undertaken on a very eligible site on Bedford avenue, donated by the Boerum family. This structure was opened on the first Sunday before Christmas, 1863, and cost about fifty thousand

dollars. It is a very superior building, being large, and constructed in the best manner, and its fittings and adornment are of the most costly, elaborate, and tasteful character. An elegant dwelling in Ross street has been purchased for a rectory.

Mr. Partridge is about the medium height, equally proportioned, and active in his movements. His head is round, with regular features, and he has light hair and whiskers. His face shows intelligence and shrewdness of observation, and his manners exhibit impulsiveness and energy. As a business man he would have made a mark in any occupation, for he has all the judgment, tact, and enterprise which are necessary to success in worldly affairs. In the building up of his parish, and in carrying forward their recent operations in constructing a new church, he has displayed an energy, an adaptation of means to ends, a spirit to overcome obstacles, and a business capacity, which have been quite omnipotent in their way.

Had Mr. Partridge been less of a practical business man, it is probable that his parish would not now have been in existence. When he took hold of it, there were not only long unpaid debts but no means to discharge them. The whole work of the Lord was about to come to a stand-still simply for the want of business talents and energy to raise money and elevate a defaulting and bankrupt church into an honest and thriving parish. Praying and waiting, without something more, would not do. It required the same kind of striving which hard run merchants make every day, and that kind of practical calculation and exertion which spring from the business mind.

Look at the results. The old tottering church building has passed away, and a magnificent structure has appeared, and the scene of the humble, impoverished congregation has merged into the great throng of influential people who now compose the parish. A superficial, inexperienced rector would have been the means of allowing the light of this enterprise to go out forever; but the nerve and business capacity of Mr. Partridge has fanned it into a blaze of prosperity which has few parallels in church history.

His qualifications for the spiritual work are not less conspicuous. He is polite and genial in his manners, and has excellent conversational powers. In both public and private life he has characteristics which render him extremely popular with all persons. He is admired and beloved for his consistent, pure life, for his spirit of self-sacrifice, and for his bold, earnest efforts in the line of his duty.

REV. WILLIAM M. PAXTON, D. D.,

PASTOR OF THE FIRST PRESBYTERIAN
CHURCH, NEW YORK.

REV. DR. WILLIAM M. PAXTON was born in Adams county, near Gettysburg, Pennsylvania, June 7th, 1824. The locality now made immortal by one of the great martial contests of the late war, was the familiar scene of his youthful recreations. He was graduated at Pennsylvania College in 1843, and afterward studied law with Judge George Chambers, of Chambersburg, and Alexander Stephenson, of Gettysburg. On the eve of his admission to the bar he was converted, and, having united with the church, he determined to study for the ministry. He entered Princeton Theological Seminary, and graduated in 1848. In the spring of the previous year he had been licensed as a minister of the Presbyterian Church by the Presbytery of Carlisle, and in the fall of 1848 he was ordained and installed as pastor of the Presbyterian church at Greencastle, Franklin county, Pennsylvania, where he remained two years. In the fall of 1850 he was called to the First Presbyterian Church of Pittsburg, and was installed early in January, 1851. This church was under the pastoral care of the late Rev. Dr. Francis Herron, one of the most learned and distinguished clergyman of the west, for the long period of thirty-nine years. Dr. Herron resigned his pastorship in December, 1850, and Dr. Paxton was called as his successor. During the subsequent ten years up to the death of Dr. Herron, the closest relations existed between the officiating and retired pastors as ministers, Christians, and friends, each giving evidence of the most exalted regard for the other. Dr. Paxton thus speaks of his intimate and affectionate association with Dr. Herron: "I never met a frown from his brow; never heard an unkind word from his lips; never felt a single jar in our intercourse; never was a moment trammelled or embarrassed in my personal or ministerial actions by anything that he said. On the other hand, he was a friend, who stood by me in every extremity; a

counsellor, ever ready with the wisdom of age and experience; a comforter, full of tenderest sympathy; a defender, who would stand forth and receive reproach himself rather than it should fall upon me."

Dr. Paxton remained with the First Church of Pittsburg for fifteen years, when he was called to a field equally important in the city of New York. In the spring of 1865, Rev. Dr. William W. Phillips, for many years pastor of the First Presbyterian Church of New York city, departed this life, and Dr. Paxton was invited to assume pastoral relations with this influential and wealthy congregation. Having accepted the call, he was installed in January, 1866.

We draw from a sermon preached by Dr. Phillips, at the opening of the new church of the First Congregation in Fifth Avenue, the following interesting historical details regarding the Presbyterian Church in New York.

"The first movement which led to the organization of a Presbyterian congregation in New York was in January, 1707. Prior to that period a few Presbyterians had assembled for worship in a private house, being without a minister. Two ministers of the faith, named Francis McKemie and John Hampton, from the eastern shore of Maryland, now visited New York on their way to Boston, and application was made to the Consistory of the Dutch Church for the use of their place of worship, that these clergymen might preach. Permission was given by the Consistory, but that of Lord Cornbury, the governor of the province, was also requisite, and it was refused. Mr. McKemie, however, preached in a private house in Pearl street, and baptized a child. The performance of these ministrations, without a license from the governor, resulted in the arrest of both Mr. McKemie and his companion, who were brought before his lordship, and by his order thrown into prison. After two months of confinement they were brought before the chief justice by a writ of *habeas corpus*, and Mr. Hampton, not having preached, was discharged, and Mr. McKemie admitted to bail. The latter returned from Virginia in June, to answer his prosecution before a civil court, where he was acquitted by a jury, but was obliged to pay costs to the amount of £83, 7s. 6d. In 1717 John Nichol, Patrick McKnight, Gilbert Livingston, and Thomas Smith, with a few others, organized a congregation, and called as their minister the Rev. James Anderson, a native of Scotland, but at the time a member of the Presbytery of Philadelphia. Worship was held in the City Hall, at the corner of Nassau and Wall streets, the use of which was granted by the corporation of the city. In 1718 a lot was purchased in Wall street, and in the following year a church edifice was erected. Money was collected in Connecticut and in Scotland for the new enterprise. In 1720, application was made for a charter, the granting of which was successfully opposed by the Vestry of Trinity Church, at this time and at other periods, for more than half a century. Having no prospect of obtaining a charter by which they might enjoy, as an incorporate body, a right to their church and cemetery, and alarmed by what had occurred at Jamaica, Long Island, where the property of the Presbyterians had been actually taken from them by the Episcopalians, they invested the fee of their church and ground in the General Assembly of the Church of Scotland. Subsequent to the

revolution the property was reconveyed to the trustees of the church. The church was enlarged in 1748. The following inscription was placed in the wall over the magistrate's pew: 'Under the auspices of George II., King of Great Britain, Patron of the Church, and Defender of the Faith.' Rev. David Bos-twick was called to the church in 1756, and early in his ministry a portion of the members seceded and formed the First Associate Reformed Church in Cedar street, now the Scotch Presbyterian Church in Grand street. In 1765 the Rev. John Rodgers was installed, when the church was revived, prospered, and greatly increased. A lot was obtained from the corporation on the corner of Nassau and Beckman streets, on which a new building was erected, and dedicated in January, 1768.

"Most of the members of the First Church and their ministers went into exile during the Revolution. On their return, they found their churches had been desecrated and left in an injured and ruinous state. The parsonage house belonging to the church had been burned. The Vestry of Trinity Church, now unsolicited, offered the Presbyterians the use of St. Paul's and St. George's Churches until their own might be repaired. At a later period, a lot of ground on Robinson street was donated for the use of the Presbyterian senior minister. In fact, the Episcopalians in a *minority*, as they were after the war, were a very different people than when in a *majority*. The Brick Church was re-opened in June, 1784, and the church in Wall street in the following year. In 1798, a third Presbyterian Church was opened in Rutger street; in later days under the charge of Dr. Krebs. In 1807, a colony from the Wall street church and from the Brick Church, with others who were unable to obtain pews in either, purchased ground and built the Cedar street church. The churches were separated and became independent of each other in 1809, each having their own pastor, except that Dr. Rogers continued his pastoral relations to the First and Brick Churches. During 1809-10, the Wall street church was rebuilt; the old materials being used for building another church in Spring street in part. A separation of the Wall street and Brick Churches was effected by mutual consent. Dr. Rogers died in May, 1811, leaving Dr. Miller, who became a colleague in 1792, sole pastor, which he retained until 1813, when he became one of the professors at Princeton Theological Seminary. In 1815, Rev. Philip M. Whelpley accepted a call to the church, but was removed by death, in July, 1824. He was succeeded by Dr. Phillips, in January, 1826. In 1834, the church was partially destroyed by fire, but was immediately rebuilt and re-opened in 1835. In May, 1844, the building was vacated and removed to Jersey City, where it is used for the purpose for which it was originally built. The corner-stone of a new edifice, to be erected on the corner of Fifth avenue and Eleventh and Twelfth streets, was laid in September of the same year, and the first service was held January 11th, 1846. The church is constructed of brown free-stone, and is one of the most imposing in New York, and the congregation is among the most wealthy."

The statistics of the Presbyterian denomination in the United States for 1872, show that its number of churches is 4,730; ministers, 4,441; communicants, 468,164, and Sunday school members, 485,762, and their contributions during the year amount to \$10,086,526, being an increase of \$1,003,117 on those of the previous year.

In 1860 Dr. Paxton was called to a chair of theology in the Western Theological Seminary at Alleghany City, which he still

holds, in addition to his pastoral duties. He received his degree of D. D. from Jefferson College in 1853. He has published a "Memorial of Rev. Francis Herron, D. D." containing two sermons, and various other occasional sermons. We take the following extract from one of the memorial sermons:

"Elijah, the prophet father, and Elisha, the prophet son, were bound together by no ordinary ties of endearment. When it became manifest to the old prophet that he must ere long retire from his sacred office, and it was indicated that Elisha should fill his vacant place, Elijah sought him, and, throwing his mantle upon him, indicated and installed him as his successor. Accordingly, Elisha bade farewell to the home of his youth, and crossed the mountains of Gilead to take part in the ministry of the old prophet, and to comfort and cheer him with the ready offices of kindness and affection. From that time they lived and labored together in the intimacy of a harmonious fellowship and reciprocated attachment. It was no ordinary friendship that bound them to each other. They had one interest, one aim, one motive, one sphere of blessed, holy, consecrated action; but deeper than this was the affinity of congenial temperament, the unity of kindred sympathies, the harmony of feelings strung to the same key, and, deeper still, the affiance of grace, the common experience of the love of God, the endearing intimacy of spiritual fellowship and communion which bound them together heart and soul, wedding youth and age with a bond of perfectness.

"The life of Elijah was spared longer than he seemed first to anticipate. It was doubtless so ordered in mercy to Elisha. He needed the experience of age to direct him, and the wisdom and instructions of the old prophet to prepare and mature him for his future responsibilities. For a period of about ten years this happy association and co-operation in the work of God continued; but now at last the time arrived when they must part, Elijah to ascend into glory, and Elisha to bear the responsibilities of the sacred office alone.

"When it became known in the school of the prophets at Jericho that Elijah was about to finish his earthly career, it awakened such a painful interest among the young men in training there for the work of God, that a band of fifty followed after the two prophets as they took their course toward the Jordan, and, ascending an eminence that overlooked the valley, witnessed the sublime scene that followed. The Jordan parts before the stroke of Elijah's mantle, and now they stand upon the opposite shore—the prophet father and the prophet son in their last act of earthly communion. Elijah, with an overflowing heart, tells Elisha to present now his last request. 'Ask what I shall do for thee before I am taken away from thee.' Elisha had no difficulty in fixing upon his request. One great thought now filled his mind—anxiety about the cause of God after Elijah was gone. Hence he instantly replies: 'I pray thee let a double portion of thy spirit be upon me.' But whilst they were talking, behold there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by whirlwind into Heaven."

Dr. Paxton is tall, rather spare, erect, and in the full activity of his years. His head is round, and his features are delicate, regular, and highly expressive of the best qualities of mind and heart. He has clear, speaking, kindly eyes, and prominent intellectual characteristics. He is a man of peculiar blandness of manner, and, without

the slightest sacrifice of a most becoming dignity, places himself on pleasant and familiar terms with you. He converses freely on all current and learned subjects with the interest always imparted by an observing and educated man.

Dr. Paxton is emphatically a man of *power*. He has energy for any work and ability for any position. His natural qualities were of the first order, and these have been developed by the severest training of scholarship. He speaks fluently, with the ease and polish of diction and grace of gesture which show the natural and educated orator; but above all he has a depth, comprehensiveness, and force of reasoning which are irresistible. He is one of those men who instantly satisfies you that he is the master of his subject. There are no common-place thoughts, no dim and misty statements of argument, and no attempts to make wordy declamation serve the purpose of research and logic. It is a sermon eloquent, and at the same time complete in sterling original ideas, and one in which imagination bestows its pleasing adornment without for a moment modifying the strength and effect of comprehensive argument. The doctrines of his church, the themes of the Scriptures, and the fitting topics of the hour, are all dealt with in a manner the most masterly. Mind and heart are at work in all these efforts; the Christian and the man give truth and gentleness to every word; and eloquence and conscientious earnestness pervade the whole sermon.

REV. WILLIAM H. PENDLETON,
PASTOR OF THE WEST FIFTY-THIRD STREET
BAPTIST CHURCH, NEW YORK.

REV. WILLIAM H. PENDLETON was born in Stonington, Conn., in the year 1832. He spent his early years in academic pursuits and the study of the law. He went to California, and while there entered upon the work of the Christian ministry in 1855. His first pastoral charge was assumed in the city of Brooklyn, three years later, in which he spent eighteen months. After this he became pastor of the Cannon street Baptist Church, New York, and continued to labor as its pastor for several years. He has now been in his present position for a length of time. In all these positions his ministry has been eminently successful. The aggregate of conversions under his preaching reaches nearly six hundred. He is a good deal of a revivalist, and he does not allow his congregation to grow apathetic in the religious work.

Mr. Pendleton has obtained some celebrity as an energetic member and manager of the American Bible Union, the organization of Baptists which is engaged in a translation of the Scriptures. He is also the Recording Secretary.

Mr. Pendleton is under the average height, with a compact frame, and much activity. His head is large and round, with a square face, and regular features. His eyes are large and full of good nature and sympathy, and his bold forehead shows that he is not wanting in intellectual capacity. He is a man of energy, one who loves to toil, and who despairs not though defeat often overtakes him. He is courageous, and he makes all his burdens of labor lighter by a cheerfulness and hopefulness which never forsake him. He is modest in his bearing, frank and warm in his feelings, and strict and true in regard to his principles and his duty.

Mr. Pendleton is a man of the most unpretending appearance and manners. He is so modest that he always shrinks from prominence when there are others who can take such positions. He loves to work silently, and in those places where notice is not likely to be taken of him. So modest and unassuming is he that to the ordinary observer he might readily be regarded as a person of little usefulness or influence in the affairs of the church. But this would be a grave mistake. He has a treasure of energy which makes him "a host in himself," and he has a cheerfulness and amiability which make him popular, and hence influential with all classes.

He is an attractive and effective speaker. He, of course, does not lose sight of the potency of a logical argument, but his *forte* is in impassioned declamation. He feels in his own heart the full force and expression of every word that he utters, and he speaks in a fervor of language which is natural oratory with him. His language is well chosen, it is pointed and comprehensive; but, above all, it is fervent. Like all such speakers, he indulges in considerable gesticulation, but it is appropriate and deeply impressive. He is a very good extemporaneous speaker, and, indeed, many think that these are his best efforts. It has been very justly remarked of him that, while his mind is essentially poetic, he has with sound discretion chastened it to the more sober shade of thought suitable to the character of the Christian ministry.

Mr. Pendleton belongs to the *working* young ministers of the Baptist denomination. He will undoubtedly win for himself a prominent position in the ministry and a fair share of the world's renown. And he will win it by work. No man will ever call him a sluggard when there is labor to be done, and no duty will be found neglected when it has been entrusted to his fidelity and energy. With these characteristics he has a future of great promise, and his denomination will always have in him an unwavering worker in the vineyard of the faith.

REV. CHARLES S. POMEROY,

LATE PASTOR OF THE ROSS STREET PRESBYTERIAN CHURCH, BROOKLYN.

REV. CHARLES S. POMEROY was born in Brooklyn, New York, July 7th, 1834. He is the son of Daniel and Clarissa L. Pomeroy, both of whom are deceased. In 1854, he graduated at Columbia College, New York, and soon after entered mercantile life. He made a profession of faith in Christ, and united with the First Presbyterian Church of Brooklyn, where both of his parents were members, and his father an elder, during the ministry of the Rev. Dr. William Hogarth. Not long subsequent to this, he began to prepare for the ministry; and after two years of private study, he took a partial course at the Union Theological Seminary, New York. He was licensed to preach by the Presbytery of Brooklyn (New School), in May, 1864, and the same year was called to the pastoral charge of the Ross street Presbyterian Church, a new enterprise just organized from members of three different churches in the eastern district of Brooklyn. He was ordained and installed pastor of the Ross street church by the Presbytery of Nassau (Old School), on the 16th of October, 1864.

At first the congregation worshiped in a hired hall, but at once began to build a handsome brick and stone chapel. Here they remained five years, until the growth of the congregation absolutely required a more spacious edifice. In 1872, they finished their present large and convenient structure of iron, upon lots previously held for that purpose. The church property is worth about one hundred and fifty thousand dollars. Nearly four hundred members were added to the church under Mr. Pomeroy's ministry. In 1873, he accepted a call to the Second Presbyterian Church, in Cleveland, Ohio.

He was the stated clerk of the synod of Long Island, and, also of the Presbytery of Brooklyn, having been appointed as such when these bodies were organized, at the re-union of the two branches of the Presbyterian Church. He was married September 7th, 1858, to

Miss Clara Townsend, of New York. They have had five children, three boys and two girls, but have suffered the deep affliction of the loss of all of them.

Mr. Pomeroy is of a round, erect form, with a finely formed head. His complexion is naturally fair, and usually tinged with the ruddy glow of health. His eyes are soft, having a bright, cheerful twinkle, which is almost one of merriment. In fact, his whole face is most pleasing. There is not a feature or a line in it which do not proclaim both his intellect and his virtue. Gifts of the mind and purity of the heart have written their image in its whole structure, and those who look at it would rely on him for these without a moment's hesitation. His manners are particularly warm and gentlemanly with all persons. In conversation he is fluent and animated.

In all the duties of the pastorate he is a conscientious and earnest worker. With a great deal of practical tact and efficiency in his dealings with others, he is a man so dignified and consistent in his character as a clergyman, that his success and popularity have been equally marked throughout his career. He preaches without display, but with a vigor of thought and a seriousness of demeanor which command the strict attention of large audiences. A deeply pious man himself, making religion the stay of this life and the hope of the next, with a fullness of confidence and faith, which amounts to an enthusiasm, he shows in his sermons that he is moved by the sole purpose of saving sinners. Hence, if there is a flight of eloquence, if there are words of touching pathos, it is where he is seeking, borne on by his religious fervor, to gain some idle ear and froward heart. Certainly his own talents cannot be lost sight of by those who hear him, but, it is likewise certain, that personally he uses them merely as the humble instruments in his Master's work. By his people he is beloved for beautiful traits of character, which are exhibited in all his relations with them, and by the community at large he is regarded with high and sincere appreciation.

REV. ELBERT S. PORTER, D. D.,
PASTOR OF THE FIRST REFORMED CHURCH,
BROOKLYN, (E. D.)

REV. DR. ELBERT S. PORTER was born in the town of Hillsboro', New Jersey, October 23rd, 1820. His early studies were at a select school at Ovid, Seneca county, New York, where he was sent at six years of age, and at a school in the city of New York kept by the father of the late distinguished lawyer, James T. Brady. When between eleven and twelve he went into a store at Millstone, New York, for one year. After this he attended the Academy at Somerville, New Jersey, where he spent three years. He entered the Sophomore class of Princeton College in his sixteenth year, and was graduated three years later, in 1839. He studied law for a short time, but did not seek admission to the bar. He was graduated in theology at the Theological Seminary at New Brunswick in 1842. In the same year he was licensed by the classis of New Brunswick, and in the following fall was installed at Chatham, in Columbia county, New York, as pastor of a small missionary congregation. This point is now known as Chatham on the Harlem Railroad, and the junction of the Boston and Albany Railroad. At the date of Dr. Porter's going there it was a small settlement of a poor, and to a considerable extent, vicious population. Filled with zeal in the ministerial work, he commenced his labors, and met with great success. He remained seven years, and built up one of the most flourishing of the country churches of the Reformed denomination. He next accepted a call to his present church, then known as the First Reformed Dutch Church in Williamsburgh, of which he became the pastor November 1st, 1849, and has now officiated for twenty-four years.

The history of this church is very interesting. Its growth shows the wonderful changes which forty-four years have produced in the entire section now included in the city of Brooklyn. In the first year of the present century, Brooklyn contained only 3,298 inhabi-



Yrs Truly
Edward S. Porter

tants, and in 1834 was erected into a city with a population of about 24,000. It then had but one Reformed Dutch Church, whereas now there are about fifteen. In the year 1817, a ferry was established between the foot of Grand street, New York, and the foot of what afterwards became Grand street, Williamsburgh. Prior to that period the inhabitants crossed the river by sail or paddle-boats. The ferry soon contributed to the establishment of a considerable settlement along the shore, from Grand to North Second street, through which ran the turnpike to Newtown. A village charter was obtained in 1827, when the population amounted to about fifteen hundred. At that date the shore from Wallabout Bay to Newtown Creek was dotted with comfortable farm-houses, occupied by the old Dutch families. Williamsburgh became a city, January 1st, 1852, and it was consolidated with Brooklyn and Bushwick, under one charter, January 1st, 1855. At the date of the consolidation, Williamsburgh had a population of about fifty thousand, and Brooklyn about one hundred and twenty thousand. The entire population at this time is about four hundred thousand.

The church in Williamsburgh grew out of the First Reformed Dutch Church of Bushwick. On the 28th of September, 1828, the corner-stone of a church edifice was laid on a site which is now on the corner of Fourth and South Second streets. It was dedicated on the 26th of July, 1829, the Rev. Dr. Broadhead, of New York, preaching the sermon. The congregation was organized as a separate church by the classis of Long Island on the 1st November, 1829. Immediately after its organization the church received into its service the Rev. James Demarest, who for the first six months served in the capacity of a missionary, and was supported in part by the Board of Domestic Missions. On the first Sabbath of his labors he preached to sixteen people, on the second to eighteen, and on the third to twenty-four. At that date the building was remote from the village, which was forming around and above the foot of Grand street. Fourth street was then but a farmer's lane—rough, uneven with boulders, and studded here and there with stumps or with trees of the original forest. Flagged sidewalks, and pavements as yet there were none. Rev. Mr. Demarest labored as missionary and pastor for nine years and nine months, when he resigned. The pastorate was next filled by the Rev. William H. Van Doren, who remained until the spring of 1849, about ten years. In the spring of the same year important improvements of the church edifice were com-

pleted. The installation of Dr. Porter took place on the third Sunday of December, 1849, and his ministry has been the most noted in the history of the church. In 1849, Williamsburgh was still a small place. The streets were unlighted by night, save only when the moon relieved the darkness. Since then every one of the local institutions has been established, such as banks, markets, libraries, and associations for public beneficence. The churches were few, and their membership not large.

From an early date the First Church contributed its members and its means to found other churches. The First Presbyterian Church of Williamsburgh grew out of it; in 1848, twenty three members were dismissed to form the church at Greenpoint; in 1851, several were dismissed to aid in the organization of the South Bushwick Church, and in 1854, members were dismissed to found the Lee Avenue Church. For several years, contributions were made to the salaries of the ministers of both the last-named churches. In 1855, a Mission Sunday School was established in Ninth street, which has since been maintained in great vigor and efficiency, at an expense of never less than five hundred dollars per annum. The church has repeatedly given its assistance, pecuniarily and otherwise, in other practical efforts of religious usefulness.

In 1854, the spire of the church was prostrated by a tornado. Subsequently the edifice was enlarged and improved at a cost of about five thousand dollars in all. In 1860, a contract was made for the purchase of a site for a new edifice, when the war arrested further movements. In July, 1866, the church on Fourth street was sold to the Central Baptist congregation, and in September, 1867, the foundations of a new edifice were commenced on the site purchased in 1860. This site consists of seven lots, four on Bedford avenue, and three on Clymer street, one of the most select and highly-improved neighborhoods of the city. The corner-stone was laid in July, 1868. The completed church was dedicated in October, 1869, and cost, with a chapel adjoining, \$130,000. The building is in the Romanesque style of architecture, and is one hundred and ten feet long (exclusive of the chapel) by seventy feet wide. The whole front on Bedford avenue, including towers, is eighty-two feet. On the north-west corner there is a tower ninety-eight feet high, and on the opposite corner is a large turret seventy-eight feet high. The basement is built of Belleville stone, and the walls above the basement are faced up with Philadelphia pressed brick, and trimmed

with Dorchester stone. The audience room is eighty-seven feet by sixty-seven in the clear. The windows are filled with enriched glass. The first floor is seated with walnut pews of the most approved pattern. There are galleries on three sides, having handsome openwork fronts made of walnut and butternut woods. These are unlike most galleries, in that they are constructed with one level floor, the entire width, in place of the usual style with platforms graded one above the other. This level gallery is divided into spaces of about eight by eight feet each, with light open baluster railings, carpeted the same as the first floor, each space furnished with walnut upholstered chairs and a small center-table, thus making the gallery the most attractive portion of the house. These spaces have been rented for an aggregate sum of three thousand dollars. The building is provided with a new system of ventilation. The walls and ceilings are richly tinted with delicate hues. The church seats fourteen hundred, and the chapel accomodates six hundred. Three hundred and twenty-five dollars premium was paid for the choice of the first pew at the sale of them. Taken as a whole, this is one of the most elegant and commodious edifices of the kind to be found in the United States.

During the day of dedication three imposing and largely attended services took place in the church. Dr. Porter preached the principal sermon, the Rev. Dr. De Witt delivered an address and the dedication sentences and prayer, and Chancellor Isaac Ferris delivered an affecting and appropriate address to the congregation. There are now about four hundred members, and each of the two Sunday schools has about two hundred scholars.

Dr. Porter received his degree of D. D. from Rutgers College, New Brunswick, in 1854. For fourteen years he was the editor of the *Christian Intelligencer*, the organ of the reformed denomination. His career as an editor was brilliant in the extreme, and when he resigned this position, both the religious and secular press united in an expression of the highest regard for his character and talents. Besides his editorial writings, he has published in serial form a "History of the Reformed Dutch Church in the United States," the "Pastor's Guide," and other small volumes, and various occasional sermons. One of these latter is a "Historical Discourse," delivered on the final services in the old church, and is of much value from its historical information. Dr. Porter was the president of the first General Synod held after the name of the denomination was changed

from the Reformed Dutch to the Reformed Church of North America. He has a beautiful farm of sixty acres at Claverack, in Columbia county, which is well managed and made profitable by a person in charge.

Dr. Porter has an equally-proportioned figure, of the average height. He has a quiet, plain appearance, but his whole manner at once assures you that he is a man of both dignity and force of character. His head is long, with a sharp chin, but much fullness in the upper portion. The features are prominent and expressive. His head and face proclaim three distinctive and strong qualities in him. In the first place, he is a thoroughly conscientious man in every duty of life; second, he is strong in his own self-reliance; and third, his mind is clear, comprehensive, and practical on all occasions and on all subjects. He was never found wanting in any place that duty placed him; and in the church and everywhere he is one of those who naturally take the position of a leader and example to other men. In his conversation, in his calmness and method, in his confidence, which, after all, is not unmingled with caution, you obtain a vivid insight into the moral and physical power which is in-born in him. He is not demonstrative or presumptuous, but quiet, unobtrusive and modest. Agreeable, cordial, and frank in his manners, they are not of a kind to draw any especial attention upon him. But when work is to be done, when cool, practical judgment is wanted, when a champion and a hero are required, then he comes to the front, with his strong nerve, his willing mind and hands, and his brave and hopeful heart.

His work in the ministry stands nobly conspicuous in the religious record of his times for its fidelity and success. It has not been a work of show and boastfulness, but one which will speak through all denominational history for its usefulness to the church and the community. His sermons excel in both learning and literary ability. He writes in an elegant, compact, and forcible style of composition, showing the ready pen, and enlarged and brilliant mental powers. Whatever he displays appears in thought and argument which are peculiarly his own. There is no seeming effort and no display, but his pleasant flow of tender language, and his logical, sensible views, never fail to arrest all ears.

RT. REV. BISHOP HORATIO POTTER, D.D., LL. D., D.C.L.,
OF THE NEW YORK DIOCESE OF THE PROT-
ESTANT EPISCOPAL CHURCH.

RIGHT REV. DR. HORATIO POTTER, Bishop of the Protestant Episcopal Diocese of New York, was born at Beekman (now La Grange), Dutchess County, New York, February 9th, 1802. His early education was received at an academy at Poughkeepsie. He was graduated at Union College in 1826, and was ordained a deacon of the Episcopal Church, July, 1827, and priest in the following year. During the same year he was appointed professor of mathematics and natural philosophy in Washington (now Trinity) College, Hartford, where he remained five years. In the interval he declined an invitation from Bishop Moore to become assistant minister of the Monumental church, Richmond, Virginia. In 1833, he accepted the rectorship of St. Peter's church, Albany, and declined the presidency of Trinity College in 1837, after an election to that position. On the death of Bishop Wainwright, in 1854, he was elected provisional bishop of the diocese of New York, and consecrated November 22d, 1854, and on the decease of Bishop B. T. Onderdonk, who was under suspension, April 30th, 1861, he became bishop. It may be mentioned as a singular coincidence, that a brother of Bishop Potter was bishop of Pennsylvania, and that each of them succeeded one of the brothers Onderdonk.

During a visit to England, Bishop Potter was entertained with marked honors by the English bishops.

The western portion of the State of New York has long been a separate diocese, and more recently both Long Island and Central New York have been erected into a third and fourth see. The increase of Episcopal churches in the city of New York has been greater than in any of the other denominations, and the increase has been large in other parts of the State.

Bishop Potter resides in the city of New York, in an Episcopal residence (provided), and enjoys a large salary, which is paid out of a fund created for the purpose. He is expected to visit each church in

his diocese once in each year, when candidates for confirmation are presented.

Bishop Potter is tall and thin, with narrow shoulders, erect carriage, and active step. His head is of the long kind, with thin visage, and deep-set eyes. His hair is of a silver gray, and he has a round, full brow. His manners are always dignified.

He has an absorbing, ever-apparent conviction of the exaltation and sacred character of his episcopal office. If men are born for bishops he is one of them. He exhibits to the fullest extent that solemnity of demeanor, that strictness of life, and that superiority of talent required in one called to such functions. The atmosphere about him seems laden with influences awing to the sensibilities, all his daily steps are in the path of conscientious duty, and his grandeur of intellect makes his authority more imposing.

In social intercourse he is a most courtly man. He belongs to the old school of gentlemen, and his demeanor has the greatest propriety and polish about it on all occasions. His dress is strictly of the clerical order—*i. e.*, a single-breasted frock coat, and turned-up collar, with white cravat, the suit being black.

Bishop Potter is an agreeable speaker. He has a voice which is of sufficient volume, though not by any means powerful. His utterances are calm and dignified, and evidently the offspring of a gentle Christian spirit. His arguments are in the plainest language, and they are urged with the earnestness of one fully appreciating his responsibility as a religious teacher, and personally interested in the welfare of every human soul.

As a scholar, he ranks with the ablest in his denomination. He has found no models in superficial men. He abhors anything like charlatanism, and has won his own way by steps of severe application, and obtained honors which are only the proper reward of honorable success and a conscientious ambition.

In the sterling parts of character, in all the practices of a pure and godly life, and in a dignified and proper sense of his Episcopal functions, Bishop Potter stands a pre-eminent example to the world. He is a good and valuable man, in the fullest meaning of the term. Universally popular in his denomination among both clergy and laity, exerting his eminent talents and diligent labors with the greatest success in one of the most wealthy and intelligent dioceses of the American Episcopal Church, he occupies a position alike honorable to himself and beneficial to the cause of religion.

REV. HENRY C. POTTER, D. D.,

RECTOR OF GRACE EPISCOPAL CHURCH,
NEW YORK.

REV. DR. HENRY C. POTTER is the son of the late Right Rev. Alonzo Potter, Bishop of Pennsylvania, and was born at Schenectady, New York. He was educated at the Episcopal Academy of Philadelphia, and at the Theological Seminary of Virginia, from which latter institution he was graduated in 1857. He was ordained deacon in the same year, and called to Christ Church, Greensburgh, Westmoreland county, Pennsylvania, where he remained until May, 1859. At this period he accepted a call to St. John's church, Troy, New York. In 1862 he was called to Christ Church, Cincinnati, but declined. In the spring of 1863 he was tendered the presidency of Kenyon College, Ohio, and in November of the same year the rectorship of St. Paul's Church, Albany, both of which invitations he declined. In May, 1866, he accepted a call to be "Assistant Minister of Trinity Church, Boston, on the Greene Foundation," where he remained until May, 1868, when he became rector of Grace Church, Broadway, New York.

He has published "Thirty Years Renewed," "Our Threefold Victory," "Young Men's Christian Associations and their Work," "The Church and the Children," "The Religion for To-day," and other sermons and essays. He received his degree of D. D. from Union College in 1865.

Grace Church is one of the old and wealthy Episcopal organizations of New York. Worship was held in former times in a very fine structure which stood on the corner of Broadway and Rector street, a little farther down than Trinity Church. The church was an imposing building, and, when that part of the city was the abode of the wealth and fashion of New York, was regarded as a great ornament, and largely attended by intelligent and influential people. The late Bishop Wainwright was the rector for many years. At

length a removal to the upper part of Broadway was determined upon, and a location was selected near the corner of Tenth street. At that period this portion of Broadway and the neighboring streets were occupied with private residences, and the idea of the locality being invaded by business was never thought of. A building, which was then regarded as the most elegant and costly in the United States, was constructed, and it at once became the fashionable church of New York. It is probably still the wealthiest congregation of the city, but it is beginning to suffer in attendance from being so far down town. At an early period, and in building the new church, the congregation was much assisted by Trinity Church in the donation of valuable real estate. Rev. Dr. Thomas H. Taylor was the rector for many years, and remained in charge until his death.

Dr. Potter is above the medium height, finely proportioned, and of an erect, graceful bearing. He has a large head, with delicate and intellectual features. His face is ruddy and healthful looking, and his whole appearance gives the impression of a man vigorous and ready for any earnest work. He has a quiet dignity of manner, but is courteous and affable with all. His countenance is very winning, for it has not only the light of a superior intelligence, but it has amiability and goodness as well. You see that he is a man of mental power, and one who is well calculated to be a guide and teacher for other men. But there is a kindness in the calm glance of his eyes, a softness and gentleness in his tone and address, and a geniality and blandness in his manners which show that he is a person of a true and noble heart. He is a man for hard work, strict attention to ministerial duty, an eager, laborious student in the most extensive fields of learning. But he is never so much absorbed in his professional labors that he fails to give evidence of those traits of character which display the sentiment and sympathies of the tender heart. Some men in the midst of an active public career become indifferent to the cultivation of the emotions. They grow severe and rigid in their habits of life and opinions, and look upon the heart as a very weak spot in the human organization. There are other public characters, however, and Dr. Potter is one of them, who always show that they are under control of the heart not less than the head. They exhibit it in a larger share of humanity, in drawing nearer to their fellow-men in all personal relations, and in giving force and substance to an actual brotherhood of mankind.

All who come in contact with Dr. Potter find him intellectually

able, but at the same time emphatically a man of soul. Keen and far-reaching as he is in mind, he is likewise gentle and loving in all his emotions. Gather as he may the rich stores of learning, he is not satisfied unless he can spare to others the equally precious treasures of a heart open to every sorrow and made glad some by every joy. His words are always kind, and his sympathy is always sincere. You see all this in his amiable and benevolent countenance, and you are made to feel it in his warm and unselfish actions. If you go to him to learn your moral and religious duty, he thus instructs you, by his example and teachings, in the practice of the cardinal virtues which render all sorrow and all joy mutual to sympathetic hearts.

Dr. Potter ranks among the most eminent men of the younger portion of the Episcopal clergy. His intellectual attainments are extensive and thorough, and his natural qualities in this particular are of such an order that he is fitted to become one of the soundest and most brilliant thinkers of his time. He excels as a polished and forcible writer. He has easy flow of thought, which is full of vigor and comprehensiveness. It is also characterized by a great deal of manly feeling. There is nothing like insipid sentimentality about what he writes, but it is glowing with the love of a heart which is ever beating in tenderness for his tempted and sin-laden race.

He has marked powers as a pulpit orator. His presence is commanding, and remarkable for all that grace and impressiveness which a fine person and priestly habiliments can impart. His style of address is composed and orderly, and with just sufficient animation to give it effectiveness without giving it too much demonstrativeness. His voice is rich and fully under his control, and his gesticulation is always appropriate.

A man of these agreeable personal qualities and of these broad and useful talents is certainly the one who can be the most successful in a parish like that of Grace Church. All that he has to do is to give full scope to his great abilities, and let eloquence, learning, and a pure, consistent life do their proper work. The cultivated and influential people to whom he preaches can and will appreciate these qualities, and they have the spirit and the means of every kind to give his labors the most complete and enduring success.

REV. HENRY POWERS,
PASTOR OF THE CHURCH OF THE MESSIAH,
(UNITARIAN,) NEW YORK.

REV. HENRY POWERS was born at Hadley, Massachusetts, December 28th, 1833. His early studies were at home, and at the district school and academy. He was graduated at Yale College in 1857, and in theology at the East Windsor Theological Institute in 1860. Having accepted a call to the Second Congregational Church of West Springfield, Massachusetts, he was ordained and installed in October, 1860. He remained with this congregation about four years, and then went to Danbury, Connecticut, as pastor of the Second Congregational Church, where he remained about four years. On January 11th, 1869, he was called to become the pastor of the Elm Place Congregational Church, Brooklyn. Mr. Powers commenced his labors on the first Sunday in February, and was duly installed March 3d, of the same year. He remained in this pastorship three years, resigning February 1st, 1872. On Sunday, November 24th, 1872, he was installed pastor of the Second Congregational Unitarian Church, otherwise Church of the Messiah, New York, as the successor of the Rev. George H. Hepworth. Some months previously Mr. Powers had publicly announced his change of belief to that of the Unitarian sect.

Rev. Dr. Samuel Osgood was called to the Church of the Messiah, in 1849, who remained until about 1869. He was succeeded by Mr. Hepworth in June 1869, who resigned in 1872. After occupying a church on Broadway for many years, the congregation dedicated their present magnificent structure on the corner of Thirty-fourth street and Park avenue, in April, 1867.

Unitarianism was introduced in New York city as early as January, 1794, by a Mr. John Butler, in a series of lectures. The first sermon was preached by the Rev. Dr. Channing, in a private house, April 25th, 1819. This was the origin of the Church of All Souls, of which Dr. Bellows is pastor, and which was incorporated Nov.

15th, 1819, as the First Congregational Unitarian Church of New York City. The Rev. William Ware was its first pastor, from 1821 to 1836.

Mr. Powers has a tall and slender figure. He shows an energetic and somewhat impulsive and nervous activity at all times. His head and face are small, but they have very marked characteristics. The whole expression of the face is intellectual, and the full high brow is especially noticeable in this connection. It is readily to be seen that he is a man of large and active brain power. His countenance also shows decision and earnestness, a love of honor and truth, and a genial and cheerful temperament. He has light complexion and hair, and wears whiskers and a moustache. His eyesight has been affected by close study, and he wears spectacles constantly. His manners are friendly and candid, and his conversation is animated and interesting.

He is a man between whom and other men there is never the slightest barrier to good feeling and brotherly love. Fair, frank, unsuspecting in his own character and feelings, he throws himself without reserve or hesitation upon like characteristics in others. If you have them not he will awaken them; for his good-nature, his kindness of manner, and his friendliness of sentiment will thaw a heart of ice. He has very little, if any, policy; he is free and unguarded in his opinions, and his sincerity toward you cannot be doubted. Under these circumstances, and with these peculiarities of character, he wins friendship and love, and he, at the same time, kindles your heart and mind to a realization of the same fond impulses which draw him to every man as a friend and brother. If there are studied rules of deportment, and if there are words which must be measured to suit the drift of human policy, he knows nothing about them, and, in fact, despises them. In his contact with men he is as simple as a child. The laugh that is in him must come out, and the tear that has bubbled from his heart he is not ashamed to let fall. He aims to be natural to the heart's true impulses, and to be honest in language and in deed. He requires no study from the observer, for every word and every action is a truth-teller of his character and nature. Of a character humble and devout, and noble and true; of a nature simple and trusting, and just and loving. In genial social attributes, and in simplicity and sincerity of character, he is a marked example among men.

Mr. Powers is no ordinary preacher. He has a mind of his own

on theological matters, and his sermons show the original thinker in a striking degree. He has gone deep in his scholarly investigations, and he has delved to dispute as well as to learn. He grapples with abstruse questions with the nerve and intelligence of an older scholar, and those who hear or read his meditations, are profoundly impressed with his learned conclusions. Hence all his sermons are scholarly productions. They show thought and feeling. They have a beauty and a force of diction which are very captivating in themselves; but it is their originality, their strong and logical arguments, and their thorough infusion of Christian love and hope, which so greatly impress the hearer. He is eloquent and at times impassioned. Fancy, at his bidding, takes a wide flight in all its realm of beauty, and his earnest and ardent heart gives the glow of feeling and sincerity to every word. But he makes this but incidental to the performance. His power of mind is thrown into the argument, and he levels his shafts at the mind of the listener. He wishes not so much to melt the heart as to instruct and convince the reason. Consequently he is an intellectual preacher in the fullest sense, giving time and thought to the preparation of his sermons, and seeking to make them something more than a mere part of the church exercises. And he succeeds pretty well in this. He sends his hearers away with material for many an after hour of reflection. He gives the rules for moral and religious government, but more especially he incites them to an intellectual view of human destiny and salvation.

A hard worker with his physical and mental energies, and seeking a wide and beneficent influence in the theological world, he is gathering strength which will undoubtedly place him in the foremost rank of the popular preachers and thinkers of his times. At no distant day he also designs to take the field of theological authorship.

REV. GEORGE L. PRENTISS, D. D.,

LATE PASTOR OF THE CHURCH OF THE COVENANT, (PRESBYTERIAN,) NEW YORK.

REV. DR. GEORGE L. PRENTISS was born at Gorham, Maine, May 12th, 1816. His early studies were at the academy of his native place, then under the charge of Rev. Reuben Mason, a noted Congregational minister of that day. Having entered Bowdoin College, he was graduated in 1835. During the two years following he was engaged as an assistant teacher in the Gorham Academy and in a visit to the Southwest, where he had a brother, the celebrated statesman and orator, S. S. Prentiss. In 1838 he went abroad and passed between three and four years in study and travel. About two years were occupied in a theological course at the universities of Halle and Berlin. Returning to the United States, he was licensed as a Congregational minister by the Cumberland Association of Ministers, in 1844, and ordained and installed in the spring of 1845 at the New Bedford Trinitarian Church. He remained in this position until the autumn of 1850, when he transferred his labor to the Second Presbyterian Church of Newark, New Jersey, for a short period. On April 30th, 1851, he took charge of the Mercer Street Presbyterian Church, in New York, where he remained until May 3d, 1858, when ill-health obliged him to resign his pastorship. The congregation made a liberal provision for him, and he went abroad, spending two years in Switzerland, France and England. During the winter of 1859-60 he officiated at the American Chapel in Paris. He returned to the United States in the autumn of the latter year.

He now determined to found a new church of the New School Presbyterian faith in the upper part of New York, and commenced his services on the last Sunday in November, 1860, in the chapel of the Home of the Friendless, in East Twenty-ninth street, and subsequently held them at Dodworth Studio Hall, corner of Fifth Avenue and Thirty-sixth street. On March 21st, 1862, the Church of the

Covenant was organized, and in November, 1863, the corner-stone of a church edifice was laid on the corner of Park Avenue and Thirty-fifth street. Here a magnificent stone structure has been erected, which in beauty of external and internal design, spaciousness and general completeness, is equal to any church in the city. The cost of the site, building and organ was about one hundred and thirty thousand dollars. The church was dedicated April 30th, 1865.

The congregation has erected a Memorial Chapel on Forty-second street, near Second avenue. It is for a mission work, and intended as a memorial of the union of the Old and New School branches of the Presbyterian church. The building embraces a reading-room, library, and class-rooms, and cost thirty thousand dollars.

Dr. Prentiss received his degree of D. D. from Bowdoin College about 1854. He is the author of a memoir of S. S. Prentiss, and has published a variety of sermons and addresses. He accepted the chair of Theology in the Presbyterian Theological Seminary of the Northwest, at Chicago, having been elected by the General Assembly, but subsequently declined it. On the 27th of April, 1873, he preached a farewell sermon before his congregation, having accepted a recently endowed chair of Pastoral Theology, Church Polity and Missionary Work, in the Union Theological Seminary, New York.

We take the following eloquent extract from an address delivered before the Association of the Alumni of Bowdoin College, August 8th, 1861:

“This great American system of liberty and social order, like our mother tongue, is a marvellous composite of old and new. It is enriched by the spoils of all time. Hardly any great State, ancient or modern, but has contributed something to its generous and fair proportions. What would it be if bereft of all it owes to the legislation of Moses and the Hebrew Scriptures; to the democratic spirit, literature, and heroic examples of Greece; or to the laws and jurisprudence of republican and imperial Rome? It strikes its roots deep into mediæval and early Christian ages. The best polities of modern Europe helped to form it. The fountain from which it drew, and still draws, its holiest principles and inspiration, is the New Testament.

“Never since the beginning of the world was a people allowed ampler scope freely to avail itself of all the lights of history, and all the aids of reflection, in constructing a system of national polity; and never had a people a richer experience of its own, or a more invaluable body of existing laws and institutions wherewith to give harmony, strength, and perpetuity to the new structure. For, undoubtedly, the power which above all others inspired and shaped our republican system was the old Anglican liberty which our fathers brought with them across the ocean. This, together with the institutions which have given it its marvellous vitality and

strength in the mother country, such as municipal and local self-government, the town meeting, the county court, popular suffrage and representation, the common law, the constable, trial by jury, the local church, the college, the Puritan Sabbath, and the old English Bible—this was and is the noblest substance of our national life. It is a mistake to suppose that our liberty is the fruit of the Revolutionary war. In that war we fought for and won our independence; but our most important liberties are a venerable heirloom of the Anglo-Saxon race. They were won for us at Runnymede, and on many a later field renowned in the annals of British freedom. They were among those ‘true, ancient, and indubitable rights and liberties’ of the people of England, asserted and claimed in their memorable Bill of Rights. Our Declaration of Independence was virtually a re-assertion of these same ‘ancient rights and liberties.’ The Articles of Confederation were an attempt to combine and establish them in a ‘perpetual union,’ and finally the Constitution of the United States organized them into our present system of national government. But, although the substance of our liberties was the most precious inheritance which the infant nation brought with it, I need not say how greatly they were increased and invigorated under the hardy discipline of the colonial period and during the terrible trials of the War of Independence, or how, when the time was fully ripe, they were at length perfected in the great Constitution under which we now live. This Constitution was the work of men pre-eminent for public wisdom, zeal, prudence, and magnanimity—men deeply versed in the philosophy of government,

• ‘Looking before and after—’

“Long reflection, aided by much study and experience, had endowed them with a political sagacity almost intuitive; and in all this they only represented the enlightened popular instincts of the country. A more upright, single-hearted, admirable body of patriots never sat in council. They were worthy to be presided over by Washington.

“ ‘Great men were then among us: hands that penned,
And tongues that uttered wisdom; better none.

* * * * *

They knew how genuine glory was put on;
Taught us how rightfully a nation shone
In splendor.’ ”

Dr. Prentiss is above the medium height, rather spare, erect, and full of activity. His head is more long than round, with a thin face, and small, well-molded features. His forehead is particularly conspicuous from its height and breadth, and shows him to be a man of large mental capacity. He has small, deep-set, light eyes, of a gentle expression, but which have a great deal of fire and decision in them when the feelings are called into action. He exhibits considerable reserve and dignity, but he is readily approachable to all, and is not wanting in genial and social characteristics.

Dr. Prentiss is a man of most extensive learning, and, in fact, one of the ablest American minds of the day. His studies have been varied, and his researches have had that enlarged scope which

men give to them only when sustained by tireless energies and the clear, grasping mind. Whatever he has done in the way of learning has been done thoroughly, and now in the prime of his life he is recognized as a profound thinker, not only on theological, but all the learned and current subjects of the day.

When you see him in the pulpit, you are struck with his dignified, intellectual appearance, but he no sooner speaks than you begin to doubt his having anything more than ordinary ability. His voice at first is weak, and has a very decided lisp, and altogether he seems a man but little calculated to address a public audience with effect. But as you listen you become aware that his discourse is a composition written with unusual care, and in which there is great choiceness and force of language; and then as he warms with his theme his voice has more power, and the lisp almost disappears. His arguments are those not merely of a man thoroughly versed in his subject, but of one bold enough to say what he thinks and feels; and, while there are constant passages of smoothly worded and inspiring eloquence, there is likewise full evidence that every word has been weighed to give it the most complete force of moral and religious expression. In truth, his discourse is found to have everything of literary ability in it, as its delivery has much that is of the highest order of oratorical excellence; but the strength and power of the appeal comes, after all, less from these than from its solemn moral and religious tone.

The question with regard to Dr. Prentiss, as with every other public man, is what has he contributed, by his talents and toil, to the benefit of his race? The answer is the marked success of a ministry of a quarter of a century, culminating in the founding of one of the largest and most opulent churches of New York, and such contributions of thought to the theological, political, and secular literature of his time as will maintain their place for generations living and yet to come.

REV. THOMAS S. PRESTON,

PASTOR OF THE CHURCH OF ST. ANN, (CATHOLIC,) NEW YORK.

REV. THOMAS S. PRESTON was born in the State of Connecticut, in 1824. He was graduated with distinguished honors at Trinity College, Hartford, and was ordained a minister of the Protestant Episcopal Church in 1846. Subsequently he was assistant minister at the Church of the Annunciation (Dr. Seabury's), New York City, and at St. Luke's Church, of which the well-known Rev. Dr. John M. Forbes was then the rector.

At that period the Episcopal Church in this country was greatly agitated by the sectarian movement of Dr. Pusey of England. Various prominent clergymen were led to embrace Catholicism, and among these were both the subject of this notice and Dr. Forbes, who were received into the communion of the Roman Catholic Church in 1849. In 1850, Mr. Preston was ordained a priest and appointed as assistant pastor at the St. Patrick's Cathedral. In 1855 he was appointed Chancellor of the diocese, a position which he still holds.

Dr. Forbes had been appointed pastor of St. Ann's Church; but in 1859, he withdrew from the Church of Rome, and returned to the jurisdiction of the Episcopal Church. In 1861 Father Preston was appointed to St. Ann's, and for twelve years has discharged the duties with remarkable efficiency, in connection with those of Chancellor. Finding a few years since that the Church and school buildings, on Eighth street and Fourth Avenue, did not provide sufficient accommodation for the wants of the important parish, he effected the purchase of the Temple Emanuel, of the Jewish congregation to which it belonged, in Twelfth street, with other property in the rear. The building was altered and improved, and a fine school building erected. The congregation is numerous and flourishing.

The history of the Roman Catholic sect in the city of New York

may here be briefly given. As early as 1629, there were Catholics on Manhattan Island. However, in 1696, a census taken by the Mayor to see how many of the faith were in the city, discovered only nine persons. Very severe laws were enacted against the Catholics, as well as the Quakers, Jews, and other sects. Some of the imported negro slaves are said to have been Catholics. John Ury, who was executed for participation in the celebrated Negro Plot to burn the city in 1741, was charged with being a Catholic priest, a crime not less criminal in the province. He was a schoolmaster of before irreproachable character, and was convicted on very shallow testimony. Governor Clark wrote a letter, stating that the Spaniards were sending Jesuits into the country, disguised as schoolmasters and dancing-masters, to create revolt among the negroes, and advised the conviction of Ury. This man undoubtedly died the first religious martyr in the New World. An old chronicler says, "Roman Catholics, and the cry of 'Church and State in danger' were often witnessed on election and other occasions in New York, also 'high and low Church' were resounded. 'No bishop' could be seen in capitols, on fences, etc. A man did not dare to avow him a Catholic, it was odious; a chapel then would have been pulled down."

The French Jesuit missionaries from Canada, preached among each tribe of the great Five Nations of Indians in the province of New York, and converted thousands of them. In 1683, under Governor Dongan, a Catholic, the desires of the people for a popular government were gratified. The first general assembly was convoked, and the rights of religious belief were guaranteed. Dongan also founded a college and brought English Jesuits thereto. Under him also an Irish colony settled in New York. In 1777, owing to the influence of John Jay, an article was inserted in the State Constitution declaring that no Papist could be naturalized. The first Catholic Church, St. Peter's, was built in 1786 on Barclay street, when there were some two hundred Catholics in the city. For thirty years St. Peter's was the only Catholic Church, when St. Patrick's Cathedral was built on the corner of Mott and Prince streets. In 1820 Christ Church on Ann street became a Catholic Church, then the Reformed Presbyterian on Chamber street, the Universalist on Astor place. and then the Presbyterian on the same street. In 1826, the number of Catholics had increased to thirty-five thousand, who had the services of four priests. The See of New York was erected in 1808, and raised to the dignity of an Archbishopric in 1850. The first

Bishop, Right Rev. Luke Congannon, O. P. was consecrated April 24th, 1808, and died January 3d, 1810. Right Rev. John Connolly, O. P. was consecrated Bishop November 16th, 1814, and died July, 1825; Right Rev. John Dubois, D. D., was consecrated October, 1826, and died January, 1842; Most Rev. John Hughes, D. D., was consecrated Co-Adjutor Bishop January 7th, 1838, created first Archbishop 1850, and died Jan. 3d, 1864. The present Archbishop, Most Rev. John McCloskey, D. D., was consecrated Co-Adjutor to Right Rev. John Hughes, D. D., transferred to the diocese of Albany May 21st, 1847, and succeeded to the See of New York May 6th, 1864. In 1840 the number of churches in the city was seven, in 1850 eighteen, in 1860 twenty-nine, and in 1873 forty-one. At the last named date there were more than one hundred priests officiating in the city, and two hundred and twenty-nine in the whole diocese, and between four and five hundred thousand worshippers attended the city churches.

Father Preston has published several religious and devotional works. Among these may be mentioned "Controversy of Reason and Revelation," "Lectures on Christian unity," and a volume of sermons.

It has never been doubted by those who are aware of the ability of the man, that the Protestant Church lost much in both clerical scholarship and efficiency by the secession of Father Preston. This has also been fully established by what he has accomplished in the communion of Rome. He has not been satisfied to be simply a worker in the line of his priestly duties, but he has become one of the most aggressive and learned champions of her faith. True and humble in his servitude to her doctrines, and the obligations imposed upon him, joyous and zealous in his convictions, though a convert from Protestantism, he has made use of his learning as a theologian most effectually, for the upholding of her tenets, and the enlargement of her flocks.

He writes with the ease and force which come from natural gifts, learning, and personal sympathy with his theme. He always is the master of his subject, and his sincere and ardent feelings are not less involved and expressed. As a preacher he is eloquent and devout. He speaks in tenderness, and with the glow of enthusiasm, but with positiveness of assertion. Indifferent to all labor, he is one of the most far-seeing and industrious of the whole priesthood in New York. He has a round head, with regular features; in his manners he is plain and frank, and in his temperment he is cheerful and hopeful.

REV. JOSEPH H. PRICE, D. D.,

RECTOR OF ST. STEPHEN'S EPISCOPAL
CHURCH, NEW YORK.

REV. DR. JOSEPH H. PRICE was born in Boston. He was graduated at Brown University, Providence, in 1825, and pursued a theological course privately in Boston, with Bishops Doane and Alonzo Potter, then rectors of churches in that city. He was ordained a deacon of the Episcopal church in 1829, and priest in 1830. About two years were spent in missionary labor in different parts of Massachusetts, and in the temporary supply of the pulpits of St. Paul's Church, Salem, and Grace Church, Providence. An invitation to Gardiner, Maine, and another to Portland, were declined during the same period. After being assistant of Dr. Hawk, at St. Thomas', New York, he accepted a call to St. Paul's, Albany, about 1833, where he remained three years and a half. In July, 1837, he became rector at St. Stephen's Church, New York, which is his position at this time. St. Stephen's parish was organized in 1805, by persons who withdrew from Zion Church, then in Mott street, and selected for their first rector a Mr. Shoebeck. The late Bishop Moore, of Virginia, was also rector for some five years. Some years since the church, an ancient looking brick building on the corner of Broome and Chrystie streets, was sold. The congregation now worship in an edifice purchased by them, in West Forty-sixth street, in 1873, of the church of the Advent, the two congregations becoming united.

Dr. Price is an active man in his denomination, and belongs to what is known as the high church party. A warm partisan of the late Bishop Benj. T. Onderdonk, he is still a disbeliever in the charges for which that prelate was suspended. He was president of the diocesan convention of 1861, and represented the diocese in the general convention of 1863. He has been president of the Missionary Committee, and is now chairman of the Standing Committee, and trustee of the Episcopal General Theological Seminary, vice-president

of the Bible and Common Prayer Book Society and Tract Society, and a member of the Executive Committee of the Church Book Society. His degree of D. D. was received from Columbia College.

Dr. Price is above the average height, and of venerable appearance. His head is one of the round, trim-looking sort, with silver-gray hair, well-marked features, and a most agreeable countenance. He looks as he is, a man of intelligence, frank, unassuming manners, and a good heart. He is social and cheerful, showing that neither the frosts of age nor the experience of a prolonged life have in any manner affected spirits naturally genial. When he meets you he has a pleasant smile and a warm grasp of the hand, and even a stranger can feel no reserve with him. Then there is such freedom from all disguise in his sentiments, and he is so chatty and kindly, that he secures not only attention, but regard. A conscientious Christian in all his habits and intercourse, he is not lacking in the due practice of those other qualities which best display the gentleman and man.

Dr. Price's sermons are excellent moral lessons. His delivery is rapid, and his voice is loud. He is almost without gesture of any kind. As a teacher of truths, and as a guide in all the proprieties of morals and religion, as well as a genial associate in the private walks of life, he is greatly valued.

REV. SAMUEL IRENÆUS PRIME, D. D.,
EDITOR OF THE NEW YORK OBSERVER.

REV. DR. SAMUEL IRENÆUS PRIME was born at Ballston, Saratoga County, New York, November 4th, 1812. He is an elder brother of the well-known author, William C. Prime. At the age of thirteen years he entered Williams College, and was graduated in 1829. Having concluded a course at the Princeton Theological Seminary, he became a member of the Presbyterian church; but, in 1840, from ill-health, was obliged to abandon regular preaching. He then became associated in the editorial charge of the *New York Observer*, one of the chief organs of the Presbyterian denomination. For more than thirty years his able pen has been employed editorially, and as a literary contributor and traveling correspondent in this paper. His contributions, under the signature of "Irenæus," have had great popularity, and under his management the *Observer* has taken the rank of one of the leading religious journals, and been also noted for its conservative political views. In 1855, he published "Travels in Europe and the East," in two volumes, and a work on Switzerland. These works were the results of an extended journey in Europe and Asia, in 1853. He is also the author of several volumes of a religious character, including "Thoughts on the death of Little Children," and "The Power of Prayer." The last named is a sketch of the Fulton Street Prayer Meeting, in New York, and has been translated into several European languages. More recently he has traveled extensively in other directions, and written another fascinating volume, entitled "The Alhambra and the Kremlin—The South and the North of Europe." Another recent book is called "Under the Trees." He was Chairman of the Committee having charge of the meeting of the Evangelical Alliance in New York, in 1873, and

much of the success of that great Christian gathering was due to his efforts. In May, 1874, he was elected one of the Vice Presidents of the American Tract Society in the place of the Rev. Dr. Gardiner Spring, deceased.

During all the years of his retirement from the active ministry, Dr. Prime has occasionally preached, sometimes, indeed, supplying the pulpits of absent ministers for a considerable period. His learning and literary gifts make his sermons highly attractive, and his services have been eagerly sought for in the manner stated. But his chief popularity has arisen from his writings in the *Observer*, and his books. In the first his style is clear and vigorous, with the introduction of an exquisite humor in some of his lighter articles; and in the second he writes with most brilliant descriptive powers, making every scene and object as vivid as apt and graceful language can depict it, and treating all moral and social questions with a deep, philosophical reflectiveness.

In appearance he is about of the medium height and sparely made. His head is of the intellectual type, with a face of exceeding amiability. His manners are unassuming and polite, and he is of an unusually cheerful, genial disposition. He is fond of social life, especially with high-bred and Christian people, and on such occasions is the life of the circle. The country and flowers, and children, and everything that is beautiful and pure, attract and delight him. His far-off travels, his rambles at home, his association with the high and learned of almost all lands, his scholarly attainments, and his literary talents, are all matters which serve to give a charm and influence to his society. Those who know him intimately, esteem and love him, while by the public at large he is regarded as one of the strong men for all good works.

REV. JAMES M. PULLMAN,
PASTOR OF THE SIXTH UNIVERSALIST
CHURCH, NEW YORK.

REV. JAMES M. PULLMAN was born at Portland, Chatauque county, New York, August 21st, 1836. His early academic studies were under Rev. Dr. French, at the Albion Academy, Albion, Orleans county. He studied theology at the St. Lawrence Divinity School, at Canton, where he was graduated in 1861. Having accepted a call to the First Universalist Church of Troy, he was ordained and installed to its pastorship in May, 1862. His ministrations were very successful in this field, and he remained in it for six years and eleven months. About this period the Sixth society of New York was obliged to give up their pastor, the Rev. Elbridge Gerry Brooks, who had accepted a position in connection with the Board of Missions, and Mr. Pullman received a call to this church. He accepted, and entered upon his duties in March, 1868.

Universalism was first preached in the city of New York by Rev. John Murray, in September, 1770, which had then a population of fifteen or eighteen thousand. He preached in the Baptist Meeting House on "Golden Hill," somewhere in the vicinity of the present Gold street. It is stated that he had large congregations, and on his return to preach again in the following year was received with great enthusiasm. He made a third visit, but declined to remain permanently. After the close of the revolution, two eminent physicians of the city, Dr. Joseph Young and Dr. William Pitt Smith, published books against the doctrine of endless misery. In 1793 the first Universalist periodical ever published in America was issued in New York, called *The Free Universal Magazine*, of which two numbers were issued in New York, and two afterward in Baltimore.

Prior to 1800, Rev. Edward Mitchell, a seceder from the Methodists, established a new congregation called "The Society of United Christian Friends," who held to the doctrine of the final salvation of

all mankind, but were never in actual fellowship with the Universalist denomination. At first they worshiped in Vandewater street; and subsequently a church was created for their use in Magazine (now Pearl) street, between Broadway and Chatham street. This was the first church ever built in the State of New York dedicated to the service of God as the Saviour of all men. Mr. Mitchell preached with success, and a large church was erected at the corner of Duane street and City Hall Place. Mr. Mitchell died in 1835, and the Society then called Rev. Mr. Pickering; but it declined in numbers, and finally became extinct.

This Mr. Mitchell was an eloquent man, and his preaching was one of the sensations of that day. In a Fast-day sermon preached during the prevalence of the yellow fever, in 1822, by the celebrated Rev. Dr. Samuel H. Cox, then a minister of the city, he gave as one reason for the prevalence of the fever that "Universalism was in its meridian in New York," and said "there were thousands who believed but would not avow it: that the preachers were murderers of men's souls, making men the most profligate while living and the most desperate sinners when they die." One of Mr. Mitchell's sermons was sent to the Doctor, with a request that he would examine it, and point out everything he might find in it "calculated to bring down the wrath of God upon the city." The sermon was returned with the leaves uncut, and in the same envelope in which it was sent, with these words upon it: "*Procul, O procul, este profani!*" which means, "Far away, O far away, ye profane!"

In June of the same year Marie Townsend was excommunicated from Dr. Spring's Brick Presbyterian Church on account of her faith in Universalism. The Session passed the following sentence:

"Whereas, Marie Townsend had been, by sufficient proof, convicted of persevering disbelief of the doctrines of the everlasting punishment of the wicked, and, after much admonition and prayer, obstinately refusing to hear the Church, and hath manifested no evidence of repentance; therefore, in the name and by the authority of the Lord Jesus Christ, this Session pronounce her to be excluded from the communion of the Church."

Dr. Spring pronounced the excommunication from the pulpit on the following Sunday in these words:

"It has become my painful duty to announce that Marie Townsend, a member of this church, has for two years past persevered in denying the doctrine of the everlasting punishment of the wicked, and has presented her children for dedication at a place of pretended worship, where the doctrine is taught that the wicked shall be saved as well as the righteous."

In the summer of 1823 the Second Society of United Christian Friends was formed, and they erected a church on the corner of Prince and Orange streets. Rev. Nehemiah Dodge, a convert from the Baptists, had charge of this congregation; and after him Rev. Abner Kneeland, of Philadelphia, who afterward went over to a desperate infidelity. In 1829, a small body of seceders from Mr. Mitchell's and Kneeland's congregations formed a society, and purchased a little chapel in Grand street, opposite the head of Division street. Rev. Dr. Sawyer, now eminent in the Universalist denomination, but then just out of college, became the pastor of this Society in April, 1830, it having only eleven members. In 1831, Philo Price started the *Christian Messenger*, which ruined him. The paper is still in existence, and is called the *Christian Ambassador*. In 1832, Dr. Sawyer hired a church in Orchard street, which was afterwards purchased by his congregation. The Third Society, now worshipping in Bleecker street, originated in 1834, and the first meetings were held in a little church in Sixth avenue, opposite Amity street. Later, the Fourth Society, now Dr. Chapin's, was organized, and after several removals a church on Fifth avenue was erected. The Fifth Society was organized in the neighborhood of the Dry Dock, and was finally located in a church in Fourth street, near Avenue C, but is now disbanded.

The Sixth Universalist Society, or Church of Our Saviour, now under the pastorship of Mr. Pullman, was organized in 1851, with a few members. In 1852, the Rev. Nelson Snell was called as the first pastor. The first preaching was in a hall corner of Eighth avenue and West Twenty-fifth street, but the congregation purchased a church and adjoining dwelling-house in Twenty-fourth street, near Ninth avenue, for \$6,500. This church was occupied January 23d, 1853, and on the 23d of June following was reorganized with twenty members. Mr. Snell resigned after a pastorship of more than two years, and was succeeded by the Rev. Asher Moore, who remained three years. In July, 1858, the Rev. J. H. Shepherd became the pastor, but resigned after a pastorate of one year. During his term of service a church in West Twentieth street was purchased, and after being refitted at considerable expense, was opened for worship on Sunday, May 22d, 1859. Mr. Brooks succeeded Mr. Shepherd, and received installation on the first Sunday of November, 1859. He remained with the congregation eight years, and during this time the congregation increased, and a church edifice in West

Thirty-fifth street, near Sixth avenue, was purchased and occupied. The church in Twentieth street was sold in 1856, and for nearly a year the society worshiped in Everett Hall, corner of Broadway and Thirty-fourth street. They expected to have bought ground and built a church, but at length the Episcopal Church of the Resurrection (Rev. Dr. Flagg's), and rectory adjoining, were purchased for the sum of thirty-four thousand dollars, and soon after taken possession of. In 1873 this property was sold, and a new church is to be built.

The prosperity of this and the other Societies of the denomination, shows that the Universalists have come forth from the back streets and dingy halls of former times. They no longer go to their places of devotion with every man's finger pointed at them as the accursed of the city. They have built churches on the grand avenues and best streets; they have social influence and wealth, and they have learned and eloquent ministers. These ministers, too, are no longer mere enthusiasts, seeking notoriety or martyrdom through the advocacy of an unpopular belief, but they are men educated to their calling, and able to defend what they preach from a standpoint of scholarship. They have schools, colleges, and universities, and, in a word, they have command of all of those facilities which are necessary for the permanency and success of their sect, as one of the religious bodies of the land. To reach this position it has taken in New York, one hundred years of fidelity to principle, of moral heroism under discouragement, and of social ban and martyrdom.

Mr. Pullman is a representative man in organizing and conducting the religious work of his denomination. His energy and practical judgment, pre-eminently fit him for these duties. In 1869 he organized and became President of the Universalist Young Men's Christian Association, of New York, which has Library and Reading Rooms in Sixth avenue. He was elected in the same year Secretary of the General Convention, the body which directs the affairs of the denomination at large.

Mr. Pullman is of the medium height, and well-proportioned. He has a good-sized head, and regular, rather handsome features. His eyes are clear, with a modest glance; and his whole face shows him to be a person of genial and kindly characteristics. His manners are natural and unaffected. He does not dress at all in the clerical style, and he might as readily pass for a merchant as a divine. In fact, the avoidance of everything to call him personally into

notice is one of the rules of his life. He is a warm-hearted man, a good husband, a gentle father, and has all those ardent and sympathetic feelings of the heart which lend such a charm to social ties and interminglings. He carries smiles and cheerfulness wherever he goes; and there are few men who are more warmly regarded in personal friendship than himself.

He is a hard worker in the ministry. Universalist ministers have in no sense an easy office. They must study hard, and be ready at all times to meet the assaults which learning, and ignorance as well, make upon their faith. Mr. Pullman is one of the kind who is always ready for the enemy, and always at his post expecting him. His mind is clear, fertile, and active, and his powers of argument and explanation are strong and comprehensive, and well suited to the task of expounding the Scriptures. In conversation and public speaking he has a pleasant and winning voice, and his manners are always gentle and fascinating. His people become strongly attached to him, and even strangers are always favorably impressed. He is a faithful pastor, and is held in high esteem by his ministerial brethren for his talents and conscientious labors.

Mr. Pullman is a man who is well calculated to spread his faith, and also maintain the rising reputation of his denomination. He has marked talents in the pulpit and out of it for his ministerial work, and he has a force of character and a personal dignity which will always maintain him reputably in his public position. The cause of Universalism will make no backward strides while in his hands; but, on the contrary, will receive all the advantages which must arise from his diligence in duty, and earnest religious life.



I was always

A. J. Putnam

REV. ALFRED P. PUTNAM, D. D.,

PASTOR OF THE CHURCH OF THE SAVIOUR,
(UNITARIAN,) BROOKLYN.

REV. DR. ALFRED P. PUTNAM was born at North Danvers, Mass., January 10th, 1827. His father was the Hon. Elias Putnam, a prominent and influential man in Essex County. Like all the Putnams in the land he was descended from John Putnam, who came to this country from England in 1634, and settled in Salem, Mass. The father and mother of Elias were Israel and Anna Putnam. Anna's maiden name was Endicott, and she was a lineal descendant of John Endicott, the old Puritan Governor of Massachusetts. Dr. Putnam is the eighth of a family of eleven children. An older brother, Israel Alden Putnam, was a graduate of the Theological School at Cambridge, Mass., in 1848, and died in October of the same year. He was a man of noble promise, and his sudden death was deeply and widely lamented.

The subject of our notice received his earlier education at various academies. At fifteen years of age he was clerk in the Bank of his native town, of which his father was for some time the honored President, and was engaged in 1846-7 as bookkeeper to Messrs. Allen & Minot, Boston. He spent a year at Dartmouth College, whence he proceeded to Brown University, where he was graduated in 1852. He then taught a High School at Wenham, Mass., for six months, when he entered the Divinity School at Harvard, where he was graduated July 17th, 1855, having been licensed to preach the winter previous by the Boston Association of Ministers. He had calls to settle at Watertown, Bridgewater, Sterling, and Roxbury, choosing the last, where he assumed, on December 19th, 1855, the pastorship of the Mount Pleasant Congregational Unitarian Church. He was married January 10th, 1856, to Miss Louise P. Preston, daughter of Samuel Preston, Esq., of Danvers, who died June 12th, 1860, leaving no children. He entered into a second marriage, December 27th, 1865, to

Miss Eliza King Buttrick, daughter of Ephraim Buttrick, Esq., of Cambridge, formerly a prominent member of the Middlesex bar. By this union there have been born four children. The affliction caused by the death of his first wife and ill-health, induced him to seek a change of scene and climate. On May 28th, 1862, he sailed from Boston on an extended tour in Europe, Egypt, and the Holy Land, reaching Boston again, after an absence of nearly sixteen months, September 16th, 1863. His travels have formed subjects for various lectures, and also articles for papers and magazines. One course was upon the History and Ruins of Egypt, another on his travels over the Desert and in Palestine, and a third on the Religious Aspects of Europe.

On September 28th, 1864, Dr. Putnam was installed as pastor of the Church of the Saviour, Brooklyn, to which he had been called as the successor of the Rev. Dr. Frederick A. Farley. The Society is large, and one of the wealthiest in Brooklyn.

Unitarian worship was first held in Brooklyn on Sunday, August 17th, 1833. Previous to this time, most of the persons of that faith attended the churches in New York. The Rev. David H. Barlow was the first pastor of the Society, which took the name of the First Unitarian Church of Brooklyn, serving nearly four years. On April 11th, 1838, the Rev. Frederick W. Holland was ordained a minister of the Society, and labored in the pastorship until April 1st, 1842. Disaffection in the Society had led to the formation of a second church, which held its first public worship January 3d, 1841. Rev. Frederick A. Farley conducted the services, and was called as the first pastor, beginning his permanent work in August of the same year. On the 1st of November, the Society organized under the name of the Second Unitarian Church of Brooklyn, being mostly composed of members who had withdrawn from the First Church. Later the two Societies were united under the corporate name of the First Unitarian Congregational Church of Brooklyn. Mr. Farley preached at the first service of the consolidated Society, on the first Sunday of April, 1842, and on the 31st of May, was unanimously elected the pastor. On the 24th of April, 1844, the elegant and imposing brown-stone Gothic Church now occupied by the congregation, on the corner of Pierrepont street and Monroe Place, was dedicated with most interesting services. Mr. Farley was installed on the following day. The entire cost of the land, church furniture, etc., was \$34,949.61; the edifice was dedicated as the Church of the Saviour.

The high character of the members, and the pre-eminent fitness of the pastor for his work, soon gave the Society an importance in the community, which it has never lost. After twenty-two years of service in Brooklyn, Dr. Farley resigned his position, and preached his farewell sermon in November, 1863. Dr. Putnam was called May 2d, 1864, and installed in the following September.

In 1850, this Society witnessed the formation of a Second Unitarian Church in Brooklyn, and in 1867, contributed \$10,000 for the erection of Unity Chapel for a Third Society. Other works of the Society were the establishment of its Furman street mission school, in 1865, and of the Brooklyn Liberal Christian Union, one of the most deserving institutions of the city, about the same period. In 1865-66 it erected the beautiful chapel which adjoins the church at a cost of \$20,000, and in 1866 spent \$6,000 in repairs on the church edifice. It has not a cent of debt, and means to have none. Its contributions are always most liberal. There are about two hundred and fifty communicants, more than a hundred of whom have united with the church during the present pastorate.

When in Massachusetts Dr. Putnam became a constant contributor to the *Monthly Religious Magazine* published in Boston. Many political and anti-slavery articles from his pen appeared in the *Roxbury Journal*, and the *Christian Enquirer*, published in New York. He was actively identified with the anti-slavery agitation in New England; and more recently he has taken a great interest in political reform. He is now a contributor to the *Unitarian Review*, *Liberal Christian*, and other denominational publications.

Before Lyceums and Literary Institutions he has delivered lectures and addresses on a variety of subjects, among others on "The North American Indian;" "Greece and the Revolution of 1843;" "History of the Art of Printing;" "The Education of Women;" "America seen at a distance;" "The Nile;" "The World's Debt to Egypt;" and "History of Universalism in the Old World and the New." In 1862, at the dinner of Americans in London to celebrate the 4th of July, he replied most eloquently to the toast, "The Constitution of the United States." During the winter of 1867-8, he gave to his people and the public a course of Sunday evening lectures on the "Religions of Antiquity,"—of Egypt, Greece, Rome, Persia, China, Arabia, and India; and in 1872-73, he delivered a course of nine lectures on "Sacred Songs and Singers." He has published eight sermons on the following subjects: "On the death of

Rev. George Bradford ;" " A Happy New Year ;" " On the Death of Edward Everett ;" " Freedom and Largeness of the Christian Faith ;" " Unitarianism in Brooklyn ;" " The Unitarian Denomination in America, Past and Present ;" " Tribute to the Memory of Mrs. Elizabeth Franklin Andree ;" " Broken Pillars ;" a lecture on " The Life to Come ;" and a controversial tract entitled, " Can Two walk together except they be Agreed ?" These and all his other productions have had a wide circle of readers by reason of their unusual brilliancy of scholarship and composition. The feast is a rich one to partake of, but we can only permit ourselves a single brief extract from the lecture, " The Life to Come."

" The rest of the soul—what is it? It is indeed a sense of divine favor ; it is a consciousness of purity ; it is a likeness to Christ, and oneness with God ; it is harmony in its fullest, highest meaning. But it is something beside all this, and something upon which all this is conditioned, and with which it is forever associated,—a wise and vigorous exercise of the powers and faculties of our God-given natures. Growth is a law of our being, and it is dependent upon activity. Without work, struggle, and aspiration, we are not happy : we rust, and we retrograde. There is always a keen delight in putting forth our energies for some noble object or end ; and it is thus that we inevitably develop into what is larger and better. The life of Heaven hereafter as now, is a life of constant, ceaseless exertion, while it must needs be free from the pain, fatigue, weariness, and discomforts which so often attend the exertions of the body here. It is because we always in our minds associate these with the idea of action that we so often indulge the hope that our future state will be one of profound tranquility and inertia. But these constitute no part of the inheritance of the blessed life that is to be ; unencumbered and unembarrassed by the ills of the flesh and the hindrances of its present material surroundings, the soul will there enjoy a freedom which it here has never known, and the very awakening and tension of its glorious, unfettered, and emancipated strength, will be to it a zest and joy more blissful far than the most favored condition of supine, ignoble security of which it can possibly conceive. It is thus and thus alone, that the immortal spirit ascends for ever and ever, nearer and still nearer to God, more and more comes to be like God, and loses itself deeper and deeper in God's bosom of immeasurable and eternal love."

Dr. Putnam is of a tall, compact, erect figure, with a pale complexion and sandy hair and whiskers. He has a large round head ; the expression of his face gives the highest token of amiability, cultivated breeding, and mental capacity. With the thoughtful, composed countenance there is the bright, beaming eye, ever kindling with the heart's best sympathies, and with a dignified reserve there is an honest cordiality. A glance shows you that he is one of those calm natures guided almost wholly by reflection. He is never moved by mere impulse ; he has no excitability, but the most insignificant and the most important acts are alike subjected to mental considera-

tion. Hence to ardent temperaments he seems cold, and sometimes stern ; but, after all, the coldness and severity are entirely in the outward man, having no relation to the heart when once reached. Amiable in the extreme, gentle as a child, nobly sincere, his susceptibilities are tender and true, though somewhat guarded by a natural and unconscious reserve.

Dr. Putnam preaches with much effectiveness. His style of speaking is subdued, and without much gesture, but his language has all the power which scholarly finish and earnest sincerity can impart to it. There is great comprehensiveness in his thought, and he is able to give expression to it in terms of rare conciseness, and not less of beauty. All that he says has this vigor of meaning and force of application, and much of it is delivered in the most classic and glowing picturings of eloquence. In his argument he addresses himself to an elaborate and practical consideration of his subject, and you are led along with him, without tediousness, but rather allured by the attractive interweavings of a warm and chaste fancy. No intelligent person need be told of the irresistible fascination of polished diction, and of the majestic utterance in language which rolls its awakening echoes upon the understanding, as the reverberating thunder startles the timid heart. And herein is it that this gifted preacher excels. Your attention is instantly riveted by the smoothness of his periods, and the elegance of sentiment which usher you to profound discussion and lofty imagery. From his pen and his lips the English tongue speaks in its grand completeness, and mental inspiration attains its sublimer conceptions.

He received his degree of D. D. from his *Alma Mater*, Brown University, in 1871.

He belongs to the old or Channing school of Unitarianism. Holding to his particular tenets with all the strength of his intellect and his love, he stands prominent among their ablest expounders, and in a pure, consistent life seeks their practical illustration before his fellow-men.

REV. DANIEL McL. QUACKENBUSH, D. D.,
PASTOR OF THE PROSPECT HILL REFORMED
CHURCH, EIGHTY-FIFTH STREET, NEW YORK.

REV. DR. DANIEL McL. QUACKENBUSH was born in the city of New York, March 9th, 1819. His early studies were at the High School in Crosby street, of which Professor Griscom, a noted Quaker scholar of that day, was the principal. Among the pupils of this school, who have distinguished themselves, may be mentioned Captain James Lawrence, of the United States Navy, who fell on board the Chesapeake; ex-Judge Roosevelt, and Daniel Lord, of the New York bar, and Hon. Schuyler Colfax. Dr. Quackenbush was graduated at Columbia College in 1836, and in theology at the Seminary of the Reformed Church at New Brunswick in 1839. He was licensed by the Presbytery of New York in 1840, and in the following year was ordained and installed by the Presbytery of Cambridge, as pastor of the Presbyterian church at Hebron, Washington county, New York, where he remained five years. He then went to a leading Reformed church in Ulster county, New York, which position he held two years, and then went to the Reformed church at Fish-kill-on-the-Hudson, where he remained four years. His next field of labor was a chapel of the Reformed church on the Heights, Brooklyn, situated in Summit street, South Brooklyn, where he was engaged three years, when he was called to the Reformed church at Hastings, New York, where he remained two years, and then went to his present position as pastor of the Prospect Hill Reformed church, in Eighty-fifth street. He received his degree of D. D. from the University of New York about 1863.

This church was organized in 1860. The first preaching was in a little hall at the corner of Eighty-sixth street and Third avenue, but during the first year a temporary building was put up on Third avenue, between Eighty-seventh and Eighty-eighth streets. In January, 1861, Dr. Quackenbush commenced his duties as the first

pastor. The congregation increased, and, after a few years, it became necessary to provide other accommodations. In 1867, an edifice on Eighty-fifth street, between Second and Third avenue, formerly occupied by the Episcopal Church of the Redeemer, was purchased by the Reformed church congregation, and, after extensive improvements, occupied by them.

Dr. Quackenbush is about of the medium height, equally proportioned, and erect. He has a head of ample size, with good features. He is not a showy or a demonstrative man, but he has the valuable quality of bringing a large amount of practical judgment to bear in all cases, and thus wields as much power as those who make more pretensions. While there is a measure of dignity about his manners, they are invariably courteous and genial. He has a good flow of language in conversation, which he always seeks to make agreeable and interesting. In truth, he is one of those plain, sober-minded, sensible men who make hosts of friends, and do the largest amount of work in professional life, with the least noise and show about it. He is a public man, discharging constant public duties, and still he has all the modesty of a person in the utmost retirement of life. He confines himself strictly to the limits of his pastoral duties and obligations, and never neglects them for those public appearances which are the occasion for so much notoriety on the part of so many of the clergy. He is an old-fashioned minister, who attends to his own flock, who goes about doing good, and who exercises his office solely in its spiritual relations to the salvation of sinners.

He is a matter-of-fact preacher. He indulges in no rhapsodies, no flourishes of rhetoric, no appeals to bigoted sentiments; but he discourses in a common-sense vein of the great fundamental doctrines, and applies them seriously to every-day life. No man can ever take exception to a word that he utters; but on the contrary the most indifferent hearer is moved to expressions of commendation. He would be called a plain preacher also in his manners, for they are without display, and have only the simple naturalness of the conversational style.

Dr. Quackenbush is a valuable man to his church and to the community. He is conscientious in his life, and in the performance of all his duties as a pastor. Seeking the spiritual development of his people, he is a follower of the Apostolic example, rather than covetous of personal distinction.

REV. ALEXANDER REED, D. D.,
PASTOR OF THE SOUTH PRESBYTERIAN
CHURCH, BROOKLYN.

REV. DR. ALEXANDER REED was born in Washington county, Pennsylvania, September 28th, 1832. He is the son of the Hon. Robert R. Reed, M. D., an eminent citizen of Pennsylvania. He was graduated at Washington College in 1851, and at the Western Theological Seminary in 1856. In adopting the clerical profession he followed the example of many of his ancestors, for he is descended from a ministerial family. Both of his father's grandfathers were ministers of the Church of Scotland, and the Reed family has furnished a long line of ministers from the time of the Rev. James Reed, first pastor of Banchory-Ternan, after the Reformation. Dr. Reed informs us that the name was originally spelled Reid, after the Scotch style, but was changed to its present mode by his grandfather. He was ordained and installed pastor of the Upper Octorara church, Chester county, Pennsylvania, in October, 1857, where he remained some time. In December, 1864, he was installed as the pastor of the Central Presbyterian church, Philadelphia. Here he preached with great success for some nine years, making a wide reputation for learning and eloquence. He finally accepted a call to the South Presbyterian church, Brooklyn, where he was installed on Sunday, June 8th, 1873.

The South Presbyterian Church of Brooklyn was incorporated on the 20th of July, 1842. The Rev. William W. Patton was immediately employed as a preacher for the congregation for the term of three months. On the evening of Sunday, September 18th, 1842, the Rev. Dr. Cox, and the Rev. Messrs. Duffield, Rowland, Fairchild, and Bidwell, acting as a committee of the Presbytery of Brooklyn, proceeded to constitute the South Presbyterian Church of Brooklyn, consisting of seventy-two members. At the same time six elders and three deacons were publicly inducted to their respective offices.

The Rev. Samuel T. Speer was installed as the first pastor on the 14th of May, 1843, and thus remained for about twenty-seven years. The present church edifice, on the corner of Clinton and Amity streets, was erected in 1845, at an expense of thirty-thousand dollars, including the cost of the ground on which it stands. It was dedicated to the worship of God in the month of July of the same year. In 1845 about fourteen thousand dollars were subscribed and paid for the erection of the church edifice, and in 1848 two thousand and seven hundred dollars were raised to cancel a floating debt. From December, 1849, to December, 1853, fourteen thousand dollars were paid on the mortgage debt contracted in erecting the church edifice. The present membership is about four hundred and seven, and the Sunday School has between three and four hundred pupils. After the resignation of Dr. Speer, the Rev. Mr. Patton was called, who remained only a short time, having been elected a professor in the Presbyterian Theological Seminary in Chicago, when Dr. Reed became the third pastor of the church.

On the question of the union of the two branches of the Presbyterian Church, Dr. Reed took decided ground from the first agitation of the object, and was an ardent advocate of all measures leading to promote that object. He was chosen to preside over the meeting of ministers and elders, which called the great convention of all branches of the Presbyterian churches, held in Philadelphia in September, 1867, and (with others) called and addressed the first meeting held in favor of the basis adopted by the general Assemblies of the two branches in 1868; this meeting was held in Dr. Reed's church, then in Philadelphia.

During the war Dr. Reed performed a most patriotic and efficient part as a General Superintendent of the Christian Commission, and had much to do with getting it into thorough working order. He is a trustee of the General Assembly, and one of the trustees of the Presbyterian House; has been a member of all the boards of the church, chairman of the Committee of the Relief Fund, and is now President of the Board of Publication. He was Moderator of the Synod of Philadelphia in 1868, and has always been an active member of the ecclesiastical bodies of the church, and several times a delegate to the General Assembly. He received his degree of D.D. from Princeton College in 1865.

He has delivered various exceedingly entertaining lectures on popular subjects, and is in much demand as a platform speaker.

Among his lectures may be named "American Boy," "Secret of Success," and "Italy as I saw it."

When Dr. Reed was about removing from Philadelphia, one of the leading Methodist preachers remarked "that the vote of the entire Conference could be had if it would induce Dr. Reed to remain." The following is an accurate account of this distinguished man: "Dr. Reed's course in the ministry has been steadily upward. He is a man of sound judgment, great sagacity, and thorough scholarship; an active promoter of revivals, and full of vitality, which he imparts to the congregations under his charge. As a preacher he is earnest and eloquent; at once instructive and practical, alive to the issues of the day, fully abreast of the times, and specially attractive to the young, never preaching to empty benches. He is a gentleman of high culture, of fine moral qualities, and warm sympathies, and eminently successful as a pastor." A letter before us, from a high source, thus speaks of Dr. Reed: "Learned in the sciences, familiar with the teaching of the doubters from the days of the Greek sophists to the Maudsleys and Darwins of the present epoch, himself a disputant and logician of the highest training, this preacher impresses not less by the learning he exhibits, than by the beautiful and unwavering faith that is seen to be in him."

Dr. Reed is of the average height, and has a round, compact, and erect figure. His head and face are large, with finely moulded features. He looks pale, as if his scholarly application was excessive, and his expression is that of the thoroughly intellectual and decidedly amiable man. His manners are warmly polite, and with his conversation, so agreeable that he wins your good-will on the instant. In social life he is noted for an inexhaustible fund of humor and anecdote. One reason of his popularity as a lecturer arises from the fact that his productions abound in brilliant wit, sprightly anecdote, and graphic sketches of individual peculiarities, provoking outbursts of laughter, and rounds of applause. As a speaker his voice is rich in tone, and his gestures are timely and expressive. Profound in his learning, strong in his faith, eloquent with pen and tongue, he preaches with a power equal to any clergyman of his day. Admired and beloved in the social circle for his many fascinations of character, he is not less esteemed in the church and community, for splendor of talents and practical usefulness.

REV. WILLIAM REID,

PASTOR OF THE McDOUGAL STREET
BAPTIST CHURCH, NEW YORK.

REV. WILLIAM REID was born in Ayrshire, Scotland, in the year 1812. He is of good Scotch Presbyterian stock, from a very remote ancestry. He was the subject of religious impressions and resolutions from early childhood. At the age of seventeen he was baptized in one of the beautiful little lochs of the west of Scotland, and united with the Baptist church in Scotland under the pastoral care of the Rev. James Blair. His father likewise withdrew from the Presbyterian church and joined the Baptist denomination. In his nineteenth year, after frequent efforts in speaking in the congregations, he received, unsought, the license of the church to improve his gifts. In 1832 he came to the United States. He was engaged to some extent in secular business, but the improvement of his gifts, and the urgency of his Christian friends induced him to consider the subject of devoting himself exclusively to the Christian ministry. His earlier education had been in connection with the select and grammar schools of his native town. For several years he pursued his studies at the Connecticut Literary Institute at Suffield.

He was regularly licensed by the Baptist church of Willimantic, Conn., and ordained to the Gospel ministry in East Windsor, in 1839. From this period, for about twenty-three years, he pursued a ministerial work in different parts of Connecticut with remarkable success. He was first settled as the pastor of the Baptist church at Wethersfield, where he labored successfully two full years. Afterwards he was settled five years over the Baptist church at Tariffville. Large additions were made to the congregation by conversion and baptism. He next removed to the pastoral care of the First Baptist Church in Bridgeport, where he remained about nine years. Having received a unanimous call to the First Baptist Church of New London, he accepted it. He labored about eight years in this field, during which

time large numbers were added by letter and baptism. From New London he removed to the pastorate of the First Baptist Church of Greenpoint, in the Eastern district of Brooklyn. Here he labored with great success for five years and a half. Many persons were converted and added to the church, and its means and influence were greatly increased. He next received and accepted a call to the McDougal street Baptist Church, New York, where he ministered with his usual success.

This church originated in a colony from the First Baptist Church, then in Gold street, which went out in 1809, and a colony from the Fayette street Baptist Church, now Oliver street Church, which went out in 1813. It has thus been in existence for the period of sixty-four years. The first colony was for a while designated as the North Baptist Church, and the second as the Berean Baptist Church. Their meetings were first held in a brewery in Desbrosses street. In 1810 steps were taken to build a church edifice in Vandam street, which was completed, but finally sold for debt. Then they met in C. P. Wyckoff's school-house in Dominiek street. Soon after the formation of the North Berean Church, they purchased of the trustees of the Mulberry street Church the original house in Vandam street, which, however, was still followed by misfortune, and was burned in 1831. Afterward lots were bought, and the present church edifice in McDougal street was erected. The name of North Berean was changed to McDougal street Baptist Church. The church has had nine pastors. One of these was the Rev. Duncan Dunbar, who served as pastor three different times, in all twenty years. Members of this church were the principal persons in the organization of the Berean Baptist Church, and of the Mariners' Church. A regular colony from the church originated the Sixteenth street Church.

Mr. Reid is of the medium height, and compactly built. He has a great deal of physical activity and an indomitable energy. His head is round, with regular features, and a most cheerful, benevolent expression of countenance. He is a man of clear and quick intellectual perceptions, of an ardent abounding faith, and great practical judgment in the application of his mental and physical resources for whatever work he has to do. In the churches with which he has been connected, which he has taken in a condition of spiritual and financial prostration, it has been not only his zeal in strictly spiritual labors, but his judgment and ability in business matters, which have raised them to the highest prosperity in both particulars.

His sermons are well written expositions of the scriptures and of Christian and moral duty, and his delivery is earnest and eloquent. He has been a close, painstaking student, and he is clear and forcible in all his explanations. On all the doctrinal points, he is noted in the denomination as one of its most logical and effective writers and speakers. His mode of reasoning is always simple, and explained by many familiar illustrations, while at the same time it is clear in meaning, concise in expression, and spoken with the warmth and inspiration of a kindly and devout heart. His voice is round and full, and is pleasantly modulated throughout. You cannot doubt either his sincerity or his deep, absorbing piety. He shows this in language, manners, and in every act of his daily life. He goes among his fellow-men with a beaming face, a cheerful heart, a patient spirit, and with humility and self-sacrifice in all his proceedings. He is earnest and untiring, and few men are more capable of securing that popularity and influence which go so far with a public man in making his undertakings successful.

REV. HENRY BASCOM RIDGAWAY, D. D.,
PASTOR OF ST. JAMES' METHODIST CHURCH,
(HARLEM,) NEW YORK.

REV. DR. HENRY BASCOM RIDGAWAY was born in Talbot County, Maryland, September 7th, 1830. He went through a course of studies at the Public High School in Baltimore, under the Presidency of N. C. Banks, LL. D. In the summer of 1849 he was graduated at Dickinson College, Carlisle, Penn., having, prior to this time, received a license to preach as a local minister of the Methodist church. His first sermon was preached before his eighteenth year, at a camp meeting on the eastern shore of Maryland. After graduating he taught school for some months, and commenced his regular ministry in the fall of 1849, in the Summerfield circuit, Baltimore county. He was received on trial in the itinerancy, in the Baltimore Conference, at its session at Winchester, Va., in 1850, and appointed to the Winchester circuit. The next spring he was transferred to the Loudoun circuit, where he preached, in connection with Rev. Wm. Hirst, for two years. In 1853 he was petitioned for by the Summerfield circuit, and also asked for in Baltimore; and, from considerations of ill-health, took the country circuit. He was married in February of the same year to the daughter of the late Professor Caldwell, of Dickinson College. In the spring of 1854 he was appointed to the charge of the North Baltimore circuit, and in the following spring became second preacher of the North Baltimore station, which includes five churches, with three ministers. His next position was at the High street station, consisting of one church. Two years later, at the desire of the people of the Chestnut street church, Portland, he was transferred to the Maine Conference, and appointed to their newly completed church. His removal was much against the wishes of his Baltimore friends. Toward the close of his term at the Chestnut street church he was invited to become the pastor of St. Paul's Church, New York, and in the spring of 1861 was transferred.



Henry Bascom Ridgeway

For some twelve years Mr. Ridgaway has officiated in the leading Methodist churches of New York, including St. Paul's, Washington Square, and St. James', Harlem. At St. Paul's he has received several appointments. He received his degree of D. D. from Dickinson College in 1868.

Mr. Ridgaway is a contributor to the editorial columns of *The Methodist*, the organ of his denomination in New York. Most of his sermons are either delivered from brief notes or memory. There is a prejudice among the Methodists against written sermons, and their preachers seldom write out their discourses. As an instance of Mr. Ridgaway's powers of memory, we may mention that we heard him preach an exceedingly able sermon, entirely systematic in its arrangement and very elaborate in its argument; and he subsequently informed us that he only determined to preach this sermon during the singing of the second hymn, and that it was last delivered some two years before. A discourse by Mr. Ridgaway was published in a collection of sermons by ministers of different denominations, issued under the auspices of the Young Men's Christian Society of Washington city, and entitled "The Union Pulpit."

Mr. Ridgaway is something below the average height, and has sharp features. Without any of the highly distinguishing marks of intellectual greatness, still you see every evidence that he is a reflective man. This thoughtfulness pervades him at all times, and is noticeable in the most ordinary conversation, for not a word is spoken without due consideration. His manners are cordial, and you soon find yourself on very good terms with him. He is altogether quiet and undemonstrative in both demeanor and speech.

Mr. Ridgaway opens his sermon in a subdued tone, and in rather a methodical way. As he passes on, however, his voice rises, and so earnest does he become, that he frequently steps away from the desk to the edge of the pulpit, and indulges in a strain of most eloquent and animated reasoning. At these times, even when speaking extempore, he has a great command of select and vigorous language. Word follows word in such order, and the illustration of the argument is so complete, that it seems that such a delivery can only be from a carefully prepared manuscript. He is not particularly imaginative, but his argument takes the widest range of logic. He labors to convince, and shows a power of analysis and keenness of reasoning which are highly creditable to him both as a scholar and observer of men.

REV. ISAAC RILEY,
PASTOR OF THE THIRTY-FOURTH STREET
REFORMED CHURCH, NEW YORK.

REV. ISAAC RILEY was born in the city of New York, February 2d, 1835, but was taken to Montrose, Penn., at an early age, where he was brought up. He is the son of the Rev. H. A. Riley, who many years since was pastor of one of the Presbyterian churches of New York, and subsequently was settled at Montrose and other places. His early studies were at Montrose. In 1858 he was graduated at Yale College, and in 1861 at the Union Theological Seminary, New York city. He was first settled as the pastor of the Forest Presbyterian Church, at Middletown, Newcastle county, Delaware, where he was ordained and installed in March, 1862. He remained in this pastorate over two years, until October, 1864, when he went immediately to the First Presbyterian Church, at Pottsville, Penn., where he labored three years, until October, 1867. At the latter date he became colleague pastor with the Rev. Dr. Joel Parker, at the Park Presbyterian Church, Newark, N. J. In September, 1868 he accepted a call to his present position, the Thirty-fourth street Reformed Church, New York, as the successor of the Rev. Dr. Peter Stryker. He was installed on the last Sunday of September, 1868.

The Thirty-fourth street Reformed Church has an interesting history. The congregation grew out of a missionary enterprise of the Reformed Dutch denomination, organized January 9th, 1822. It was the desire of the society to establish preaching near the corner of Canal street and Broadway, "a part of the city then growing rapidly," but no suitable room could be procured, and the locality was changed to the junction of Howard and Elm streets, where a room was obtained. Rev. Robert McLean was the first missionary. The enterprise prospered, and arrangements were made to build a church edifice on a site corner of Broome and Greene streets. The corner-stone was laid in June, 1823. In the month of October fol-

lowing, services were commenced in the basement. On February 8th, 1824, the church was dedicated, and in a few years had one of the largest and most influential congregations in the city. The whole cost of the lots and building was sixteen thousand dollars. A debt of seven thousand dollars was paid off in three or four years. The congregation was formally organized in December, 1823, and Mr. McLean was called as the first pastor in the following year. Rev. Dr. Jacob Brodhead was the pastor from 1826 to 1837; Rev. Dr. Samuel A. Van Vranken from 1837 to 1841; Rev. Dr. George Fisher from 1841 to 1854; Rev. Henry V. Voorhees from May, 1854, to December, 1855, who resigned by reason of ill-health; Rev. Dr. Peter Stryker from April, 1855, to 1868, a period of thirteen years.

In 1859 the church in Broome street had accumulated a debt of seventeen thousand dollars, and the congregation was greatly reduced in numbers by the removal up-town of its members. In May, 1859, a union was effected with the Livingston Reformed Dutch Church, worshiping in a hall on the corner of Thirty-third street and Eighth avenue, where services were continued. Meanwhile, the down-town property was sold, and eligible building lots purchased in Thirty-fourth street. The last service in the old church took place on April 15th, 1860, when Dr. Stryker preached an appropriate historical discourse. In a period of between thirty-six and thirty-seven years, eighty marriages were solemnized, five hundred and fifty-seven infants baptized, and one thousand two hundred and four members admitted. The edifice was one of the most beautiful of the old-fashioned brick buildings, and many of the old residents will remember the throngs of well-to-do people who flocked to its altar, probably not one of whom now resides in that portion of the city.

A fine church building was erected on the site in Thirty-fourth street, and dedicated March 3d, 1861. The cost was some sixty thousand dollars. A debt of thirty-five thousand which remained was liquidated in three or four years. The church was built during the depression occasioned by the breaking out of the war with the South, and the heavy debt seriously threatened the prosperity of the congregation, but its increase was such that it was soon able to remove all embarrassment. There are at this time about six hundred members, and three hundred and fifty children in the Sunday School.

Mr. Riley is of the medium height and well-proportioned. His head is of the average size, with delicate, regular features. His com-

plexion is pale, and he has light brown hair and whiskers. He is plain and quiet, while altogether affable in his manners. A man of perseverance and force, he is so passive and amiable in ordinary intercourse that these only appear when he has some labor to perform. He makes neither noise nor show, and hence inferior men in the same circles obtain more reputation and credit. He has never sought fame, and never done other than rejoice at the success of his cotemporaries. But, on the other hand, he has devoted himself with great diligence to a wide and thorough study for his profession, and an enlightened and conscientious discharge of duty in all positions. In a word, he is one of those who show great strength of mind and nerve in duty and labor, and the utmost amiability and purity of character in all social and private relations.

Mr. Riley is a young man in the ministry; but, from what we have seen of him in public and private, we think that he will prove himself one of the bulwarks of the church. He preaches no fancies, but moral truths. Religion and preaching to him are serious things. They are not matters to be used for individual pride or ambition, but for the sole purpose of saving the lost. He shows these convictions in the performance of all his professional duties, and in his private life. In the pulpit he is modest and serious. He prays with his whole soul—not a vain, pompous prayer, but the prayer of faith and hope. In his sermons he is equally serious, quite argumentative, and at times pathetic. You see that he feels all that he says, and that he has but one purpose. This is not to have people say “What a fine sermon,” “What a scholar and orator;” but he wants these old men and women to rejoice in hearing the same comforting truths they heard from a Brodhead, a Fisher, and a Stryker, and he wants to touch impatient hearts with saving grace. He is warm and earnest in his manners; he speaks in those clear tones which give the most force and expression to language, and his every thought and utterance is pure and holy. Proud only of the ministry of Christ, strong only in the power of the gospel, he looks to the hereafter for the only reward to which he aspires.

REV. CHARLES S. ROBINSON, D. D.,
PASTOR OF THE MEMORIAL PRESBYTERIAN
CHURCH, NEW YORK.

REV. DR. CHARLES S. ROBINSON was born at Bennington, Vermont, March 31st, 1829. He was graduated at Williams College, Massachusetts, in 1849, and studied theology privately in New York city, and then passed a year and a half at Princeton Seminary. He was ordained a minister of the Presbyterian Church by the Presbytery of Troy, June 14th, 1855, and at the same time installed pastor of the Park Presbyterian Church of that place. At the termination of about five years and a half he accepted a call to the First New School Presbyterian Church, Brooklyn, formerly under the pastoral charge of the celebrated Rev. Dr. Samuel H. Cox, commencing his new labors March 1st, 1860. He continued with this large and influential congregation for several years. The broken health of his wife obliged a foreign voyage, when he was appointed pastor of the American Chapel in Paris, where he remained three years. He was then called to the Memorial Presbyterian Church, New York, formerly called the Eleventh Presbyterian Church.

This Church was organized by the Third Presbytery of New York, May 13th, 1839, and consisted of eighty-nine members, who had been dismissed from the Seventh Presbyterian Church and the Manhattan Island Presbyterian Church for that purpose. In July, 1839, Rev. Mason Noble entered upon his duties as the first pastor. For three years their place of worship was an edifice in Fourth street, formerly occupied by the Manhattan Island Presbyterian Church. A new church was erected on the corner of Fourth street and Avenue C, which was dedicated in October, 1842. On January 8th, 1850, thirty-one members were dismissed to form the Union Congregational Church. In the spring of 1850, Mr. Noble was released from his pastoral relations to the church, having accepted a call to a church in Baltimore. During his ministry of about eleven years three hundred

and eighty-four persons united with the church, of which one hundred and sixty were received on profession of their faith. Rev. J. Parsons Hovey commenced his labors as pastor in July, 1850. After an earnest ministry of thirteen years, he was called to his reward December 16th, 1863. In the winter of 1863 the church building was sold, and the church and society removed to a house of worship on Fifty-fifth street, between Third and Lexington Avenues. This edifice has been sold, and what is known as the Memorial Presbyterian Church was erected for the congregation, on the corner of Madison Avenue and Fifty-third street.

About one third of a century has elapsed since the Old School and the New School opposition parties in the Presbyterian Church of these United States separated after a long controversy and became distinct communities. On both sides there were able and sincere men who deeply regretted the division, but saw no way to avoid it. For years earnest efforts were made to bring about a reunion of the two branches. In the year 1869 the Old and New School General Assemblies met almost within speaking distance in New York—one in the Brick Church on Murray Hill, the other at Park avenue Presbyterian church. The movement toward union happily culminated the following year at Philadelphia. The bodies formerly one household, but long sundered by questions of doctrine and polity, became one again after a generation of separate and often rival action, to the great joy of the Presbyterians of the country. In commemoration of this notable event the congregation of Rev. Dr. Robinson's church resolved to erect a Memorial Temple, in which to worship in the future. The plan was carried out by the erection of one of the most magnificent church edifices of the city, costing one hundred and sixty thousand dollars, which was dedicated on Sunday, January 26th, 1872.

The Memorial church is a stone structure 125 feet front by 120 feet deep. It is built in the round Gothic style. The Church covers 80 feet front; the remaining 45 are occupied by a lecture-room, connected with the church by a common entrance. At the corner of Madison avenue rises the tower to the height of 90 feet, and the spire, both constructed of stone. The distance from the sidewalk to the iron finial to surmount the latter will be 220 feet. The spire is peculiar, and differs in most respects from all others in the city. On the south of the main building is a smaller tower, also entirely of stone, eighty-five feet in height.

Dr. Robinson has published various sermons, and is the compiler

of a book of hymns used in the Presbyterian and Congregational churches, entitled "Songs of the Church; or, Hymns and Tunes for Sacred Worship." He received his degree of D. D. from Hamilton College.

Dr. Robinson is slightly under the medium height, with an erect, graceful figure. His head and features are small, but the latter are well defined, and of a classical mold. He is one of those men in which the physical development borders on the delicacy of effeminaey, and the mental predominates in the expression, in refined finish of feature, and in the cultivation of the general appearance and manners. He looks the gentleman, the man of refinement and culture, and the man of exalted sentiments and correct practices, and his looks in no case belie him. In his disposition he is of a cheerful temperament, tending very frequently to broad humor. He is disposed, in his domestic and social intercourse, to impart sprightliness and mirthfulness to every occasion when it may be proper, and does this by an inexhaustible fund of happy, genial, merry thoughts and sayings. He has a way of talking in the semi-humorous, ironical style which not only imparts much amusement, but shows the quickness with which he can give a cheerful shading to every picture. He is by no means a heedless, frivolous person, for all this geniality is marked by culture, and an entire propriety as to seasons, places, and persons.

Dr. Robinson certainly illustrates the more attractive phase of Christian character. The human heart, no matter how deeply bowed in penitence, is more readily influenced by the counsellor who warms it with touches most akin to nature itself. The religionist may take it warm, sensitive, and quivering to the touch, and he may think this very condition most suitable for his purpose of molding it to his despotic creed and unyielding discipline. And he may readily accomplish all that he seeks. But when his work is accomplished, the subject of his experiment has no more a *human* heart than the Chinese woman has perfect feet after they have been contracted, bruised, and formed in an iron shoe. A heart without a joyous appreciation of the life given of God, and willing and capable of yielding to its cheerful influences, is a heart dead to natural impulses, a mere skeleton of its natural proportions, and a tenant-house of morbid sentimentality instead of inspiring joys. The glooms of religion, and the prudishness of some of its ministers, to all that is genial, mirthful, and worldly, have produced just this wreck of many a noble heart, and saddened many a glorious nature. In view of this lament-

able fact, it is the more satisfactory to meet a person like Dr. Robinson, who bears a sunny face, and is not averse to showing nature in its truly genial characteristics. Those who come in contact with him are none the less impressed with all that his religious instruction can teach, while they are made alive to the beauty of the gladsome heart.

Dr. Robinson is an eloquent, forcible preacher. His sermons are argumentative, and he will make no sacrifice whatever to declamation, but his mode of handling his subject is so original and scholarly, and so graphic and chaste is his language, that he is very successful in arresting the undivided attention of an audience. He becomes greatly absorbed in his theme, and evidently labors for its full and clear understanding by every hearer. There is a total want of oratorical *effort*, but not of oratorical *effect*. He has a natural, unrestrained, untutored delivery; he speaks in an easy, free, and conversational manner, and still there are modulations, pauses, and bursts of eloquence which impart universal power to preaching of his particular kind. In judging him the critic would say that he was lacking in much that completes the orator, and at the same time it must be admitted that he has most effective powers in reaching the heart and intelligence. When he has fully elaborated his subject he seems content. All his display, if such it may be called, is in the chasteness and grace of his expressions, and he seldom tarries for those passages of fine writing which lead to brilliant speaking. Scholarly without being pedantic, plain without being common-place, argumentative without being tedious, he presents the most valuable combination of characteristics which can exist in the man seeking the salvation of souls rather than personal triumphs. These latter, however, though never sought, are constant, and from the circumstance of being unsought, adorn with that pure luster which always belongs to those who are humble of great talent.

Warm-hearted and genial as the man, versatile and thorough in his accomplishments as the scholar, successful and of growing fame as the minister, Dr. Robinson holds a well-deserved place as one of the most appreciable and talented men of the day. The experienced shepherd of a numerous and precious flock, he is ever alert in works of faithfulness and faith, and ever binding more closely the bonds of personal friendships and public approbation.



Yours Truly
J. G. Rickard

REV. J. EDSON ROCKWELL, D. D.,
LATE PASTOR OF THE CENTRAL PRES-
BYTERIAN CHURCH, BROOKLYN.

REV. J. EDSON ROCKWELL, D. D., was born at Salisbury, Vt., May 4th, 1816. He humorously says that he was in Vermont just long enough to be born there, Hudson, in the state of New York, having been the home of his early life. He was graduated at Amherst College in 1837, and at the New York Theological Seminary in 1841. In October of the same year he was ordained and installed as pastor of the Presbyterian church at Valatia, New York, in connection with the New School Presbytery of Columbia. He remained with this charge until called to the Hanover street New School Presbyterian Church, Wilmington, Delaware, where he commenced his duties March 21st, 1847. Nearly five years later, on the 13th of February, 1851, he was installed pastor of the Central Old School Presbyterian Church of Brooklyn, then located in Willoughby street. The congregation, after many trials, in which they were continually called upon to appreciate the cheerful hope and untiring energy of their pastor, were enabled to build a tasteful and spacious edifice in Schermerhorn street, seating one thousand persons, which was dedicated December 10th, 1854. The cost of the whole property was about thirty-four thousand dollars. When Dr. Rockwell entered upon his duties, the congregation numbered only one hundred and twenty members, while thirteen years later the number was four hundred and sixty, and during the same time nearly six hundred had joined, three hundred of whom were admitted on profession of faith. His degree of D. D. was received from Jefferson College, in 1859. After eighteen years of ministerial labor, half of which had been devoted to the Central congregation, impaired health induced him to obtain leave of absence, and on the 7th of May, 1859, in company with his wife and a mutual friend, he took his departure for Europe, where he passed five months in travel. He spent some time in ministering to the soldiers in the field, in the

service of the Christian Commission. Several years since Dr. Rockwell became pastor of the Edgewater Presbyterian Church, Staten Island, N. Y., where he has passed a happy and useful pastorate.

Dr. Rockwell is a constant contributor to the religious and secular press. He has published several works—viz: "Sketches of the Presbyterian Church;" "Young Christian Warned;" "The Sheet Anchor," a little book for sailors; "The Visitor's Questions," a Sunday-school book; "Scenes and Impressions Abroad;" "Seed Thoughts;" and "The Diamond in the Cage." The last named is the fruit of thirty years of labor among Sunday School children. During a period of eight years the "Sunday School Visitor," a publication of the Presbyterian Board, was edited by Dr. Rockwell. He has also published a variety of occasional sermons and addresses, among which may be mentioned "A Plea for the Eldership;" "The Day at Hand," an address; "Christ Walking on the Waters;" "A Plea for the Sailor."

We make the following extracts from the address entitled "The Day at Hand," delivered before the Synod of New York, by its appointment, in the Scotch Church, New York, October 23d, 1862:

"Amid much that is dark, and surrounded by scenes of peril and trial, we may yet look out upon the great fields of Christian labor, and feel that the signs of the times are giving promise of good. In all the history of the past, the church has never had so much to encourage her. God's people have never seen so much to strengthen their faith, and to call forth their full and united efforts for the extension of the Kingdom of Christ. The Bible is now translated into every tongue, and is waiting to be sent to every creature, with all its precious messages of mercy. More than forty-eight millions of copies of the Holy Scriptures have been published during the present century, which are being circulated, not alone by all the varied agencies in Christian lands, but by more than sixteen hundred missionaries, and more than sixteen thousand native preachers and teachers, who have been converted to God, and educated for his service, from the midst of heathen degradation. Divine Providence has, in the most wonderful—and often in the most unlooked-for manner—removed out of the way obstacles which seemed to be insurmountable in the progress of Christian missions, so that there is now free access to every part of the heathen world. The silence of the remotest sea is now broken by the plash of the steamer, the herald of civilization, and the agent of Christian nations, in bearing their influence to every land and nation. Commerce and the intrepid zeal of science have broken in upon African wilds and Asiatic solitudes, and opened to the world vast regions, peopled with teeming millions, which have been hitherto unvisited and unknown. The walls of China are broken down; Japan is opening to the Gospel; Africa is already feeling the influence of commerce in elevating her people, and is opening vast mines of wealth hitherto unknown, which will attract to her shores not the ships of the slave-trader, but merchant fleets engaged in honorable and civilized traffic, under whose influence that mighty continent may regain her ancient prestige, when Carthage was

the empire of commerce, and Egypt the mother of science. Mahomedan prejudices against Christian nations are fast going away before the influence of national inter-communication, and the fierce fanaticism with which the Turkish and Persian and Moorish nations have met the advances of Christian kindness and courtesy is yielding before the advance of light and truth, while amid the millions of the Papal world there is going on a wondrous change, which is rapidly opening their minds to the blessings of civil and religious liberty."

The following extract, descriptive of the Bay of Naples, from "Scenes and Impressions Abroad," will show how happy the author has been in delineating his observations of travel :

"The beautiful indentations of the shore which forms the Bay of Naples commences on the north, at the Cape of Miseno, and, sweeping round in a most graceful curve towards the east and south, terminates at the Capo Della Campanella, making a circuit of thirty-five miles.

"As our ship rounds the northern headland, there come rapidly into view beautiful and bold shores, covered with Italian villas, palaces, gardens, and convents, until the whole of this magnificent bay bursts upon the view, and presents a scene which has, perhaps no equal, and which no pen can describe. Almost in the centre of this glorious picture, Vesuvius, its head wreathed by the dark clouds of smoke which ceaselessly roll up from its crater, rises majestically from a lovely valley. As the eye sweeps round the beautiful coast, it takes in a series of villages and hamlets, peeping out from groves of orange, citron, and olive trees, while behind them the distant hills rise in graceful outlines, and mountains, softened by distance and mellowed by the indescribable glow of an Italian atmosphere, shut in the lovely scene.

"Turning from this picture, to which words do no justice, we catch our first view of the city of Naples, which lies upon a smaller indentation of the bay. Dashing by lines of forts and castles, through fleets of small vessels, with the peculiar Oriental model of the Mediterranean, which are lying quietly at anchor, just as the morning bugle is arousing the soldiers of the castles, and the guns of the ships of war are thundering over the waters, we come to anchor under the range of one of the batteries, and opposite the custom-house of Naples. During the long hours we spend in waiting for the return of our passports, which have been sent on shore to the police, we amuse ourselves by watching the small boats which surround the ship, filled with fruit or other edibles, or laden with musicians who have all the airs of opera singers, and who have come out to pick up a few pence for their performances. At last the officers of the government are satisfied, and we are permitted to debark. Small boats now swarm about the vessel like leeches, and the boatmen tender their services most pertinaciously."

Dr. Rockwell is about the medium height, and equally proportioned. He has an active step, and his whole manner bespeaks him to be a person of quick impulses, and earnest, practical energy. His severe labors of the ministry and occasional ill-health have given him the look of his full age. Intercourse with him, however, shows his spirits to have the buoyancy and elasticity of youth, and his resolution is as rigid as his hopefulness is inspiring. His eyes are clear, calm, and particularly expressive of kind and Christian sympathies, to which

is added a fitting smile of surpassing gentleness. The brow is broad, high, and full, and there is a contraction between the eyes, outward evidences of the habit of severe and constant thought. All the features are prominent, while uniform, and the entire face is not less striking from physical than intellectual attractiveness.

Dr. Rockwell is a man of fine abilities, and ranks with the most distinguished men of his denomination. His mind is largely stored with the gains of a comprehensive and unremitting student-life, besides which he is a most intelligent and critical observer of daily life. There is nothing speculative about him, nothing which has not as well a practical, common-sense basis, as one laid in truth, morality and religion. Inflexible in principle, pure and exalted in design, just and liberal in his judgment, he deceives no man with sophistries any more than personally he heeds the temptations of evil. Frank and truthful in his nature, he brings everything in culture and in life to the test of the *honest heart*, and no other standard. Nobly conspicuous with this trait, and beloved for it, he proclaims his doctrines of faith, and leads trusting souls to redemption.

His style of preaching is plain in matter and manner, though always marked by animation and a degree of eloquence. He uses well-worded, expressive sentences, often made most touchingly tender by pathos and pastoral love. He gesticulates a great deal, but with excellent taste and effect. The Presbyterian ministry has men more showy in declamation, and enjoying a larger share of public attention than Dr. Rockwell, but the whole Christian ministry cannot produce one more upright and faithful. Gifted with talents and adorned with virtues, he is found to be only proud of his place among those who meekly bear the cross.

REV. EBENEZER P. ROGERS, D. D.,

PASTOR OF THE SOUTH REFORMED CHURCH,
NEW YORK.

REV. DR. EBENEZER P. ROGERS is a native of the City of New York, and over fifty years of age. He was called to the South Reformed Church, New York, from a Presbyterian church in Albany about twelve years since.

The South Church was originally located in Exchange Place, than called Garden street, in the extreme Southern portion of the city, and some two miles and a half from the present location. The Rev. Dr. Matthews was the first pastor, having as his colleague the Rev. Dr. Hutton. A considerable representation of the wealth and influence of the day was to be found in the congregation. The great fire of 1835 swept away the church edifice, and the congregation became greatly agitated, and finally divided on the question of building on a site up-town. At length an arrangement was made, by which the property was divided, and a portion of the congregation, bearing the old name, built a church on the corner of Murray and Church streets, and forty-nine other members, with the two pastors, organized a new congregation in the Chapel of the University, and subsequently erected a very fine edifice on Washington Square, where Dr. Hutton still officiates. After some years the Murray Street congregation sold their building, and erected a new church on the corner of Fifth avenue and Twenty-first street, nearly a mile beyond the site of their former co-members, on Washington Square, which had been considered too far up-town. Such, in fact, in a few years had been the up-town movement of the people that up-town churches had become again down-town churches. The edifice of the South Church is a tasteful and spacious brick structure, and occupies one of the most accessible, and at the same time select localities for a building of the kind in New York. The Rev. Dr. Macauley, the younger, was the pastor for a number of years, and on his retirement, Professor

Hitchcock officiated for some time, until Dr. Rogers was called. The congregation has largely increased under Dr. Rogers' ministrations, and now ranks with the most numerous of the city. A few years since Dr. Rogers made an extended tour in Europe. He is one of the six members of the Publishing Committee of the American Tract Society.

He is about the medium height, well-proportioned, erect, and altogether of an imposing figure. His head is round and intellectual, and his face is amiable and cheerful in its expressions. He is a man of great courtesy of manners, but of an ever-present and sometimes formal dignity. His clerical and learned character appears to you at once, and is thoroughly supported under all circumstances. Some men are exactly suited by nature for their calling, and Dr. Rogers is one of these. The gravity of manners, the solemnity of speech, and the true deportment of the clergyman, are fully exhibited by him. The height and breadth, the model and portrait of the clerical character are perfectly fitted in every respect, and he stands not only worthy of all credit in his own person, but an example to his brethren. He seems and acts the divine scholar and teacher with an ease which is natural to him, and in a manner which gives force and impressiveness to his teachings and example.

Dr. Rogers preaches a plainly worded and practical sermon. He evidently feels that preaching imposed upon him one self-evident duty, and that is to call sinners to repentance. Should his sermons be examined for correctness and beauty of the language, as to the force and clearness of the arguments,—and generally as an earnest, prayerful appeal of the Christian teacher, they will be found entitled to all praise. They meet the highest requirements of preaching, and are, undoubtedly, conducive to great good.

Dr. Rogers has much animation in the pulpit, both in voice and gesture. He becomes much absorbed in his theme, and he speaks with the full fervor of his voice and devout convictions. Many of his gestures are particularly vehement, such as uplifting his hands toward heaven, etc. His voice has full compass, but is somewhat wanting in smoothness and mellowness. He is an active man in his church, and exerts a large influence in all the religious organizations with which he is connected. He shows great judgment in all his efforts, and personally takes no heed of the utmost degree of painstaking toil.

•

REV. STEALY B. ROSSITER,
PASTOR OF THE NORTH PRESBYTERIAN
CHURCH, NEW YORK.

REV. STEALY B. ROSSITER was born at Berne, Albany County, New York, May 22d, 1842. He was graduated at Union College, Schenectady, in 1865, and at the Union Theological Seminary, New York, in 1869. His ordination to the ministry was in connection with the Albany Presbytery, but he accepted a call to the Congregational church at Elizabeth, New Jersey. He remained in this pastorship until June 16th, 1869, when he came to the North Presbyterian Church of New York, over which he was installed September 21st, 1873.

A church of eight males and eight females was organised June 27th, 1847, by Rev. Thomas H. Skinner, D. D., assisted by Rev. Wm. Adams, D. D., and the Rev. W. Roosevelt. It received the name of "The North Presbyterian Church in the city of New York." The congregation became a religious incorporation in due form September 13th, 1847. Preaching had been for some time held in the chapel of the Institution for the Blind, then in one of the rural districts of the city. A free lease of four full lots of ground on the south side of Thirty-second street, between the Eighth and Ninth avenues, was obtained from Mr. James Boorman, for seven years from May 1st, 1848, which was subsequently extended to nine years. A temporary house of worship was completed in April following, at a cost of \$3,200. It was a frame building, about forty by sixty feet, with a short central tower in front. It contained seventy-five pews, and had a front gallery. The house was built in the open field, on a hill-side, known formerly as "Strawberry Hill." The first public worship took place April 13th, 1849. The congregation prospered, and in 1856 measures were taken to erect a more substantial and commodious house of worship. By the noble munificence

of Mr. James Boorman, the congregation was, on the 1st of May following, put into free and full possession of four full lots of ground, ninety-eight feet nine inches by one hundred feet, on the northeast corner of Ninth avenue and Thirty-first street. The corner-stone was laid June 19th, 1856, and the lecture-room was opened for religious services November 16th of the same year. The new church was completed and opened for public worship March 29th, 1857, and cost, with the organ and other furniture, \$45,759 28. It is built of stone, ninety-one by sixty-six feet, with a tower projection of four feet, and a central spire rising to the height of one hundred and eighty-two feet. The interior is finished in fresco. It has one hundred and fifty-two pews on the main floor, and sixty on the side-galleries, which will accommodate one thousand adult persons. The organ gallery is in front, and disconnected from the others. The house is lighted at night from the ceiling. The old church was sold to the Northwest Presbyterian church for \$600, and soon after removed to Fiftieth street, near Broadway.

Rev. Washington Roosevelt was the first pastor of the North Church, remaining from 1849 to 1856, when he was succeeded by Rev. Dr. Edwin F. Hatfield, who remained a number of years. The Rev. Thomas Street was next called, and served a very efficient pastorate, until compelled by impaired health to resign in May, 1873. Mr. Rossiter found the church still strong in membership, and its usefulness promises to continue under his own ministry.

Mr. Rossiter is rather over the medium height, sparsely proportioned, and erect. He has fair hair and complexion. The face is small, but the upper portion of the head is well developed, and shows brain-power. His manners are frank and courteous. He is undoubtedly, a man of a great deal of modesty and good judgment in regard to all his actions. As a preacher he excels in the fervor of feeling which marks the thoroughly religious mind and heart. He speaks fluently, while his agreeable voice and well-chosen gestures give force and effect to every word that he utters. But the most noticeable feature of his preaching is its earnest and affectionate appeal to the unconverted. As a man and a minister his sole ambition is to save souls. The glow of his eloquence and the logic of his arguments, all arise from this one impulse, and hence he preaches at once with sincerity and effectiveness.

REV. JAMES H. RYLANCE, D. D.,
RECTOR OF ST. MARK'S EPISCOPAL CHURCH,
NEW YORK.

REV. DR. JAMES H. RYLANCE was born in the city of Manchester, England, June 16th, 1826. He was graduated at King's College, London, in 1858. He took holy orders as deacon in 1861, and priest in 1862, in the diocese of Westminster. He was first settled at St. Paul's Church, Southwark, London, and remained there about two years. At the solicitation of the late Bishop McIlvaine, Dr. Rylance then came to the United States, and, having transferred his ecclesiastical connection to the diocese of Ohio, became rector of St. Paul's Church, Cleveland, where he labored for three years and eight months. He then went to St. James' Church, Chicago, remaining the same length of time. At Easter, 1871, he entered upon his present rectorship of the ancient parish of St. Mark's, New York. He is an associate of King's College, having the title of A. K. C., and in 1867 received the degree of D. D. from the Western Reserve University. He wrote and published in England "Preachers and Preaching;" a *critique* by a "Dear Hearer," and was a contributor to the *Homilist*, published in London. He has also published various sermons; more recently he has delivered before his congregation several series of very able lectures on religious topics.

"The Protestant Episcopal Church of St. Mark in the Bowery, in the city of New York," its original and legal title, has an interesting history. The ground is a part of the bouwery, or farm, owned by Governor Peter Stuyvesant, the last of the Dutch rulers of New York, which covered a greater portion of the present Eleventh and Seventeenth wards, and a section of the Sixteenth. He was a Christian man, and a member and ruling elder of the Reformed Dutch denomination, and on this site erected a chapel for the accommodation of his family, and the few residents in the neighborhood. Stuyvesant arrived in 1647, but it is not known when the chapel was built. The earliest date connected with its existence is 1660. When the Rev. Henry Selyus came out from Holland to be the Dutch

minister in New York, Governor Stuyvesant arranged for him to preach a portion of the time in the chapel; and other clergymen who came over, did the same thing. A vault was built under the chapel, which is the Stuyvesant family burial-place to this day. After the decease of the Governor and his wife, the chapel was unoccupied, and fell into decay. In 1793, Mr. Peter Stuyvesant, the great-grandson of the Governor, took means to induce the vestry of Trinity Church to organize a new parish, and build a church on this site. He offered to contribute eight hundred pounds, and a lot of land one hundred and fifty feet in width, and one hundred and ninety in length. On the 19th of July, 1795, the vestry of Trinity Church agreed to raise five thousand pounds for the proposed building. The corner-stone was laid on the 25th of April, 1795, and the church was consecrated by Bishop Samuel Provoost on the 9th of May, 1799. On the 27th of August, of the same year, the Trinity Vestry appointed trustees, to whom a conveyance was made of the church and land, in trust for the congregation, when organized. The first sale of pews took place October 2d, 1799, and the election of a vestry was on the 18th of the same month. The revenues of the church did not support it, and financial assistance was again asked of Trinity Church. This corporation, November 8th, 1800, deeded thirty lots of land in the city to St. Mark's Church, which produced twelve hundred and fifty dollars a year. In 1804, fifty-seven pews in St. Mark's brought a total yearly rental of only \$562.50, and in 1828, sixty-eight pews rented for only \$943. The number of communicants in 1804 was about twenty. A steeple to the church was built in 1826, and several important alterations and repairs took place from 1834 to 1836. In 1803 Mr. Peter Stuyvesant gave lots on Eleventh street for a parsonage, and in 1804, ground for a cemetery. A record, bearing date of July 20th, 1804, shows that pew No. 9, was reserved for the use of Mr. Stuyvesant and his family and descendants forever free of charge for rent. On the outer eastern wall of the edifice is a tablet bearing the following inscription: "In this vault lies buried Peter Stuyvesant, late Captain-General and Commander in Chief of Amsterdam in New Netherlands, now called New York, and the Dutch West India Islands. Died in August, A. D. 1682, aged eighty years."

On the 15th of February, 1800, the Rev. John Callahan was called to the rectorship, and accepted, but he died in a short time from an accident. The Rev. William Harris was called December 23d, 1801, and served until November 14th, 1816, about fifteen

years, when he resigned, by reason of the duties of President of Columbia College, to which he had been previously elected, requiring all of his time. On December 3d, 1816, the Rev William Creighton was called, and remained the rector for nearly twenty years, until May 5th, 1836. The Rev. Dr. Henry Anthon was called December 17th, 1836, and was the rector until his death, many years later. In May, 1861, the Rev. Dr. Alexander H. Vinton became the rector, and remained a number of years. For an interval there was no regular rector, when, in 1871, the Rev. Dr. Rylance accepted a call to the parish. The church is still pleasantly located, and attended by many of the old families.

Dr. Rylance is of the medium height, with a solid, vigorous frame, and a large, intellectual head. On first acquaintance he is somewhat reserved, but this soon wears away into a most genial and affable sociality. He is of a cheerful, frank, out-spoken nature, when once on terms of intimacy with you, and association with him becomes characterized by that superior attractiveness belonging to culture and good nature combined. A man of deep learning and a thoroughly student life, he is also one of most practical observation. Consequently, his opinions are always well-informed, valuable, and useful. In social life he exerts a powerful influence, for he is a ready talker, quick and keen in his statements and arguments, and so interesting and agreeable withal that he instantly obtains both attention and esteem. In his public duties he is equally marked for a force of character and far-reaching ability, which secure to him the highest results in all his labors.

He writes with great scope and beauty of thought. He has a fluent and easy command of the best English, and he is singularly happy in unfolding the treasures of scholarly research, in elaborating the details of arguments and facts, and in the glowing paintings of his fancy. These writings are always attractive reading, and when uttered by him as sermons or lectures have the added charm of an expressive and eloquent delivery.

A critical examination of the merits of Dr. Rylance as a preacher must necessarily place them beyond all dispute. In every particular he is found capable of maintaining the reputation of the pulpit, for learning, eloquence and piety in their utmost degree. Showing a propriety in all things, as far as conduct is concerned, and having the power of commanding talents, he stands at once one of the shining ornaments and earnest workers of his profession.

REV. WM. T. SABINE,
RECTOR OF THE CHURCH OF THE ATONE-
MENT, NEW YORK.



REV. WILLIAM T. SABINE was born in New York, October 16th, 1838. He was graduated at Columbia College in 1859, and at the General Episcopal Theological Seminary in 1862. He was made deacon in 1862, at the Church of the Transfiguration, by Bishop Potter, and priest in 1863, at the Church of the Ascension, by the same bishop. He was first settled as assistant to Rev. Dr. Tyng, at St. George's Church, where he remained nine months. In December, 1863, he was called to the Church of the Covenant, Philadelphia, where he remained until April, 1866, when he returned to New York, to undertake the rectorship of the Church of the Atonement, then a new parish.

A few Episcopal gentlemen having determined that another church of their fast growing denomination was necessary in the upper portion of the city, religious services were commenced in the chapel of the Home of the Friendless, in Twenty-ninth street. Out of this effort grew the Church of the Atonement, which was organized in November, 1865, having ten communicants. Mr. Sabine was called to the rectorship, and the church became exceedingly prosperous. The church property on the corner of Madison avenue and Twenty-eighth street, about to be vacated by Dr. Osgood's Unitarian congregation, and formerly owned by Dr. Montgomery's Episcopal congregation, was purchased by the Church of the Atonement for seventy thousand dollars, and duly occupied May 14th, 1867. The entire indebtedness has been paid, with the exception of about seventeen thousand dollars. The number of communicants is now two hundred, and the Sunday-school has one hundred and twenty children, and is increasing.

Mr. Sabine is of the medium height. His head is large and round in the upper portion, the brow being full and overhanging. His eyes are light and deep-set in their sockets. It is not to be doubted but

that he has much strength of mental action, moral resolution, and physical energy. As a student at college and the seminary he was conspicuous for his application to his studies, and for his powerful, natural qualities of mind. In the lesser public duties of the rector, such as reading the services, etc., his performance is entirely satisfactory. As a preacher he is equally acceptable in point of matter. His sermons show thought and originality, and, in fact, nothing is more clear in his character than a desire, which amounts to a determination, to be his own thinker. Hence he takes hold of his subjects of thought in a mode peculiarly his own; and while his language is terse and to some extent brilliant, his reasoning is taken from newly conceived standpoints, and is full of force. His hearers are compelled to treat his sermons with the profound respect and attention which intellectual thought is always entitled to receive. Mr. Sabine has gathered a large and attached congregation. His deeply religious and conscientious life is suggestive to all who observe it, while its measure of success is not less noticeable.

REV. PHILIP SCHAFF, PH. D., D. D.,
PROFESSOR OF THE UNION THEOLOGICAL
SEMINARY, NEW YORK.

REV. DR. PHILIP SCHAFF was born in Chur, in the Canton of Grisons, Switzerland, January 1st, 1819. He was educated at the Universities of Tübingen, Halle, and Berlin, at the last of which he was graduated a doctor of philosophy, and licentiate of divinity in 1841. After this a considerable period was given to travel, as the private tutor of a Prussian nobleman, through France, Switzerland and Italy. Returning to Berlin he became a lecturer on theology.

In October, 1843, the synod of the German Reformed Church, in session at Winchester, Virginia, invited him to accept a professorship of theology at Mercersburg, Pennsylvania, and having been ordained at Elbertfeld, he came to America in 1844. A charge of heresy was brought against him before the synod which met at York, Pennsylvania, by reason of certain views expressed in a work published in Berlin, previous to his call to the United States, and also in his inaugural at Mercersburg, but he was honorably acquitted. He remained in this professorship for a number of years, teaching in connection with Dr. Nevin and Dr. Wolff. In 1854, he went to Europe as the representative of the German Reformed Church of America in two important religious assemblages of that date, and at Berlin and other places accepted invitations to lecture on America. He received the degree of D. D. from the University of Berlin in the same year. At length he removed to the city of New York, where he has found a field affording him the widest opportunities for his scholarly attainments and pious zeal. In 1869, he accepted his present professorship of Apologetics and Symbolics in the Union Theological Seminary. He made several visits to Europe in behalf of the American Branch of the Evangelical Alliance, to arrange for the meeting in New York, first appointed for 1870, and then postponed, on account of the French and German war, to 1873. The Evangelical Alliance, consisting of

Christians of different nationalities and creeds, was founded in London, in 1846, for the express purpose of promoting religious liberty and Christian union on the basis of that liberty. When it was determined to memorialize the Emperor of Russia on the subject of the religious persecutions in that Empire, particularly in the Baltic provinces, a Commission of influential American citizens was appointed to join with similar deputations from the various foreign branches of the Alliance. This commission consisted of fourteen gentlemen, of whom Dr. Schaff was one of the most prominent and active. On the assembling and organizing of the delegations at Stuttgart, Dr. Schaff was elected President, and at the interview with Prince Gortschakoff, the Russian Prime Minister, at Friedrichshafen, in Germany, July 14th, 1871, he presented the members of the deputation by name, and then stated on their behalf, the specific object of their mission. The interview lasted over an hour and a half, during which several of the delegates further advocated the subject, and the Prince entered fully and respectfully into the discussion. He declined to receive the European memorial, by reason of some objectionable language in it, and at his suggestion, the American memorial was finally withdrawn; but the Emperor has since acted favorably upon some of the named grievances.

At the request of the British committee, for the revision of the Authorized English Version of the Scriptures, through the Dean of Westminster, Dr. Schaff extended an invitation to American scholars to co-operate with them in the work. A meeting was held in New York, December 7th, 1871, at which an American committee of twenty-two eminent theological scholars was appointed to aid in the revision, who are thus engaged. Dr. Schaff is at the head of the division of the committee in charge of the New Testament revision.

Two sections of the constitution adapted by the meeting provide as follows:—

“The British companies will submit to the American companies, from time to time, such portions of their work as have passed the first revision; and the American companies will transmit their criticisms and suggestions to the British companies before the second revision.

“A joint meeting of the American and British companies shall be held, if possible, in London, before final action.”

Dr. Schaff has written, translated, and edited a large number of

important works. He has published in German "The Sin against the Holy Ghost," (1844, Halle); "On James and the Brothers of Jesus," (Geneva and Chambersburg, Penn., 1851); "History of the Apostolic Church," (Mercersburg, 1851, second edition, Leipsic, 1854, translated into English by the Rev. E. D. Youmans, New York and Edinburgh, 1853; translated also into the Dutch and French); "German Hymn Book, with a Historical Introduction and Notes," (Philadelphia and Berlin, 1859). His works in English are, "What is Church History, A Vindication of the Idea of Historical Development," (Philadelphia, 1846); "St. Augustine; His Life and Labors," (New York, 1853, German, Berlin, 1854); "America; its Political, Social, and Religious Character," (Lectures delivered by request in Berlin, 1850, and translated into English in 1855); "Germany; its Universities and Divines," (Philadelphia, 1857); "History of the Christian Church of the first three centuries," in four volumes, (New York and Edinburgh, 1858); "The Moral Character of Christ; or, the Perfection of Christ's Humanity, a proof of his Divinity," (1860), and a Catechism for Sunday Schools," (1861). He published the *Kirchenfreund*, a theological monthly for the German Churches of America, from 1848 to 1853, and was co-editor of the *Mercersburg Review* for several years. He is now engaged in the translation and revision of the great work entitled, "A commentary on the Holy Scriptures, Critical, Devotional, and Homiletical, by John Peter Lange, D. D., of which fifteen volumes have been published. In 1873, he edited and published in New York, "The Revision of the English Version of the New Testament," as discussed by the Rev. Doctors Lightfoot, Ellicott, and French, with an introduction by himself. He has also contributed largely to American and foreign periodicals. He preaches occasionally, but most of his appearances as a speaker relate to special objects of public interest. At all such times he is fluent, learned, and interesting.

Dr. Schaff is of the medium height, and equally proportioned. He has a decidedly intellectual head, with a countenance usually composed and serious, but which in conversation lights up with animation. His manners are courteous, and he is affable and kindly with all persons. He ranks with the ablest theological scholars, teachers, and writers of the brilliant period in which he lives. A man of profound erudition, unwearied application to study, and remarkable energy, he has, also, those popular personal characteristics, which readily secure extended acquaintance and influence.

REV. NOAH H. SCHENCK, D. D.,
RECTOR OF ST. ANN'S EPISCOPAL CHURCH,
BROOKLYN

REV. DR. NOAH H. SCHENCK was born in Mercer county, New Jersey, about eight miles from Trenton, June 30th, 1825. He was graduated at Princeton College in 1844, and, after due preparation, was admitted to the bar of New Jersey. He practiced at Trenton for one year, when, in 1848, he went to Cincinnati, where he continued his profession for three years longer. Having now determined upon a clerical career, he commenced a theological course at the Episcopal seminary of Gambier, Ohio, where he was graduated in 1853. In the same year he was made deacon at Grace Church, Brooklyn, by Bishop McIlvaine, of Ohio, and priest in the following year, by the same bishop, at St. James' Church, Zanesville, Ohio. He was first settled over a parish at Hillsboro', in Ohio, where he remained from 1853 to the spring of 1856. During this time he was instrumental in the erection of one of the most beautiful Gothic churches to be found in the whole State. He next went to the parish connected with the college at Gambier, where he labored from Easter, 1856, to August, 1857. A great revival marked his ministry in this period. Seventy-four persons united with the church at one time, of whom forty-eight were students of the college. In 1857 he went to Trinity Church, Chicago, where he officiated until 1859. He established and edited the *Western Churchman*, in Chicago, and also organized the Protestant Aid Society of Illinois. In 1859 he became the successor of the Rev. Dr. Johns at Emanuel Church, Baltimore, where he remained until May 1st, 1867, when he became rector of his present extensive parish, St. Ann's, of the city of Brooklyn. At one period Dr. Schenck owned and edited the *Protestant Churchman*, of New York. A volume of "Letters from Europe" will probably soon appear. He has published a large number of occasional sermons and addresses. During the last year

his sermons, addresses, and speeches have averaged one for each day. He received his degree of D. D. from Princeton College about 1865. He has visited Europe several times. On the 14th of July, 1871, he was present as one of the deputation of the American branch of the Evangelical Alliance appointed to memorialize the Emperor of Russia in behalf of religious liberty in that empire, at the interview with Prince Gortschakoff, the Prime Minister, held at Friedrichshafen, in Germany.

Episcopal worship was held in Brooklyn at an early date. Says an account: "The introduction of the Episcopal service in this town was nearly co-equal with the entrance of the British army. Although it has been conjectured that it was some years antecedent to that event, there is no evidence of this fact. Before the revolution the settlement was very small, and all the inhabitants, it is believed, were connected with the Dutch congregation, which then constituted the only religious society. During the war, as it was natural to expect, the British officers had divine services performed according to the forms of their own church. Where they usually met is not known, but, with a truly catholic spirit, the Dutch people kindly allowed them the use of their church, when not occupied by their own ministers. This General Johnson recollects as a fact."

Rev. James Sayre officiated from 1778 to about the time of the evacuation, in 1783, and was followed by the Rev. George Wright. The place of meeting was a private house in what is now Fulton street. The barn of John Middagh, in the rear of his house, which was on the corner of Fulton and Henry streets, was next occupied, and then a building in the neighborhood, erected by the British during the war, was fitted up for the purpose. In 1785 a small frame house, which had been erected on what was subsequently the Episcopal burial ground, on Fulton street, opposite Clark street, became the place of worship, and was consecrated by Bishop Provost in 1787. The society was incorporated April 23d, 1787, as the "Episcopal Church of Brooklyn," and on a reorganization, June 22d, 1795, was incorporated as "St. Ann's Church," a name long given it in compliment to Mrs. Ann Sands, who with her husband, Joshua Sands, presented a valuable site for a church edifice. A new stone church was erected on the corner of Sands and Washington streets, and consecrated May 30th, 1805. The walls of this building were seriously damaged by the explosion of a powder mill in the vicinity, and the edifice at present on this site was erected in 1824. Rev.

Elijah D. Rettoone was the rector from 1789 to 1792; Rev. Samuel Nesbitt from 1793 to 1798; Rev. John Ireland from 1798 to 1807; Rev. Dr. Feltus from 1807 to 1814; Rev. Dr. John T. K. Henshaw, afterward Bishop of Rhode Island, from 1814 to 1817; Rev. Dr. Hugh Smith from 1817 to 1819; Rev. Dr. Henry W. Onderdonk, afterward Bishop of Pennsylvania, from 1819 to 1827; Rev. Dr. Chas. T. McIlvaine, afterward Bishop of Ohio, from 1827 to 1833; Rev. Dr. Benjamin C. Cutler from 1833 to 1863; Rev. Laurence H. Mills from 1864 to 1867, when the Rev. Dr. Schenck became the incumbent. It will thus be seen that some of the most eminent men in the Episcopal church have held the rectorship of this ancient church. It is largely endowed, owning valuable property in both Brooklyn and New York. A fine row of stores occupy the old burial ground, from which the dead were removed a few years since.

By reason of the growth of the city and the removal of many of the congregation from the neighborhood of the early church, it became necessary to provide for a building in some other section. Accordingly very eligible lots were purchased on the corner of Clinton and Livingston streets, where a magnificent church and chapel have been erected. The chapel was first completed and at once occupied. The corner-stone of the main edifice was laid May 8th, 1867, and the completed structure was opened for public worship, with imposing services, October 20th, 1869. The entire cost of the chapel, church, and organ was three hundred and fifty thousand dollars. Both the exterior and interior of this imposing church edifice have strongly marked characteristics, and command attention by novel and unique architectural features. The exterior is a combination of Belleville brown stone and white stone from the Ohio quarries. The architecture is that known as decorated or middle pointed. The result of the use of the two kinds of stone in the manner it is employed, is to bring out strongly the contrast of the red and white. The uncommon height of the building, which is one hundred feet from the floor to the pitch of the roof, contributes largely to the effect both without and within. Towers rise above the ridge and cresting of the roof to the height of thirty-six feet. The caps of the columns of the central entrance doors are richly carved in leaves and grapes, mingled with ears of wheat, expressive and suggestive of the elements of the sacrament. The traceries of the windows are all of stone, and of an elaborate nature. The lines and figures are geometrical, and have a strong and beautiful expres-

sion, combining ideas typical and illustrative of different Christian principles, such as the interlacing of the triangle and trefoil, suggestive of the indivisibility and equality of the Godhead. The body of the edifice has five parallel aisles. The chancel is a most striking feature, being very rich and elaborate, and having a different arrangement from most Episcopal churches. The galleries are broad and spacious. The beautiful windows of stained glass have texts from Holy Writ, such as "I am the bread of life," "I am the light of the world," etc. The walls, ceiling, and arches are painted in different colors with much artistic taste. On the right side of the chancel are the robing, vestry, Bible class, infants' and music rooms, and rector's study. The basement is devoted to the Sunday school, and is a spacious and convenient apartment. The church is lighted in an ingenious manner by jets around the caps of the nave columns, and the heating and ventilation are all accomplished by the most approved plans. In architectural finish, in richness of ornamentation, and in general completeness and convenience, this structure has no superior in the United States.

The old church, on Washington street, is still maintained, with a clergyman in charge. There are between five and six hundred communicants attending the two churches, and about eight hundred children in the Sunday schools.

Dr. Schenck is a person of large physical proportions and most impressive presence. He is tall, round, and erect. Equally proportioned, he is easy and graceful in all his movements. His head is made to match this commanding and finely proportioned stature. It is large and noble in its every aspect, and rests well poised, with its evident wealth of mental power, as the crown of perfection to the whole physical man. The features are regular and highly intellectual. His eyes are soft, but have a direct and observing glance. The whole expression of his face is amiable in the extreme, but it is an amiability that has mingled with it none of the elements of a mere passive weak character. On the contrary, Dr. Schenck is decided and forcible, and has great individuality in all his proceedings. His is a nature gentle, forbearing, and good, and yet one of ever-present firmness and dignity in action. All the high-toned qualities and finished graces of the born and educated gentleman appear in his intercourse with all classes. He is entirely approachable, as his manners and address are most courteous and bland, but still he has a natural dignity that greatly impresses you. In the dif

ferent circles of society, whether it be the unrestrained and genial, or the learned and sedate, he is equally admired. Cheerful and fascinating in the one, he is instructive and circumspect in the other. Frank, generous, and lofty-minded in all his impulses, he is a man who quickens the heart with its most sincere attachments, and inspires the mind to its most virtuous aspirations.

He is a preacher of eloquence and power. As soon as you look at him in the pulpit you become convinced of his ability. His massive head, and his face beaming in every line with intellectuality, tell the eye of the observer that here is a man of force, of will, and brain. When he speaks, this opinion is fully confirmed. His voice is firm, full, and smooth. His language is choice, terse, and eloquent. He is argumentative, but has passages of fine imagery throughout. All that he says shows the thoughtful and scholarly man—one full of love for his fellow-creatures—one whose every impulse and hope is allied to virtue and religion—and one who, while he feels the holy comfort of an abiding faith, is fully alive to the responsibilities of his pastoral office. All his talents, all his zeal, and all his nerve are devoted to his work. He begrudges nothing, but rather concentrates and intensifies everything to secure the more fruitful success. In his sermons, filling the measure of oratory and scholarship, he is in no wise lacking in religious fervor and solemnity.

Dr. Schenck is one of the strong men of the day. He moves in the path of duty and labor with no uncertainty of purpose or hesitation of action. Endowed with natural talents of a high order, his learning has attained to the most profound scholarship. A theologian, but also a practical and wide observer in regard to every department of human interest, he is thoroughly informed for the work of a leader and teacher among men. His efforts, not less than his talents, are worthy of the intelligent age in which he lives. A servant of the church, he is at the same time its hero. Humble and obedient in doing the will of the Master, he is a bold aggressive champion of the faith. Beautiful in character, and pure in life, he is unwearied in professional energy, and devout and self-sacrificing in all his duties.

REV. WILLIAM A. SCOTT, D. D., LL. D.,
LATE PASTOR OF THE FORTY-SECOND STREET
PRESBYTERIAN CHURCH, NEW YORK.

REV. DR. WILLIAM A. SCOTT was born near Nashville, Tennessee, January 30th, 1813. He was graduated at Cumberland University in 1833, and in theology at Princeton Seminary in 1834. Before going to Cumberland College in 1829, he was licensed at Cumberland University; in 1829 he was licensed as a Presbyterian minister by the Presbytery of Hopewell, West Tennessee, and for the period of one year was a missionary in the then wilds of Tennessee and Kentucky. He traveled on horseback among the Indian tribes and white settlements, pioneering out his own roads, lying out at night, and preaching in the cabins, forest, or anywhere that hearers could be obtained. On one occasion he had an appointment at a log building, but a storm kept away all save one man, to whom the sermon was preached, as a large fire crackled on the dirt floor in the centre of the apartment. He served as a volunteer chaplain during the Black Hawk war, passing most of the time at Fort Crawford, Prairie du Chien. At the close of the Black Hawk war he descended the Mississippi river, whose banks were then without white inhabitants, to Keokuk in a small canoe with no other companion than a small half-breed Sioux boy; and returning to the University he recommenced his studies, and was enabled to graduate with his class in 1833. In 1834, leaving Princeton Seminary, he entered the Presbytery of Louisiana and labored as a missionary in that State, being ordained in 1835, at Alexandria, on Red River. His health failing him, he accepted a call to the Cumberland Presbyterian Church, at Winchester, Tennessee, where he remained from 1836 until 1838. In the latter year he became President of the Nashville Female Academy, and also preached at the Hermitage Church, on the estate of General Andrew Jackson. It may be stated that Dr. Scott's relations with the immortal Jackson were of the most intimate character, and he possesses many autograph



W. A. Scott

letters and souvenirs of the departed statesman. A copy of an engraving, thought by Gen. Jackson to be the best extant of himself, bears on the back, in bold penmanship, this inscription: "Gen. A. Jackson, with his kind regards, presents his friend, the Rev. Mr. Scott, the enclosed picture of himself, as a memento of his personal esteem and kind recollection of his friend, Mr. Scott. Hermitage, November 29th, 1841. Andrew Jackson." In 1839, Dr. Scott became pastor of the Presbyterian Church at Tuscaloosa, Alabama, where he remained eighteen months, going in 1841 to the Presbyterian Church on Lafayette square, New Orleans. Later, his health failed him, and he went twice to Europe, and also visited California. The climate of the Pacific restored him, and, returning, he resigned his charge in New Orleans, in 1854, and, removing to San Francisco, organized the Calvary Presbyterian congregation, over which he remained until 1861. It was mainly through Dr. Scott's exertions that University College, San Francisco, was established in 1859. He delivered a powerful sermon, entitled "A Discourse for the Times," in 1856, during the reign of terror under the Vigilance Committee, taking ground against its proceedings. In 1858, he was Moderator of the General Assembly of the Presbyterian Church. Resigning his charge in San Francisco, he a third time took his departure for Europe, and remained abroad two years, a portion of the time ministering in New John street Presbyterian Church, Birmingham. He published in London one of the first replies addressed to Bishop Colenso, entitled "Moses and the Pentateuch."

Reaching New York in the Summer of 1863, Dr. Scott accepted the pastorship of the Forty-second street Presbyterian Church. Dr. Scott received the degree of A. M. from the University of Alabama in 1840, and that of D. D. from the same institution in 1844. While abroad in 1850-51, he made the tour of the Holy Land. For three years he was editor of the New Orleans *Presbyterian*, and he founded the *Pacific Expositor*, a religious magazine. He is also the author of "Daniel, a Model for Young Men," published in 1854; "Wedge of Gold," 1856-58; "Trade and Letters—their Journeys Round the World," 1856; "Giant Judge, or the Story of Samson," 1859-60; "Esther, the Hebrew Queen," 1859; "The Church in the Army," 1862; besides various sermons, &c. A sermon entitled "Bible and Politics," being a plea for religious freedom in the public schools, made a great sensation. More recently he published his most important work, "The Christ of the Apostles'

Creed: the voice of the Church against Arianism, Strauss and Renan." With an appendix, by Rev. W. A. Scott, D. D.

We take the following selection from a sermon entitled "Faith, the Element of Missions," preached before a General Assembly of the Presbyterian Church:

"There is no faculty of the mind, no noble and pure affection of the heart, no proper action of social relation of man, that true religion does not recognize and bless. A belief in God is itself the sublimest conception the human mind can entertain. An intelligent, earnest apprehension of God as our Heavenly Father does more than anything else to expand, strengthen, elevate and refine the human intellect. As mind is truly the offspring of God, *the entrance of his word giveth light*. Other things being equal, the pious are possessed of more strength of intellect, of greater sources of enjoyment, and of infinitely greater expectations in the world to come. It is in those countries and amongst those races and generations that have been most completely under the influence of the Word of God that we find the highest development of intellect, virtue, and patriotism. It is in their history that we see the greatest breadth and solidity of character, the sublimest conceptions of the invisible world, and the purest forms of government. It is with them that we find the poetry of action and the loftiness of genius. There was poetry loftier than the strains of Milton in the faith and heroism and moral sublimity of the Mayflower's cabin, when, as has been beautifully said, she hovered near the rocky shore, 'like a wounded sea-fowl, seeking some place to die.' Three thousand miles of waves stretched behind them and between them and civilization. Their sails streamed in shreds through the winter's blasts, and before them lay an unknown, frowning, snow-clad coast, where the howling of the wild beast mingled with the wilder war-cry of the savage: and yet we hear of no regret shaking the high resolve of a single heart, nor of a tear dimming the lustre of a woman's eye. As they had lived by faith as pilgrims and strangers in the old world, of whom it was not worthy, so by faith they had crossed the stormy ocean; and now by faith they framed laws and made a constitution for a new empire, and then by faith debarked, and in faith poured out their hearts in psalms of gratitude, and build a house for God and a house for the instruction of their children; and so do their descendants to this day, from the Atlantic to the Pacific. When our pious fathers landed on the shores of the new world, they sowed a handful of seed-corn of the most precious kind on the broad fields of this vast continent, and, it being increased by fresh winnowings from Ireland, Scotland, Germany, and France, has multiplied itself a thousand fold, and the fruit thereof is now shaking as Lebanon over the globe. Was there nothing but witchcraft, blue laws, nasal chanting, and psalm-singing among the first settlers of America? Was there no poetry, no faith, no heroism, no missionary spirit, in the high-souled, Heaven-trusting, Jesus-loving bands that sought the wilderness for *freedom to worship God*? A careful study of the history of a large majority of the emigrants who first settled America shows that their principles and character were formed by reading and studying the Bible. Their faith seized on things to come, and brought them in daily communion with the living truths and unseen beings of a spiritual world. To them the Word of God was everything. To them the famous motto of Chillingworth had a real meaning and application—'*The Bible is the religion of Protestants.*'"

In 1870, Dr. Scott accepted an earnest invitation to return to San Francisco, where he was warmly welcomed, and soon succeeded in establishing, St. John's Presbyterian Church. This is now a large

and flourishing congregation of which he is the pastor. Dr. Scott is also Professor of Systematic Theology in the San Francisco Theological Seminary, an institution recently established.

The University of New York conferred upon Dr. Scott the honorary degree of LL. D. in 1872.

Dr. Scott is tall, with a large, broad frame, and high, rather round shoulders. His head is of good size, and, while it has no peculiarly striking marks in its formation, is well developed in the intellectual portions. The eyes are small and calm, but full of intelligence, and the whole expression of the countenance is that of a kind-hearted, reflective, and far-seeing man. His manners are courteous and genial in the extreme. He interests you at once as a man of far more than the ordinary ability. Laying aside everything like reserve, he readily and delightfully falls into animated conversation. His conversational powers are the amplest. He exhibits a fund of the widest learning and the richest thought upon deeper subjects, and not less spirit and intelligence in regard to those of a more common character. His life has been one of a varied experience, the largest acquaintance with his fellows, and a clear-sighted observation. A missionary in the wilds of America, a tourist in refined Europe, a pilgrim in the Holy Land, a preacher in the great cities, his field of view has been the most extensive; and to experience he has added a treasure of lore gained in a lifetime of profound mental application. Fame and honors have never lifted him away from sympathy and communion with the humblest who might cross his path, and exalted learning has not made him less the genial companion of those without a like possession. Hence there is a plainness, simplicity and frankness in his deportment and speech which make him companionable for all men, and at the same time, when the occasion requires it, he rises to the grandest height of brilliant and dignified scholarship.

Dr. Scott is an excellent writer and an agreeable speaker. If one thing more than another is apparent, it is that he has full mastery of his subject. A giant strength for debate is self-evident, a commanding self-possession appears throughout, and neither learning nor personal sincerity is ever lacking. His arguments stand forth impregnable bulwarks of logic, while every step in them is illustrated by the heart's pious and sympathetic overflowings. Of an independent, courageous nature, his assaults upon error are bold and uncompromising; but to the suffering spirit he uses a tenderness of expression in which his religion and his emotions have an equal part.

REV. HENRY MARTYN SCUDDER, D. D.,
PASTOR OF THE CENTRAL CONGREGATIONAL
CHURCH, BROOKLYN.

REV. DR. HENRY MARTYN SCUDDER was born in Panditteripoo, in the Island of Ceylon, lying off the Southern coast of Hindoostan, in the year 1822. His father was a missionary. He came to the United States when ten years old. In 1840, at the age of eighteen, he was graduated at the New York University, and in 1843 at the Union Theological Seminary, New York. He was ordained as an evangelist of the Third Presbytery of New York, and sailed as a missionary for India in May, 1844. For twenty years he pursued the self-sacrificing labors of a missionary in India, and finally returned on account of ill health to the United States.

After a settlement of a few months over a church in Jersey City, N. J., he was called to the pastorate of the Howard Presbyterian Church in San Francisco, California. He went to the Pacific coast in 1865, where he soon attracted a great deal of attention by his eloquent preaching. Six years later, in 1871, he accepted a call to the Central Congregational Church of Brooklyn, to succeed the Rev. J. Clement French, who had resigned by reason of impaired health.

The first church edifice of this congregation, in Ormond Place, was built in 1853, at a cost of \$27,000, by R. L. Crook, Esq., in the then suburbs of the city, doubtless "to enhance the value of the owner's large real estate interest in the vicinity," having "also a well considered regard for its moral and social influence upon the community of which it was by-and-by to become the center." The Congregationalists were the first to occupy the building as a society, having organized in 1854, under Rev. Mr. Parker, who was succeeded by Mr. French. In 1863 extensive improvements were made in the building, at an expenditure of three thousand dollars. A new organ cost two thousand dollars additional. At that date the congregation had increased from scarcely a dozen to one hundred and

seventy-five families, and it continued thus to prosper and increase throughout the ministry of Mr. Freuch. Soon after Dr. Scudder came, the imposing structure now occupied was erected. It cost a large sum of money, and contains one of the most capacious and finest audience rooms in the country.

Dr. Scudder received the degree of M. D. from the New York University, and the degree of D. D. from Rutgers College, New Brunswick. In all his pastoral positions, as well as in active relations to the leading religious movements and enterprises of the day, he has been an efficient and conscientious worker, and he consequently exerts an influence which goes far beyond his own church and denomination. He often appears on the platform as a speaker, at anniversaries and other meetings of the city organizations engaged in different works of evangelization and reform, where he is listened to with great interest and profit.

He is a man of the most sincere convictions of piety and duty. All the associations and impulses of his life have been of a nature to lead him to a deep spirituality of thought and conduct. He is absorbed in his mission to men, and in the faithful performance of all its obligations is his highest ambition and his eternal hopes. Hence in the daily demands of pastoral duty, and in the preaching of God's word, he is solely intent upon accomplishing the greatest good to his fellow-creatures by the untiring application of his talents and energies to the purpose in view. In the first case, it is not personal convenience, nor in the second, is it desire for personal fame which control him, but in both it is the yearning and the resolution to diffuse the comforts of religion among a sinful and immortal race.

Dr. Scudder's sermons are productions of far more than ordinary power. Learning, piety, and zeal are all aglow in them. With a force and emphasis of action peculiar to the man, and with a clearness and beauty of language which are invariable to his thought and utterance, he makes all occasions and all themes of memorable interest. He is fluent and impassioned. His command of language and grasp of his subject are both complete. Sometimes his words are quite ornate, though always powerful. Impressive in his appearance and a natural as well as a cultivated orator, he is well calculated to teach and move the masses. Arresting the public attention alike by his pleasing gifts of eloquence and erudition, he is one who makes full use of this circumstance for the advancement of religion.

REV. WILLIAM J. SEABURY,
RECTOR OF THE CHURCH OF THE ANNUNCIATION,
NEW YORK.

REV. WILLIAM J. SEABURY, son of the late Rev. Dr. Samuel Seabury, was born in the city of New York, January 25th, 1837. He was graduated at Columbia College in 1856. He then studied law in the office of Stephen P. Nash, was admitted to the bar in 1858, and remained in practice for several years. In the autumn of 1864, he entered the General Episcopal Theological Seminary, and was graduated in the middle class in 1866. He was ordained deacon in June, 1866, at the Church of the Annunciation, by Bishop Potter, and priest on the feast of St. Andrew, November 30th, 1867, at the same church and by the same prelate. Immediately on his first ordination he became the assistant of his father, who had been the rector of the Church of the Annunciation since its organization in 1838. In 1868 Dr. Seabury resigned the rectorship, when the Rev. William J. Seabury was at once elected to fill the vacancy.

As Dr. Seabury was the rector of this parish for thirty years, and greatly distinguished himself as a preacher, professor, and writer, a notice of him is not inappropriate in this place:

Rev. Dr. Samuel Seabury was born at New London, Conn., June 9th, 1801. He was the son of Rev. Charles Seabury, who was the son of Rev. Samuel Seabury, Bishop of Connecticut and Rhode Island, who was also the son of a clergyman. The subject of our notice attended school at his native place during his residence there, but when about thirteen years of age his father removed to Setauket, Long Island. Here there was not much opportunity for schooling, and his father's salary as a country clergyman, was not sufficient to give him the advantage of other schools, or the privilege of a college education. When about seventeen or eighteen years of age, he came to New York to gain a living for himself, but found time to pursue studies of his own. After a time he gave up the business

pursuits in which he was engaged, and opened a school. Having prepared himself for the Episcopal ministry, he was ordained deacon, and afterward priest, by Bishop Hobart, about 1826-27. After ordination, he spent some time in preaching at Jamaica and Setauket, and then took charge of the parish of Huntington, where his father and great-grandfather had been settled, and where his grandfather had also officiated. About a year later he was called to a parish in Astoria, or Hallet's Cove, as it was then called, on Long Island. While in charge of this parish he formed a connection with Rev. Dr. William A. Muhlenberg to act as one of the professors of St. Paul's College, which was then being established at Flushing, Long Island. He continued in this position until about 1834-35. About the year 1832 he was invited to take the editorship of *The Churchman*, then vacant by the resignation and absence in Europe of Rev. Dr. Whittingham, now Bishop of Maryland, and he discharged the duties of the position until 1850-51. After leaving Astoria he officiated temporarily at the Church of the Nativity and St. Luke's Church, in New York, but had no permanent connection with any parish until the Church of the Annunciation was organized in 1838.

The first services of this parish were held in the building on the corner of Prince and Thompson streets, now St. Ambrose's Church. In August, 1847, the present spacious stone church edifice in Fourteenth street, between Sixth and Seventh avenues was occupied. Dr. Seabury was the first rector. In the winter of 1861-62, he began to perform the duties of the professorship of Biblical Learning and Interpretation of Scriptures at the General Episcopal Theological Seminary, New York, residing at the Seminary.

He received the degrees of M.A. and D.D. from Columbia College. His published works were various occasional sermons, and the following: "The Christianity of the Church of England in the Sixteenth Century;" "The Supremacy and Obligation of Conscience;" "American Slavery Distinguished from the Slavery of English Theorists, and Justified by the Law of Nature;" "The Theory and Use of the Church Calendar." A sermon preached at the funeral of the late Right Rev. Benjamin T. Onderdonk, Bishop of New York, entitled "Witness unto Truth," had a large circulation. For some years his health was impaired, but he continued to discharge his duties as professor until his sudden and lamented decease on Thursday, October 10th, 1872, at the age of seventy-one years.

The present rector of the Church of the Annunciation is very

efficient and popular. The congregation is still numerous, and the choral services are noted as being among the best in the city. There are daily morning and evening prayers, and the weekly communion.

In 1865, and again in 1872, Mr. Seabury visited Europe. On the 29th of October, 1868, he was married to Alice Van Wyck, daughter of Thomas Marston Beare, of New York. In 1873 he was elected Charles and Elizabeth Ludlow Professor of Ecclesiastical Polity and Law, in the Episcopal General Theological Seminary, New York.

Mr. Seabury is of the average height, and equally proportioned. He has an intelligent countenance, and is affable in his manners and address. The Seabury family, through generations, has been one prominent for its religious and social culture, its clear, practical intelligence and earnest usefulness in life. This gentleman, in all these characteristics, is but a follower in the peculiarities and footsteps of an illustrious ancestry. He has the highest virtue, much grasp of mind, and is ever busy in the Lord's work. He writes and preaches with scholarly power and eloquence, and his daily life is true to principle and duty. He has published a pamphlet containing an essay on the question of "The Lawfulness of Marriage with the Sister of a Deceased Wife," with "Thoughts on a Proposed Canon," which are papers of great logic and power, upholding the Levitical law, prohibiting marriages within this degree of kindred. Making no assumption in regard to either merit or success, still he is a man whose career in both particulars is likely to be very highly esteemed by his fellow-men.

REV. NORMAN SEAVER, D. D.,

PASTOR OF THE FIRST PRESBYTERIAN
CHURCH (HENRY ST.), BROOKLYN.



REV. DR. NORMAN SEAVER was born in Boston, Massachusetts, April 23d, 1834. He was graduated at the Latin School of that city in 1850, and at Williams College in 1854. In the following year he was admitted to the Boston bar, where he practiced for some time. He determined, however, to study for the ministry, and, entering the theological seminary at Andover, Massachusetts, he pursued these investigations from 1858 to 1860, when he was graduated. His first settlement was over the Congregational Church at Rutland, Vermont, where he was ordained and installed in August, 1861. After a faithful service of over seven years, he accepted a call to the First Presbyterian Church in Henry street, Brooklyn, which is his present field of duty. He received the degree of D. D. from Middletown College, in Vermont, about 1866.

The First Presbyterian Church in Henry street is an old organization, early under the care of the celebrated Rev. Dr. Carroll, and then under that of the learned Rev. Dr. Samuel H. Cox, who was installed in May, 1837. At the period of the difficulties in the Presbyterian Church, which finally led to the formation of what was called the Old and New School branches, a division took place in the First Presbyterian Church of Brooklyn, the seceders adhering to the Old School body, and those remaining to the New. Both took the title of the First Presbyterian Church, and still retain it, though now a part of the re-united Presbyterian Church, and members of the same Presbytery. The other congregation was, for a long time, under the pastoral care of the Rev. Dr. Jacobus, who, in 1853, was succeeded by the Rev. Dr. Van Dyke. The church is more particularly designated as the First Presbyterian Church in Remsen

street. Dr. Cox retired from the pastorate of the First Church in Henry street, after laboring seventeen years, leaving it one of the most numerous and wealthy congregations of Brooklyn. His first successor did not remain very long, and the next pastor was the Rev. Dr. Charles S. Robinson, who came in March, 1860, and remained several years. Dr. Seaver next became the pastor. There is a present membership of about six hundred persons. A Mission chapel, under the care of the Rev. Charles Wood, and a Sunday School, of five hundred and fifty scholars, located in Concord street, near the Navy Yard, are supported by the First Church, and the home Sunday School has one hundred and fifty scholars.

Dr. Seaver is of the average height, with a well-proportioned and erect figure. His eyes and complexion are light, and, in every particular, he is an excellent type of the New Englander. He is polite and friendly in his manners, with, however, more reserve than forwardness. He talks pleasantly, and it is evident that he is a person of the utmost sincerity and kindness of feeling. In study he is an intellectual investigator, looking deeply into all subjects, and in his pastoral labors he is conscientious, devoted, and energetic. He preaches with a pointed and clear explanation of his theme, and with an earnest interest in the spiritual welfare of those committed to his charge. With constantly unfolding talents, and a steadfast purpose in doing his whole duty, he is one of the men upon whom his denomination and society may rely as a strong bulwark.

REV. GEORGE F. SEYMOUR, D. D.,

PROFESSOR OF ECCLESIASTICAL HISTORY IN
THE EPISCOPAL GENERAL THEOLOGICAL
SEMINARY, NEW YORK.

REV. DR. GEORGE F. SEYMOUR was born in the city of New York, January 5th, 1829, and is the son of Isaac N. Seymour, Esq., for forty-four years treasurer of the Delaware and Hudson Canal Company, and Elvira B., both deceased. His academic education was obtained at the Grammar School of Columbia College, and subsequently at the College. He entered the freshman class, and obtained and held the headship of his class until his graduation in 1850. At the semi-annual exhibition of 1848, when a sophomore, he gained the highest prize for declamation, having as his competitor the present distinguished rector of Trinity parish, Rev. Dr. Morgan Dix. On graduation he spoke the Greek salutatory, which was a poem of remarkable finish and power. He entered the Episcopal General Theological Seminary, New York, in the autumn of 1851, and was graduated in the summer of 1854. He was ordained by the Right Rev. Horatio Potter, D. D., in the Church of the Ascension (Dr. Seabury), New York, on Sunday, the 17th of December, 1854, Dr. Seabury preaching the sermon. His first work was in founding a mission station at Annandale, in Dutchess county, New York, where he was efficiently engaged from January, 1855, until July, 1861. During this period, through Mr. Seymour's instrumentality and energy, the parish of Holy Innocents, with which he was connected, erected a beautiful stone church at a cost of some thirty thousand dollars. Just as the building was about ready for occupation, in December, 1859, it took fire from a defective flue, and was entirely destroyed except the walls. Mr. Seymour at once collected money and began the work of rebuilding it, and on the 2d of February, 1860, it was duly consecrated. The entire cost of the building was subsequently assumed by John Bard, Esq., a wealthy resident of the vicinity, and the funds

originally collected were applied to the purchase of an organ and other church furniture. A school, designed for the education of young men preparing for holy orders, was established in connection with the parish, which has since been incorporated under the title of St. Stephen's College. Mr. Bard has endowed it by the donation of property at Annandale valued at sixty thousand dollars. Mr. Seymour was the first warden of the institution. The following is an extract from his parochial report of 1861 :

“When I went to Annandale in 1855, there were five communicants. The people of the neighborhood, belonging, for the most part, to the humbler classes, were strangers to our church, and strongly prejudiced against it. During the six years of my sojourn at Annandale, through God's blessing, great changes were wrought for the better. The face of things in the rural parish was made to wear a new aspect. Through the instrumentality of the parish school and other appliances, all looking to the one end, the winning of souls to Christ, the people became interested, and in large numbers offered themselves and their little ones to God. A beautiful stone church was built, burnt down, and rebuilt. An educational scheme, for preparing young men designed for holy orders to enter on their theological studies, was matured into St. Stephen's College, chartered by the State, with twelve students and two instructors. One of my last official acts was to remove the first shovelful of earth for the foundation of the buildings of St. Stephen's College.”

Dr. Seymour was ordained priest by Bishop Potter, in Zion Church, Greenburg, Westchester county, September 23d, 1855, Dr. John McViekar preaching the sermon. In November, 1861, he became rector of St. Mary's Church, Manhattanville. During 1862 he had four young men with him in course of preparation for the General Theological Seminary, to whom he devoted five hours each day. One of the largest classes ever presented in St. Mary's parish was confirmed by the bishop at his visitation in June of the same year. Dr. Seymour accepted the rectorship of Christ Church, Hudson, in October, 1862, where he remained one year. During the year a commodious chapel was erected at a cost of about four thousand dollars. Dr. Seymour continued, in connection with his onerous parochial duties, the instruction of two of the young men before mentioned. In October, 1863, he assumed charge of St. John's Church, Brooklyn, having also a call to St. Stephen's Church, Philadelphia. St. John's congregation at the time was much divided, but under Dr. Seymour's ministry became united and more numerous.

He subsequently accepted his present position of Professor of Ecclesiastical History in the Episcopal General Theological Seminary of New York. He was brought prominently before the Convention of the Diocese of Missouri, held at St. Louis, September 3d, 1868,

as a candidate for bishop. He received a majority of the votes of both orders, clerical and lay, present in convention; but the canon required a majority of all the parishes in the Diocese, and of all the clergy entitled to seats in Convention. He was five times chosen by the clergy, and was within three votes necessary to a choice by the laity on one ballot.

Dr. Seymour preaches frequently. He has edited various church publications, and written several able pamphlets.

He is under the medium height, of slender proportions, and altogether of a rather delicate organization. His face shows characteristics of the highest order of intellect and of a gentle, elevated nature. He looks as the studious, thoughtful man, absorbed in mental labor, and applying all his energies of mind and body to the attainment of higher cultivation and the profoundest conceptions of logic and truth. Further examination of his face will show that it is the index, also, to a heart, from youth up, singularly pure, manly, and inspired of God. Nature has written in her own tracings on his imposing brow—scholar; and the smile which lingers about his mouth has its source of Christian brightness in the sunshine of the virtuous heart. His boyhood and his manhood have been alike illustrated by the same traits of character, these being a love of well-doing and a desire for knowledge, and to these his as yet brief but brilliant life has been sacredly and wholly devoted. And as the rays of light, falling upon the flower, give it color and beauty, in like manner the glory of the expanding mind and the triumphs of the upright heart have left their lines of lustre and of goodness to speak to men in his very countenance. His attire declares his religious calling; and no one can look at him and for a moment doubt that he is most faithful and energetic in the work set for him to do. His manners are courteous, though somewhat dignified and retiring. His conversational powers are excellent, and his language always choice; when the occasion will justify it, is scholarly in the extreme. His greatest pleasure is taken in intellectual society, and particularly with those who, like himself, explore the less familiar paths of wisdom. With keen perceptions of character, he unites a generous appreciation of merit and attachments the most sincere.

Dr. Seymour's sermons are argumentative and forcibly written. He never seems to care for display, but is always seeking the inculcation of some important rule of doctrine or of morals. His words are evidently heartfelt; and where there is necessity for learned ex

planation, it is given with much thoroughness and entirely without ostentation. He is very animated, and at times gesticulates freely.

Few clergymen have accomplished so much at an early period of life. When attending regularly to his parochial duties, he prepared fourteen young men for the theological seminary, and always had a class studying with the same view. He founded a parish, built a church, and has been rector in four parishes. He is esteemed by the learned and distinguished men of the Episcopal church as an earnest and accomplished co-laborer, and his associations with the lay masses, in all his fields of effort, have been of the happiest nature, and highly efficacious to the cause of religion. As a professor he has brought additional renown to the institution with which he is connected by his profound scholarship, and success in imparting instruction to those under his charge.

REV. WILLIAM G. T. SHEDD, D. D.,
PROFESSOR IN THE UNION THEOLOGICAL
SEMINARY, NEW YORK.

REV. DR. WILLIAM G. T. SHEDD was born at Acton, Massachusetts, June 21st, 1820. He was graduated at the University of Vermont in 1839, and at Andover Theological Seminary in 1843. The following year he became pastor of the Congregational church at Brandon, Vermont, and in 1845 was appointed professor of English Literature in the University of Vermont. He accepted the chair of Sacred Rhetoric in Auburn Theological Seminary in 1852, but two years later went to Andover as professor of Church History. In 1862 he was installed as associate pastor with Dr. Gardiner Spring at the Brick Presbyterian Church, Fifth avenue, New York, where he remained several years. He edited and published a translation of Theremin's "Rhetoric," New York, 1850, and an edition with an introductory essay, Andover, 1859; also an edition of Coleridge's works, with an introductory essay, seven volumes, New York, 1853, beside "Discourses and Essays," Andover, 1856; "Lectures upon the Philosophy of History," Andover, 1856; a translation of Guericke's "Church History," two volumes, Andover, 1857-63; and Augustine's "Confessions," with an introductory essay, 1860. He has preached as a temporary supply of several of the city pulpits. A number of years since he accepted his present position of professor of Biblical Literature in the Union Theological Seminary, New York.

He is of the medium height, and has a thin, pale face. His brow is large and round, showing much intellectuality. All his movements are quick and nervous. He is a studious, learned, and deeply religious man. As a professor he has won distinction in the different institutions with which he has been connected, and his published writings are greatly valued for both scholarship and literary taste. His sermons are thoroughly practical, sound in doctrines, and logical in argument.

REV. ROBERT SLOSS,

**PASTOR OF THE FOURTEENTH STREET
PRESBYTERIAN CHURCH, NEW YORK.**

REV. ROBERT SLOSS was born in the city of New York, November 23d, 1838. He prepared for college at Media, Pa., and entered Princeton College in 1861. During the course he received the honor of Junior Orator, and delivered the second belles-lettres oration at commencement. In the fall of 1865 he entered Princeton Theological Seminary. About May 1st, 1867, he was commissioned by the Secretary of the General Association of New Hampshire, to labor during a few months' vacation in a Congregational church at Canaan, New Hampshire, which he did with unusual success. In September, 1867, he was appointed tutor of Rhetoric in College, in which capacity he served to the end of his theological course. He became pastor of the Third Presbyterian church of Indianapolis, June 1st, 1868, where he remained until he came to the Fourteenth Street Presbyterian Church, New York, in June, 1872.

During the great religious revival in New York, from 1830 to 1835, a new Presbyterian church organization was made in the eastern section of the city. This was known as the Brainerd Church, and was organized February 9th, 1834, with sixteen members, and Rev. Dr. Asa D. Smith, then fresh from the Theological Seminary, but now President of Dartmouth College, was called to the pastorate. The first place of worship was an upper room at a noisy corner of Essex and Stanton streets, over a place of low traffic. "A lowly sanctuary it was," says Dr. Smith, in a farewell sermon to his congregation; "but I am sure that no sculptured column or vaulted roof, no enamel or tracery of finely arched windows, no long-drawn aisle, or lofty tower, or spire piercing the skies, would have added to the charm with which, as seen through the vista of departed years, memory invests it."

A church was erected in Rivington street, at a cost of twenty thousand dollars, which was dedicated on January 17th, 1836, and here the congregation worshiped until Sunday, May 11th, 1851. It was now found necessary to remove to a situation up town. A union was effected with the Sixth street Church, and a new organization was formed May 18th, 1851, under the title of the Fourteenth street Presbyterian Church, with a membership of two hundred and seventy-four, of whom one hundred and ninety-five were from the Brainerd Church, and seventy-nine from the Sixth street Church. A considerable portion of the members of the Brainerd Church, unable to remove, united with congregations near them. The old church was devoted to the gathering of a German congregation, a population which had become very numerous in the district.

The corner-stone of a new edifice, to be erected on the corner of Fourteenth street and Second avenue, was laid July 22d, 1850, and the building was dedicated January 22d, 1851, the lecture-room having been occupied since the previous spring. The cost of the whole property, including the church furniture, was about sixty thousand dollars. A moderate debt on it at first was soon extinguished. The congregation increased so rapidly that at one time the trustees had under serious consideration a plan for the enlargement of the accommodations. In the twelve years and a half of Dr. Smith's ministry in Fourteenth street, 1,393 persons were admitted to the church, 627 of them on profession of their faith.

Dr. Smith preached his farewell sermon November 15th, 1863. The pulpit had temporary supplies until Mr. Hitchcock was installed in April 1866, who remained until early in the year 1872, and was succeeded by Mr. Sloss.

The congregation has now about four hundred and fifty-nine members, and in the regular and mission Sunday Schools there are five hundred and fifty children.

A well informed observer of Mr. Sloss and his career writes as follows :—"In the pulpit Mr. Sloss impresses you with the fact that he is deeply in earnest and fully alive to the magnitude of the work in which he is engaged. His prayers are brief, pointed, fervent; remarkably free from set forms of expression, comprising but few objects of desire, and these always appropriate to the time and the occasion, and usually referring to the subject of the coming discourse. His sermons give evidence of close study and careful preparation. Each discourse is complete in itself, contains but few divisions or

heads, and these are so logically arranged, clearly presented, and fully illustrated that the hearers are enabled, not only to understand, but also to remember them.

“As a writer, his style is clear, concise, vigorous—his illustrations being employed rather to add clearness and strength than for ornament. Possessing a thoroughly trained voice of remarkable flexibility, power, and pathos, his elocution is characterized by great distinctness of enunciation and wonderful adaptedness of expression to the sentiments uttered.

“Mr. Sloss preaches the gospel in its purity, and therein, doubtless, is the chief element of his success. Instead of wasting his energies in denunciation of this evil, that sin, or the other evil practice; or in commendation of this, that, or the other virtue, he proclaims, with all earnestness, the great doctrines of repentance toward God, and faith in our Lord Jesus Christ as the radical cure of all evil, and the grand incentive to all good.”

Mr. Sloss is rather under the medium height, with a large body, and possesses a vigorous physical constitution. His head is large, having an excellent intellectual development. His expression is serious, and his manners are composed and dignified. In the course of eleven months of his pastorate in Indianapolis seventy-nine persons were added to the church, fifty-eight of whom were on profession of faith. His ministry in New York is characterized by the same earnestness and fidelity to duty, and already gives evidence that it will be marked by like beneficial results to the church and society at large.



John Cotton Smith

REV. JOHN COTTON SMITH, D. D.,

RECTOR OF THE CHURCH OF THE ASCENSION,
NEW YORK.

REV. DR. JOHN COTTON SMITH was born August 4th, 1826, at Andover, Mass. His family was one of the most distinguished in the early history of New England, and his Christian name, besides being borne by the celebrated John Cotton, of Boston, in England, and afterward of Boston, in Mass., was derived more strictly from his uncle, the late John Cotton Smith, Governor of Connecticut. Dr. Smith's father was the late Thomas M. Smith, D. D., President of Kenyon College, and Professor of Theology in the Theological Seminary of the diocese of Ohio. His grandfather, on his mother's side, was the distinguished theologian, Leonard Woods, of Andover. He was the nephew also of the Leonard Woods, Jr., lately President of Bowdoin College.

Dr. Smith was graduated, with the first honors of his class, at Bowdoin College in 1847, after a preparatory course at Phillips' Academy, Andover. His theological course was pursued at the Theological Seminary, Gambier, Ohio. He was ordained deacon, by Bishop McIlvaine, of Ohio, in 1849, and priest, by Bishop Burgess, of Maine, in 1850. His first parish was that of St. John's, Bangor, Maine. In 1852 he became assistant minister of Trinity Church, Boston. He was invited to this position upon what is called the Greene Foundation. This Foundation is an endowment held by a Board of Trustees, the whole income of which is to be devoted to the support of an assistant minister of Trinity Church, with certain specified duties. In 1859 Dr. Smith was called to the rectorship of the Church of the Ascension, New York, upon the duties of which he entered January 1st, 1860. He was preceded in this office by the late Bishop Eastburn, of Mass., and Bishop Bedell, the present Bishop of Ohio.

During his rectorship in New York, Dr. Smith has devoted him-

self very largely to the problem of Pauperism, especially in the city of his professional labors. Under his auspices the first successful attempt to establish Model Tenement Houses was made, and a block of such houses is now under the management of an association connected with his parish. In connection with such efforts he has been instrumental in establishing several mission chapels, with large endowments, and various agencies for the moral and temporal welfare of the poor. The scholars in the various schools under his charge number between two and three thousand. Ten candidates for the ministry are at present pursuing their studies under his direction, and are engaged in various departments of his missionary work. He has also four assistants in orders.

Dr. Smith has written and published extensively upon religious, scientific, and literary subjects. Among these publications are the following: "Charity of Truth," "The Liturgy as a basis of Union," "The Church's Law of Development," "The Oxford Essays and Reviews," "The Homeric Age," "The Principle of Patriotism," "The United States a Nation," and one just now in press, entitled "Evolution and a Personal Creator." He is also the proprietor and editor-in-chief of the *Church and State*, to which his contributions are very numerous, and cover a wide variety of subjects.

Dr. Smith is an officer in a large number of missionary, religious, charitable, and literary societies, and spends a very considerable amount of time in attendance upon committee meetings. The life of a parish clergyman in New York renders necessary the performance of an immense amount of this kind of work, which is not strictly professional in its character. This fact enlarges, in one sense, the sphere of a pastor's influence, but almost inevitably withdraws him, to some extent, from labors more strictly appropriate to his office, and in which, if he were only permitted to do so, he might be even more usefully employed.

The Church of the Ascension, of which Dr. Smith is the rector, is one of the wealthiest and most influential in the country. Its contributions, during the rectorship of Dr. Smith—a period of about fifteen years—have amounted to not far from a million of dollars. Some very important works have been carried on and entirely completed by the contributions of this church. Aspinwall Hall, at the Theological Seminary at Alexandria, was erected by two of its members. Ascension Hall and the Church of the Holy Spirit, at Gambier, Ohio, both of them very beautiful buildings, were gifts from the

members of this parish. This is the case also with the Church of the Ascension at Ipswich, Mass., where Dr. Smith has a summer home, the building being one of the most attractive in that State. The charge of the church is assumed by Dr. Smith during his vacation, and during the rest of the year it is under the care of one of his assistants.

Besides his ordinary pulpit duties, Dr. Smith has been accustomed, in the Advent season of each year, to deliver a course of sermons on Sunday evenings, upon the relations to Christianity of prevalent views upon scientific, literary, and social questions. These sermons have always been largely attended by a class of thinking men, not usually seen in churches. The course for Advent, 1874, is already announced. The subject is to be "The Problem of Pauperism."

Dr. Smith was of the number of the Episcopal clergy who favored the assembling of the Church Congress of that denomination, which was held in New York in October, 1874. He read an able paper before it, on the subject of "The Limits of Legislation as to Doctrine and Ritual."

Dr. Smith is in strong sympathy with the spirit of modern society, and labors to have that spirit recognized and consecrated by the Church. At the same time he is a strong adherent of the historical faith to which all ages bear witness, so that he is at once progressive and conservative. While holding strong views of the claims of the church, of which he is a minister, and devotedly attached to its polity and worship, he is in deep sympathy with Christian life and work wherever found. He insists upon the necessity of maintaining the catholic and comprehensive character of the church, as a protest against certain tendencies, in it, to sectarianism. In carrying out this view he has frequently defended the ecclesiastical position of those with whose views he did not personally agree, so long as they could be regarded as at all within the limits of the comprehensiveness of the church. In doctrine he is evangelical, in the sense of holding, with special emphasis, what are known as the Augustinian views of grace, and the Anselmian views of the atonement. He holds, however, higher views of the sacraments, and broader views of freedom in religious inquiry than have been customary among those who are called "evangelicals." His position, in short, is that of a catholicity, having its roots in the Christian past, but growing more broadly and freely in the atmosphere of the present age.

As a preacher and writer, Dr. Smith is regarded as one of the strongest men of his denomination. There is nothing superficial or incomplete in his attainments, and, as a consequence, he is distinguished at once for ability and influence in every branch of professional effort. His opinions are all sincere, and closely intermingled with his personal emotions, so that those who find it necessary to combat them, encounter in him an eager and vigilant opponent, while those who are in harmony with him, are constantly enlightened by his learning and encouraged by his confidence. Capable of a large amount of mental and physical labor, and having an immense talent for executive direction, he performs far more than the usual tasks and occupations of an ordinary clergyman; but, after all, they seem, with him, merely a congenial activity in the line of conscientious duty. In preaching he is dignified and impressive in his delivery, and choice and powerful in the language which he employs. As a writer, in every field of discussion, he has the skill which belongs to the combination of natural gifts, wide erudition, and long experience.

In personal appearance Dr. Smith is of the medium height, erect, and dignified, and wears the clerical costume. His head is large, with refined features, and a strikingly intellectual development. While there is a natural reserve in both his manners and speech, he shows true warmth of feeling and congeniality in social companionship. A close student and a deep thinker, he is thoroughly scholarly in his tastes, but he is not less a practical worker in the active spheres of duty. Giving to the church and to literature the impress of his talents and labors, he is widely esteemed and beloved in the private relations of life.

REV. J. HYATT SMITH.

PASTOR OF THE LEE AVENUE BAPTIST
CHURCH, BROOKLYN.

REV. J. HYATT SMITH was born in the State of New York, but removed early to Detroit, Michigan. He was licensed as a Baptist minister in 1848 in Albany, N. Y. After serving a pastorship in Poughkeepsie, he accepted a call to the Euclid Street Baptist Church, Cleveland, Ohio. In three years and a half he raised the membership from twelve to three hundred and fifty. He then went to the Washington Street Church, Buffalo, one of the largest of the denomination, where he remained five years. Here he also ministered with great success, and hundreds were brought into the church. The next seven years were spent as the pastor of the Eleventh Baptist Church, Philadelphia. He was then called to his present position as pastor of the Lee Avenue Baptist Church, in the Eastern District of Brooklyn.

He is likewise an author, editor, and lecturer. His most noted work is entitled "The Open Door," in which he discusses his own peculiar views as a Baptist. He holds that there is no true baptism but immersion on profession of faith, and none but believers so baptized can become members of a Baptist church; while there is nothing to show that baptism must precede the Lord's Supper, and, therefore, that believers, whether baptized or not, may join with him and he with them in the ordinance. The attitude thus taken in favor of open communion has caused him to be widely commented upon both in and out of his denomination; but he has maintained his views with much ability in the pulpit and in published writings. In the meantime a very great religious interest has been shown in his church, and, as in his other pastorships, many have been converted. The church doubled in membership within a few months. On several

occasions Mr. Smith has preached to an audience entirely of young men—some fifteen hundred in number.

Mr. Smith is erect, and well-proportioned, with a head and face of considerable intellectuality. You see at once that he is a thinker, not less than a worker in whatever may interest him. He is a man who always feels deeply; but he acts calmly, and with a decision and plans that are seldom changed. Of a strong religious nature, he is unswerving in the consistent practice of the duties which his faith and profession impose upon him; but on the other hand he will accept not one word or doctrine which his own scholarship does not sustain. Hence we find him an actual reformer in his denomination, doing battle valiantly for the truth as he understands it. In preaching he is always full of his theme, and he speaks fervently and understandingly. His record as a minister is brilliant in the extreme, and he seems on the threshold of a career which will make still larger demands upon his scholarly and ministerial talents.

REV. WILLIAM A. SNIVELY, A. M.,
RECTOR OF GRACE (EPISCOPAL) CHURCH,
BROOKLYN.

REV. WILLIAM A. SNIVELY, A. M., was born in Franklin county, Pennsylvania, in the year 1833. He was graduated at Dickinson College, Carlisle, Pennsylvania, in 1852, and he concluded a theological course at the same institution in 1855. During the latter period he also discharged the duties of tutor. In 1855, at the close of his studies, he entered the Methodist ministry as a member of the Baltimore Conference, and soon became distinguished for the earnestness and success of his labors. For nine years he was appointed to the leading churches in Baltimore, Cincinnati, and Pittsburg.

Circumstances, more than inclination, had led him into the ministry of the Methodist church, and he now determined to enter the Episcopal denomination and ministry, as best suited to his views and desires. Accordingly, in 1865, he was made a deacon in St. Peter's Church, Philadelphia, by Bishop William B. Stevens, and later in the same year, he was admitted to the priesthood by the same bishop. He was first the rector of St. Andrew's Church, Pittsburg, and, in 1867, accepted a call to Christ Church, Cincinnati, where he remained three years. In 1870 he went to St. Peter's, Albany, as the successor of the Rev. Dr. William C. Doane, who had been elected bishop of that diocese. His next call was to his present rectorship, at Grace Church, Brooklyn Heights, where he succeeded the Rev. Dr. Benjamin H. Paddock, who, in the previous year, had been elected bishop of the diocese of Massachusetts. It is somewhat singular that in two instances, Mr. Snively has succeeded rectors who have been elected bishops. He was installed as the rector of Grace Church on Sunday, May 24th, 1874, on which occasion a sermon was preached by Bishop Littlejohn, of the diocese of Long Island.

Mr. Snively received the degree of A. B. in 1852, and A. M. in

1855, both from his *Alma Mater*. In 1871 he was a delegate to the General Episcopal Convention, held at Baltimore, from the diocese of Albany.

Grace Church is a large and wealthy parish. The late distinguished Rev. Dr. Francis L. Vinton, at his death in 1872, one of the assistant ministers of Trinity parish, New York, became the first rector in 1847. He was succeeded by the Rev. Dr. E. A. Hoffman in 1864, who remained several years, and was followed by the Rev. Dr. Paddock, who remained from May, 1869, until 1873. A spacious and tasteful stone church was erected, soon after the organization of the parish, on Hicks street, Brooklyn Heights, the whole property costing over seventy-five thousand dollars. There are between four and five hundred communicants, and about two hundred families. The Sunday School has about two hundred children. A parish day school is maintained. In 1865 a new school home, adjoining the church, was erected at a cost of twelve thousand dollars. The congregation is noted in the diocese for its liberal contributions for all religious and benevolent purposes. The offerings for parochial purposes, during a single year, were about twenty-one thousand dollars, and for diocesan purposes, over eight thousand, making in all over twenty-nine thousand dollars. In 1872 still larger offerings were made, amounting to over fifty-one thousand dollars.

Mr. Snively is of the average height, very erect, and walks with the solid tread of a man in the full vigor of health and activity. His head is large, his face handsome, with regular features, and fine expressive eyes. His face is calm and amiable, but it shows that decision, resolution, and energy are prominent characteristics of the individual. Frank, gentle, and trusting in all the mere personal qualifications, he is equally by nature bold, firm, and energetic in his labors and deeds. As you look at him—erect, noble, and unflinching—you see that he is one who loves, and is beloved, and also one who is powerful in antagonism, and omnipotent in effort. You see strength of the physical, of the mental, and of the moral; and you see, likewise, tenderness, goodness, and simplicity, as strong parts of the same nature.

He is an eloquent and convincing preacher. Emphatic in his mode of expression, he is learned in argument, devout in manner, and impassioned in utterance. He commands the attention of the hearer throughout, and at the close, leaves the mind employed with profitable thoughts, and the heart moved by penitential emotions.

RIGHT REV. BISHOP HORATIO SOUTHGATE, D. D.,
LATE RECTOR OF ZION EPISCOPAL CHURCH,
NEW YORK.

REV. DR. HORATIO SOUTHGATE was born in the city of Portland, Me. He was graduated at Bowdoin College in 1832, and at Andover in 1835. Though brought up a strict Congregationalist, he became an Episcopalian while pursuing his theological studies at the latter institution. He was ordained deacon in 1835, and priest in 1839. During 1836 he went abroad, and traveled extensively in Turkey and Persia. Returning to the United States, he was consecrated in Philadelphia, Oct. 26th, 1844, missionary bishop to reside at Constantinople, and again took his departure for the East. This mission was primarily to send a delegate charged with messages of good will to the Oriental churches. After several years spent in the discharge of the duties of his mission and in travel, Dr. Southgate returned to the United States in 1849. He then founded the parish of St. Luke, in Portland, where he remained about a year; in 1852 went to the church of the Advent, Boston; and in 1859 was called to Zion Church, New York. He resigned this parish in 1872, after the efficient labors of thirteen years. Zion Church was formerly in Mott street, and the congregation at an early period was Lutheran, but, by a change in the religious views of both pastor and people, became an Episcopal church in 1810. In 1854 a very fine edifice was erected on the corner of Madison avenue and Thirty-eighth street, which is the crown of Murray Hill. Dr. Southgate received the degree of doctor of divinity from Columbia College, in 1846. He has published the following works: "Tours through Armenia, Kurdistan, Persia, and Mesopotamia," two volumes, in 1840; "Visit to the Syrian Church of Mesopotamia," one volume, in 1844; "Parochial Sermons," one volume, and "War in the East," one volume, in 1856. He has likewise published various occasional sermons, and contributed largely to the religious reviews and journals. He speaks the Turkish, Ger-

man, Italian, and French languages. The volume entitled "War in the East," is a masterly review of the questions involved in the Russian and Turkish war, defensive of the position of the former power. It was extensively circulated both in this country and Europe, and quoted in Parliament, by Earl Grey, as unanswerable.

Dr. Southgate is under the medium height, rather thick set and large boned. His head is large, with a square face and prominent features. His eyes are bright, quick, and penetrating, and at the same time like his whole expression, gentle and kindly. He is the exact impersonation of the honest, true-hearted, fair dealing-man. There is no circumlocution, no scheming, and no policy about him. His impulses are as surely and instantly toward honesty, truth, and justice, as the direction of the magnetic needle. This fact speaks out from every line of his countenance, and is breathed in every sentiment that he utters. His perceptions of character are the keenest, but he turns to every man—be he saint or sinner, of spotless virtue or black with crime—the front of an honest face and a just nature. He is genial, cheerful, and has a happy power of communicating his own natural buoyancy of spirits to others. In the sick chamber, in the house of mourning, with the anxious inquirer, he exercises, in an eminent degree, that holy influence which merges grief and desolation into submission and faith.

Dr. Southgate is a hard worker in every sphere of duty. His reliance on a favoring Providence is complete, and he keeps onward when others check their steps in despair. No better qualified man could have been sent as a representative to the Oriental churches. He did not go to display the prejudices of sectarianism, but as an ambassador of good-will to all the Christian sects of the East. And thus, with the simple credentials of a Christian man, though a consecrated bishop, he mingled in beneficial fellowship with Syrian, Romish, Greek, and Protestant. He was a Christian friend from afar, full of brotherly love, earnest in the common cause of Christianity, and, personally, a genial, noble-hearted gentleman. Hence we find him, in 1841, while on a visit to the Syrian patriarch, at his monastery on the confines of Mesopotamia, solicited to afford assistance in a controversy regarding certain church property then pending at Constantinople before the Porte. His mission was everywhere appreciated, and without for a moment exciting prejudice or suspicion, he strengthened the bonds of the true Christianity, which is universal brotherhood.

REV. SAMUEL T. SPEAR, D. D.,

ONE OF THE EDITORS OF THE INDEPENDENT, NEW YORK.

REV. DR. SAMUEL T. SPEAR was born at Ballston Spa, New York, March 4th, 1812. He was graduated as a doctor of medicine at the College of Physicians and Surgeons, New York, and studied theology with Rev. Dr. Beman, of Troy. He was ordained as a Presbyterian minister in 1835, and settled during the same year as pastor of the Second Presbyterian Church, Lansingburg. In 1843 he accepted a call to the South Presbyterian Church, Brooklyn, where he remained about twenty-seven years. During the time he declined a call to one of the leading Presbyterian churches of Albany; but recently accepted an invitation to become one of the editors of the *Independent*, a well known religious paper of New York. He had been a constant contributor to the paper, from its commencement. All his writings are thoughtful and valuable. His degree of D. D. was conferred by Union College, Schenectady.

He has published a bound volume, entitled "Family Power," and the following sermons: "The Drunkard's Appetite," "Law and Temperance," "Politico-social Foundations," "Law-abiding and Higher-law Conscience," "Conquest of the World by Faith," "The Law of Grace," "Christ in the Believer," "Religious Conversation," "The Future of Christianity," "Radicalism and the National Crisis," "The Future Life Suggested," "The Wonder of Man's Constitution," "Obedience to Civil Authority," "Constitutional Government Against Treason," "The Retributive Power of Memory," "The Divine Incarnation," "Man Mortal and Transient," "The Nation's Blessing in Trial," "The Duty of the Hour," "Christian Democracy," and "Preaching the Gospel." He is the author of the following reviews and essays, which have appeared in the *Biblical Repository*; "Review of Edwards on Liberty and Necessity," "Review of Bush on the Resurrection," "Review of Cheeseman's Differences," "The

Rejection of Christ by the Jews," "The Death of Christ," "The Atonement and Penalty of the Law."

Dr. Spear is under the medium height, having a small but compact frame. He is an old-fashioned looking person, whose clothes never seem to fit him. He walks with a firm, deliberate step, carrying his head erect, and has a bland expression of face. His head is of the round apple-like kind, but his brow is finely developed, and he has bright, speaking eyes. While he is courteous in his manners and affable in conversation, still there is a measure of reserve about him. He never for a moment lays aside his clerical character, and in all his social life exhibits much seriousness and reflection. No one can doubt his eminent piety, his earnest desire to be practically useful in his sphere, and his conscientiousness of word and deed. Always calm, thoughtful, and wise, he is a safe guide to all who seek his counsel, and he is ever found changeless in principle and faithful to duty. His mind is deeply philosophical. He is a reader of large research, and altogether a most laborious student. He abominates superficiality in anything, and hence his own investigations are of the most thorough nature. In his writings, so careful and precise is he, that he sometimes grows tedious, and he is always thus in his sermons to those who delight in imagination and declamation. He writes and speaks with occasional bursts of emotion, but he is mostly argumentative and unimpassioned. Doctrinal subjects, and themes requiring the wider scope of reasoning, are favorites with him. His student hours are passed in much seclusion, and with entire abandonment of mind to the matter under investigation. His process of thought is slow, and from this fact probably the more logical.

Dr. Spear is not, however, a man to move the masses as a preacher. In the course of long years he trains a congregation to his own way and mode of thinking, and he draws about him circles of methodical reasoners like himself, but he never reaches the popular heart. He is too cold, too logically dry, and too philosophically tedious, to touch the chords of sympathetic feeling, and at the same time all of these aid him in establishing the most positive conviction with the cold, logical, and philosophical few. With those who are attached to his style of thought, his sermons are regarded as the consummation of brilliant scholarship and mental power.



Gardner Spring

REV. GARDINER SPRING, D. D., LL. D.,
PASTOR OF BRICK PRESBYTERIAN CHURCH,
FIFTH AVENUE, NEW YORK.

REV. DR. GARDINER SPRING has been the pastor of the Brick Presbyterian Church, New York, for the long period of sixty-three years. The time for active service with him has now passed; but he still retains his cherished pastoral relations with his people, having an assistant.

Dr. Spring is the only son of Rev. Dr. Samuel Spring, who was a chaplain in the American army during the Revolution, and a theologian of great influence and weight of character. He graduated at Yale College in 1805, and subsequently commenced the study of the law. He next went to the island of Bermuda, as a teacher, where he remained nearly two years, continuing his legal studies, however. After his return he was admitted to the bar, and practiced more than a year. His attention had been long turned to religious subjects, and he now began to prepare himself for the ministry. He studied about eight months at Andover Seminary. On the 10th of August, 1810, he was ordained pastor of the Brick Church, and has remained such up to the present time.

The Brick Church formerly occupied the triangular lot of ground bounded by Nassau and Beekman streets and Park Row, now the site of the *Times* and other buildings. This lot was obtained from the corporation by the Wall street Presbyterian Congregation—the first organization of the sect in New York—and a church erected upon it, which was dedicated in January, 1768. During the Revolution the building was used by the British as a prison and hospital for prisoners of war. The church was re-opened in June, 1784. Various other leading Presbyterian Congregations of the city grew out of the First and Brick Churches. At a later period a separation of these churches was effected by mutual consent.

The property was sold by the congregation after long occupancy for a large sum, and a purchase made of lots on the corner of Fifth

avenue and 37th street, where one of the most magnificent and spacious church edifices of the city was erected. The congregation is large and very wealthy. Rev. Dr. J. O. Murray is the assistant minister.

Dr. Spring has successively declined the presidency of Hamilton and Dartmouth Colleges. Among his public books may be mentioned "Memoirs of Rev. J. Mills," "Memoirs of Hannah L. Murray," "The Mercy Seat," "First Things," "The Glory of Christ," "Contrast between Good and Bad Men," collections of his sermons, etc., etc.

Dr. Spring is tall and broad-shouldered, and even in his old age is perfectly erect. He is now feeble, and his sight is much impaired, but his presence is commanding and dignified to the highest degree. He has a large, intellectual head, and a most benevolent countenance. His manners have always had the characteristics of a high-toned polish and courtliness combined with marked geniality and the utmost gentleness.

We wrote the following description of Dr. Spring at the period when he was approaching the close of his active ministry :

"But observe : a tall, broad-shouldered old man enters the pulpit. He is feeble, and his sight is impaired ; but he stands erect and towering in stature. His face is kind in its expression, and his bold brow is the throne of intellect. In prayer his eyes are closed, his head elevated, and in the strength of his feelings he raises yet more his tall form, and lifts his hands on high, as if he would lay hold of God's throne then and there. With his people he stands a saint before them ; these old men he baptized, these women he married, and to-day he performs the same offices for new generations. As he speaks in tones earnest but mellow, every feeling of the worshipers sink away into the devotion to which his language invites them. The world without, and even the memory of the music, which a few moments before was floating so impressively, each and all have faded into visions painted in prayer. Age is surely doing its work with the pastor. The light of day is growing into dimness, the step is becoming more and more feeble ; and yet, this little span of remaining life, this tottering man is the very footstool of God, where age and youth, where beauty and deformity approach with their offerings of faith. When this span shall have been completed—when he falls, overcome by the weight of years, there will be no voice like his forever.

“Dr. Spring is a learned man, and a rare expounder of the Scriptures. The arrangement of his sermons is logical in the extreme, and belonging, as he does, to the old order of preachers, they are generally of a doctrinal character. His language is well chosen, vigorous, and at times glowing and eloquent. His magnificent physical proportions give great effect to his utterances, accompanied as they are by well-studied gestures. He is of the old school branch of his church, and the opponent of all heresies, as well as any deviation in whatsoever form from the ancient doctrines and practices of the Presbyterian Church. In regard to doctrine, he does not think that there is any argument at all for the other champions. The only reason why he doubts the efficiency of intelligence is that it does not make all men Presbyterians: but if any person is disposed to raise issues with him, his eye kindles, he warms up, and affords an amount of logical lore which may well embarrass the most learned.

“He is a close student of human nature, and from this fact has come much of his success in the ministry. He measures the mind, gauges the temperament, and weighs the character of all with whom he comes in contact, and successfully uses a happy adaptability to persons and circumstances which he can readily exercise. He is not the same man to the old that he is to the young, nor is he as stern and fixed with the merely giddy as he is with the unmistakably bad. But in all his moods, he seeks to gain control of the mind of the individual, and he is well aware that the means of so doing must be adapted to the case; hence, those who resist his influence are eventually drawn by it, and by a means so adroit that resistance changes unconsciously into submission.

“Rising at the close of his sermon to a loftier flight of eloquence, speaking in the tones of persuasion, and under the solemn obligations of duty, his voice grows louder and richer, and seems to many before him truly the flickering candle burning up brighter before it shall go out at last. Every eye is riveted upon him; every ear intently listens; every heart is moved with love. Grandly, thrillingly he glides from sentence to sentence, and when he ceases there is a stillness everywhere save in the hearts of his hearers, where his words are sweeping like music from above.

“The grand organ swells again, and the choral strains join in the sacred harmony, and then comes the touching blessing of the gray-haired shepherd. The elders—so prim, so genteel, so distinguished—take their hats, the silks rustle once more, the aisles overflow,

friends nod, and the concourse of favored Christians descend to their carriages, or slowly pace their way to their palatial homes. Last of the throng leaving the church, notice the pastor; he is still erect in carriage, his face is uplifted, and about it play the smiles of a peaceful soul within.

“The sum of the usefulness of this eminent and godly man can only be calculated when the Master shall take the final account. But among his fellow-men, his long life is esteemed a brilliant example for all seeking honor here and rest hereafter.”



Wm. L. G. Harris
P. S. Harris

REV. RICHARD S. STORRS, D. D.,

PASTOR OF THE CHURCH OF THE PILGRIMS,
BROOKLYN.

REV. DR. RICHARD S. STORRS, was born at Braintree, Massachusetts, August 21st, 1821. He was graduated at Amherst College in 1839, and completed his studies at Andover Theological Seminary in 1845. At the outset of his career he gave brilliant promise of his future greatness. His mind, and indeed his whole character, were of a stamp which proved him to be a man who was to make his mark in the intellectual world. In 1845 he accepted a call to the Harvard Congregational Church at Brookline, Massachusetts, but in the year following was called to the Church of the Pilgrims, Brooklyn, New York.

This church was the pioneer of the Congregational churches of Brooklyn. The natives of New England, who sought that place in such large numbers, brought Congregationalism with them, and soon gave complexion to the moral and religious character of the beautiful city in which they took up their residence. The first evidence of their religious zeal was the erection on the Heights of an imposing stone church edifice, exceeding at the time every other structure of the kind in Brooklyn.

In the front wall of the Church may be seen a piece of the veritable Plymouth Rock.

Dr. Storrs was called, and the New Englanders found not only an altar affording their own popular form of worship, but a pastor of the most commanding talents. He drew about him a large, wealthy, and intelligent congregation, and has now been their accepted pastor for twenty-seven years.

A few years since the interior of the Church was magnificently improved, making it a rare specimen of artistic taste and beauty. Dr. Storrs has recently returned from an extensive tour in Europe

His congregation extended to him a public reception, which was marked by great warmth of feeling.

Dr. Storrs is not without reputation in the walks of literature. When the *Independent* was started, in 1848, he became one of the associate editors, and his articles were characterized by a polish of diction and comprehensiveness of expression which are peculiarities of his style. He has also published a number of sermons, orations, and addresses, a very elaborate report of the revision of the English version of the Bible, undertaken by the American Bible Society, and a volume of "Graham's Lectures on the Wisdom, Power, and Goodness of God, as Manifested in the Constitution of the Human Soul," etc., etc.

His mind is one of large comprehension, and his studies are diligent, so that he becomes a thorough master of every subject with which he deals. He writes with evident care, and in the well-selected terms of a highly cultivated literary taste. He has been successful as an editor, and discusses the occurring religious and secular topics with readiness and skill. In his sermons he is scholarly and eloquent. As compositions they are replete with merit, and many of them should be classed as magnificent orations. The historical and other facts are introduced in a most pleasing and interesting form, and where he indulges in fancy it is not only truly poetic, but both original and sensible.

Dr. Storrs has always taken a great interest in the educational movements of Brooklyn. He took an active part in the establishment and success of the Brooklyn Female Academy, now the Packer Institute, and in the school established by the late Rev. Dr. Alonzo Gray on the Heights.

As a preacher Dr. Storrs has some striking peculiarities. Of late most of his sermons are extemporaneously delivered, though the preparation is always studious and thorough. His appearance is most dignified and solemn, and his delivery is slow, emphatic, and impressive. In every attitude and in every tone, he is the impersonation of not only the man of intellectual power, but the man of God. He rivets the eye and he appeals to the sensibilities in the same instant. The magnetic influence which goes out from the great intelligence, and the pure character of one man to the minds and hearts of other men, is instantly felt by those who come into the presence of this admired preacher. His voice is strong but beautifully modulated, and highly sensitive to the emotions. Decided and

emphatic in all utterances of fact and opinion, showing a most thorough scholarship in both theology and literature, these sermons are also most touching expressions of Christian sentiment. If the hearer desires to listen to the most polished diction, to original and great thoughts of a scholarly as well as practical mind he will be fully gratified; but in no case, should he be seeking the way of eternal life, will he fail to be told the path to it. Thus, while scholarship and oratory are attractive features of the ministrations of Dr. Storrs, it is all made subservient to his greater aim of the regeneration of his fellow-men. While you shall go away from the service pleased and instructed, you will likewise feel stronger in virtue and in faith, for the temptations and sorrows of the world.

Dr. Storrs is of large, tall, stately person, and in the prime and vigor of manhood. His complexion is light, and he has brown hair. There is a resolute expression about his mouth, and his glance, though mild, is very searching. Still, his face is very interesting from its characteristics of intelligence and goodness. In all intercourse he is dignified, and studiously polite. His disposition, manners, and habits, have all been formed and schooled in the inflexible purpose, the stern dignity, and the rigid method of Puritanism. The forefathers of New England are his models of all excellence, as well in personal deportment as in morals and religious sentiment. Looking at individual character in this land, and in the many he has visited, he seems to turn with satisfaction to the Puritan type as the one best sustaining the true nobility in man's nature.

Without belonging exactly to the sensational preachers of the day, Dr. Storrs by no means keeps aloof from the agitation of secular topics in the pulpit. As a war man, an abolitionist and emancipationist, and a moral reformer, he has been among the boldest, ablest, and most earnest. With the zeal and resolution in upholding what he believes to be the right inborn to him from his ancestry, he is a champion who generally bears the banner of victory.

His varied learning eminently fits him for all the departments in which he energetically exerts himself. As a clergyman, scholar, teacher, and citizen, he has secured an exalted reputation, which is increased by his successful labors in every new field of duty. A representative of the most advanced culture of the American pulpit, he is equally an example of the stern and higher virtues, which are at once the strength and safety of society.

REV. THOMAS STREET, A. M.,
LATE PASTOR OF THE NORTH PRESBYTE-
RIAN CHURCH.

REV. THOMAS STREET was born in Philadelphia, May 8th, 1823. He pursued his academic and theological studies at the Pennington Seminary, at Pennington, New Jersey, a Methodist institution, leaving in 1845. He was licensed in the same year by the New Jersey Conference. In 1846 he was stationed at Winslow, New Jersey; 1847 at Princeton; and in 1848 he was transferred to the New England Conference, passing 1848-49 at Danvers, Massachusetts, and 1850-51 in Boston. Having become Secretary of the American Sunday School Union, in 1852, he united with the Presbyterian Church, and joined the Presbytery of Columbia, New York. He remained in the Sunday School work until 1855, and then accepted a call to the Green Hill Presbyterian Church, Philadelphia, in connection with the Third Presbytery of Philadelphia, where he remained until 1860. After this he went to the Presbyterian church at Harrisburg, and then to another at York, where he continued until he accepted the charge of the North Presbyterian Church, New York, in association with the Third Presbytery of New York, where he commenced his labors May 1st, 1864.

Mr. Street labored acceptably in this field until May 1st, 1873, a period of nine years. Through his personal efforts a debt of thirty thousand dollars on the church was paid off. He next accepted a call to the Presbyterian Church of Cortland, New York, where he is now engaged in a most popular and efficient ministry.

He received the degree of A. M. from Princeton College in 1857. It may be mentioned that Mr. Street has considerable talent in painting, as is shown by many fine specimens of his work, which adorn the walls of his dwelling.

Mr. Street is of the average height, equal proportions, and in his firm, quick step shows an active, vigorous manhood. He has a round head, and regular features. His face has considerable reflectiveness about it, and not a little amiability, and it has also the tokens of a great deal of penetration and firmness. He is a very courteous, genial man, and one of great aptness in suiting himself to the persons and circumstances in which he may be placed. At the first glance he seems a rather passive sort of person, who would float along in opinion and action with other men from the sheer spirit of accommodation and good nature; but he is not in this respect exactly what he appears. He is really a man of a large amount of force of character, and, however far amiability may carry him, you at length find that he is neither to be molded nor led. He has a calm, reasonable, generous spirit, but he is not less conscientious and resolute. The truest specimen of a gentleman, he is likewise the best example of the man. Modest in his bearing, unobtrusive in his opinions, gentle and considerate in his expressions in the first relation, he exhibits the clearest sense of all the requirements which belong to the other. Uprightness, firmness in duty, and boldness, especially for virtue, truth, and the gospel he preaches, are characteristics which underlie and overrule his whole being. The strong points of his character do not appear so quickly and so prominently as in some men, but those we have mentioned could not be more fixed and dominant in any one.

Mr. Street makes no display in his preaching, but succeeds in commanding very close attention. Without being a terse writer, he is a forcible thinker, and expresses himself in language of like character. The subject is always discussed with animation, and there can be no doubt of his own interest and sincerity. His training in the Methodist pulpit is still apparent. He is very emotional, and his most powerful passages are where he addresses his appeal more directly to the heart. The cold, formal public speaker may reach the understanding, but he who would reach the feelings must first feel himself. And herein Mr. Street is never lacking. Human sympathies and Christian tenderness enter largely into his own nature, and his heart is ever tenderly inclined to others. He has an agreeable, mellow-toned voice, well suited for the pathos in which he indulges.

REV. PETER STRYKER, D. D.,
LATE PASTOR OF THIRTY-FOURTH STREET
REFORMED DUTCH CHURCH, NEW YORK.

REV. DR. PETER STRYKER was born at Fairfield, New Jersey, April 8th, 1826. He is the son of the Rev. Herman B. Stryker, who, even at the advanced age of seventy-three, was active and efficient in the pastorate of the Huguenot Reformed (Dutch) Church on Staten Island. His grandfather, the Rev. Peter Stryker (after whom he is named), was for many years pastor of the Reformed Church of Belleville, N. J., died in 1847, at the advanced age of eighty-three years. The Stryker family came originally from Holland. The name is properly Strijcker, which means a smoother, or stroker, referring to the striking off of measures of wheat, etc. It is a very common name in the old country. A most popular preacher, now in Rotterdam has this name. In Motley's History of the "Dutch Republic," it is stated that in 1562, Herman Stryker, a converted monk, was one of the most popular preachers in the Reformed Church of Holland.

Dr. Stryker entered the University of Pennsylvania in 1841, and passed two years there. Subsequently he entered Rutgers College, New Brunswick, where he was graduated in 1845, and took his theological course at the Seminary of the Reformed Dutch Church at the same place, where he was graduated in 1848. He was ordained and installed pastor of the Third Reformed Dutch Church at Raritan, New Jersey, October 18th, 1848. Three years later, in the autumn of 1851, he accepted a call to the Reformed Dutch Church at Rhinebeck, Dutchess county, New York, one of the most influential churches of the denomination. Having accepted a call to the Reformed Dutch Church on the corner of Broome and Greene streets, New York, he entered upon his duties in May, 1856, and was installed on the 1st of June following.

This congregation grew out of a missionary enterprise of the Reformed Dutch denomination, organized January 9th, 1822. It was the



Yours very truly,
John Jay Kern

desire of the society to establish preaching near the corner of Canal street and Broadway, "a part of the city then growing rapidly," but no suitable room could be procured, and the locality was changed to the junction of Howard and Elm streets, where a room was obtained. Rev. Robert McLean was the first missionary. The enterprise prospered, and arrangements were made to build a church edifice on a site corner of Broome and Greene streets. The cornerstone was laid in June, 1823. In the month of October following, service was commenced in the basement. On February 8th, 1824, the church was dedicated, and in a few years had one of the largest and most influential congregations of the city. The whole cost of lots and building was \$16,200. A debt of \$7,000 was paid off in three or four years. The congregation was formally organized in December, 1823, and Mr. McLean was called as the first pastor in the following year. Rev. Dr. Jacob Brodhead was the pastor from 1826 to 1837; Rev. Dr. Samuel A. Van Vranken from 1837 to 1841; Rev. Dr. George Fisher from 1841 to 1854, and Rev. Henry V. Vorhees from May to December, 1855, who resigned by reason of ill health. In April Dr. Stryker was called.

In 1859 a debt had accumulated of \$17,000, and the congregation was greatly reduced in numbers by the removal up-town of its members. In May, 1859, a union was effected with the Livingston Reformed Dutch Church, worshipping in a hall on the corner of Thirty-third street and Eighth avenue, where services were continued. Meanwhile the down-town property was sold, and eligible building lots purchased in Thirty-fourth street. The last service took place in the old church April 15th, 1860, when Dr. Stryker preached an appropriate discourse. In a period of between thirty-six and thirty-seven years, 488 marriages were solemnized, 557 infants baptized, and 1,204 members admitted.

A fine church building was erected on Thirty-fourth street, and dedicated March 3d, 1861. The cost was some \$60,000. A debt of \$35,000 which remained was liquidated in three or four years. The church was built during the depression occasioned by the breaking out of the rebellion, and the heavy debt seriously threatened the prosperity of the congregation; but its increase was such that it was soon able to remove all embarrassment.

In the spring of 1868 Dr. Stryker left New York, and became the pastor of the North Broad Street Presbyterian Church, Philadelphia. He was induced to leave that important field on account

of the ill health of two members of his family. He is now the pastor of the First Presbyterian Church of Rome, New York, one of the largest and most important churches of that denomination. His sphere of influence is even larger than it was either in New York or Philadelphia. He has declined many invitations to settle in Chicago, and other prominent places. He is much engaged in the temperance cause, and also delivers popular lectures. His most entertaining and eloquent lectures are from under the respective titles of "Conversation," "Practicability," "Matrimony," and "Grease for the Wheel." In the summer of 1872 he returned from a tour in Europe, Egypt, and Palestine.

Dr. Stryker received his degree of D. D. from the University of New York in April, 1866. For many years he has been a member of the Executive Committee of the Board of Domestic Missions, and he is one of the Council of the Patriot Orphan Home, at Flushing, Long Island.

He has written largely for the "Christian Intelligencer," "National Advocate," and "The Youth's Temperance Banner," organs of the National Temperance Society. Among his writings is much in verse, including Sunday School, missionary, and temperance hymns. He has published a volume entitled "Three Little Graves;" another, entitled "Little Gems for the Saviour's Crown;" and a third will soon be put to press. The most noted of his published sermons are "The Lower Depths of the Great American Metropolis," and "The City Wholly Given to Idolatry."

The following extract from one of Dr. Stryker's sermons is characteristic of his style:

"Beloved Christians, let us look forward to heaven as the place of our abode when we shall have conquered the last enemy, Death. Sweeter bliss than the most fertile imagination can conceive, purer and more perfect enjoyment than the Christian can anticipate, awaits us there. All past evil will be forgotten, and the future be entirely free from sorrow. Every blessing which an intelligent and holy being can desire will be provided. The society of all the good who have ever inhabited earth, and the angels who have never sinned, and what is infinitely more to be desired, the fellowship and love of the triune God, will be enjoyed. Oh! how ravishing the anticipation! To see the great white throne, the fountain gushing beneath it, the river and the tree of life, the glory of the Lord; to wear the crown, and hold the palm of victory, and strike the golden harp; to hear the anthem of the angels and all the redeemed, and see the smile of Jesus; to join in the song of triumph; to have unfolded to our view the great mystery of redemption, and learn more and more of the wonderful nature of God, and the astonishing perfection of His works—to do and experience all this, and yet to be so constituted as to feel no weariness; to behold eternal day, and need no light to bring repose; to see eternal

sunshine, and require no shadows to make us better appreciate the full splendor; to eat, but never feel satiety; to drink, but never become intoxicated; to glide along on a calm sea that never has a ripple; to sing with millions, and not one note of discord; and all the while the voice becoming attuned to higher and sweeter strains, the ear accustomed to drink in more delicious melodies, the mind expanding to comprehend richer truths, and the heart developing to the experience and expression of purer and fuller love! Perfection, and going on to perfection! Glory, increasing glory! Praise, higher praise! Oh! this is Heaven. This is what the poor, toiling, careworn, infirm, sick, dying believer will experience when he has crossed the rill of death, and reaches the celestial city. This is what millions of poor pilgrims who rest from their weary journey have attained."

Dr. Stryker is about the average height, and rather sparely made. To look at him, he seems of a delicate, feeble organization, but he is really a person of a great deal of physical energy and endurance. His head is well-formed, with regular features. His brow is round and well developed, and it is to be seen that his intellectual capacity is of no mean order.

It is no trouble to become acquainted with Dr. Stryker. He is genial, talkative, and cheerful, and he puts you on a basis of good fellowship at once. You find him kind and considerate in all things; but you see that his opinions are firm, his prejudices deep-seated, and his purpose marked out and sustained by conscientious conviction.

Dr. Stryker cannot but be regarded as a most valuable man in his day and generation. He loves to work, and all that he attempts is done with judgment and energy, and hence generally with success. He does not travel along the beaten track of his pastoral duties, but he puts his shoulder to the wheel wherever he thinks he can do his fellow-man a service.

He writes a fluent and very practical sermon. It has a thoroughly religious tone; and while he never writes a word for mere display, his thoughts naturally weave themselves into fervent and eloquent language. He is also logical and argumentative, and, whatever he has to say, does not hesitate to say it fearlessly and to the point. In all reforms he exhibits great power. He is untiring, shows the keenest judgment in regard to the plans of the adversary, detects his weaknesses, and makes himself formidable by his intelligent mastery of the whole subject.

Dr. Stryker is more progressive than most ministers of his denomination. He makes his pulpit a means of carrying forward his war of reform. Convinced of his own duty in the premises, he strikes trenchant blows on every hand, indifferent to all criticism, and only eager for the overthrow of vice.

REV. EDWIN C. SWEETSER,
PASTOR OF THE THIRD UNIVERSALIST
CHURCH, NEW YORK.

REV. EDWIN C. SWEETSER was born in the town of Wakefield, Mass., March 16th, 1847. His father was a school-teacher during the greater part of his life after he attained his majority. An older brother is also a Universalist minister. He entered Tuft's College, Medford, Mass., a Universalist institution, in his sixteenth year, and was graduated in his twentieth. After graduation he spent one year in business, and then entered the Theological School at St. Lawrence University, Canton, N. Y., where he pursued his studies for one year. He then accepted a call to a Universalist Church in Syracuse, N. Y., beginning his labors there September, 1868. In September, 1869, he came to the city of New York, and entered upon the duties of his present pastorate over the Third Universalist Church, corner of Bleeker and Downing streets.

This society was organized over forty years ago, and on the 19th of June, 1836, the present church was dedicated. Some years since the church was renovated at a cost of six thousand dollars, when the whole property was valued at fifty thousand dollars. There have been five pastors, Mr. C. F. Lafever, being the first. The Rev. Moses Ballou and the Rev. Day K. Lee, both eminent ministers of the denomination, were also pastors for considerable periods. Mr. Lee died while in the service of the society, and was succeeded by the present pastor. The membership has nearly quadrupled under the ministry of Mr. Sweetser, and the attendance is much larger. It is expected that a new edifice will be built further up-town within a few years.

Mr. Sweetser is of the average height, finely proportioned, and erect. His head is of considerable size, with a pale, intellectual face.

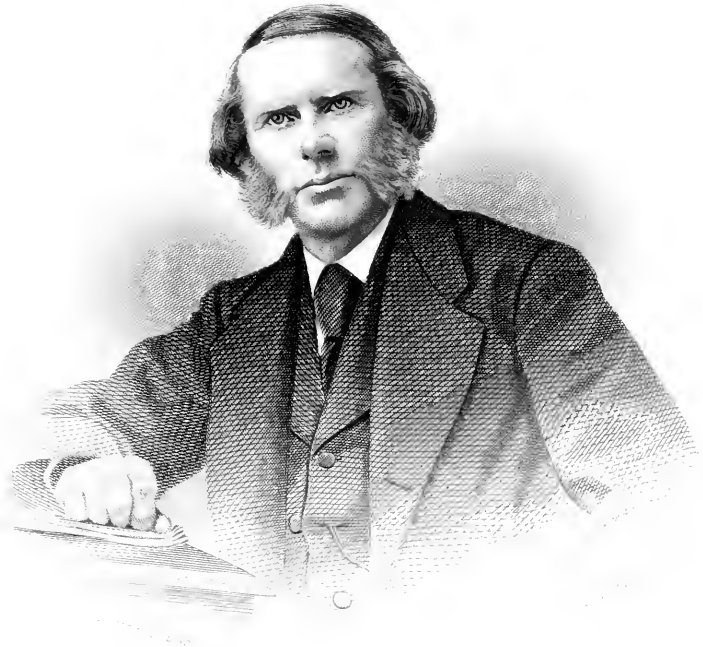
He is a man who instantly establishes himself in your favorable opinion by both appearance and manners. You see that he is full of the genuine frankness, friendliness, and amiability, which are so delightful in social intercourse. He has dignity, too, but it is of just that measure which should be seen in one of his clerical calling, without in any way taking from that spontaneous good feeling and good nature which belong to him naturally. Thus constituted, of course, he is a popular man, standing on intimate relations of friendship with all who know him.

He preaches with a great deal of fervor and power. Deep, positive, and conscientious in his own religious convictions, he speaks with all the force of his mind and of his feelings. There is nothing dry or tame about it, for it is the strong outpouring of faith, and the glow of personal emotion. His language is choice and expressive, and his gesticulation is appropriate and timely. While he is still a young man in the ministry, it is clearly to be observed that he has a self-possession which gives much additional weight to his utterances. The reason for this is, that he is a close student and a deep thinker, so that he goes into the pulpit with complete preparation to argue his subject and to defend it. Prosecuting his chosen work with earnestness and fidelity, he illustrates it by the practice on his own part in a life of admired virtues.

REV. T. DE WITT TALMAGE,
PASTOR OF THE CENTRAL PRESBYTERIAN
CHURCH, BROOKLYN.

REV. T. DE WITT TALMAGE was born near Bound Brook, New Jersey, January 7th, 1832. He is the son of David Talmage, who at one time was sheriff of Somerset county. Four brothers of this family are in the ministry—viz: James R. Talmage, D. D.; John V. N. Talmage, D. D., a distinguished missionary in China; Goyu Talmage, and T. De Witt Talmage. Another brother was the late Daniel Talmage, a well-known rice merchant of New York, and one of the originators of the Native American party and the order of United Americans. The subject of our notice was graduated at the University of the City of New York in 1853, and at the Theological Seminary, New Brunswick, in 1856. During the summer of the same year he was called to Belleville, New York, where he was duly ordained and installed. He remained in this position about three years, when, in 1859, he was called to the Second Reformed Church of Philadelphia, where he labored seven years. From his earliest appearance in the pulpit he commanded marked public attention. He showed himself to be a man of original thought, and an orator of no mean ability; hence crowds flocked to hear him, and his congregation grew in numbers and influence. At a period when his church in Philadelphia was in an extremely flourishing condition, he was invited to the pastorate of the Central Presbyterian Church, located on Schermerhorn street, Brooklyn, which was somewhat feeble and disorganized. He accepted, and was installed in April, 1869.

The Central Presbyterian Church was, at an earlier date, located in Willoughby street, where for some time it was in charge of the Rev. Mr. Duffield. On the 13th of February, 1851, the Rev. Dr. J. Edson Rockwell was installed as the pastor, and thus remained for



Yours
T. De Witt Packard

some fourteen years, when he accepted a call to a Presbyterian church on Staten Island. The congregation, after many trials, in which they were continually called upon to appreciate the cheerful hope and untiring energy of Dr. Rockwell, were enabled to build an edifice in Schermerhorn street, seating one thousand people, which was dedicated December 10th, 1854. The cost of the whole property was about thirty-four thousand dollars, of which an indebtedness of twelve thousand five hundred dollars remained until 1863, when it was paid.

Mr. Talmage had preached only one year, when the church became crowded at every service to its utmost capacity. All the pews were taken at increased rentals, and the pastor was paid the large salary of seven thousand dollars. The increase has been constant, and now the assemblage at each service is immense. In 1870 a large structure was erected for the use of the congregation, on a site of six lots on Schermerhorn street, not far from the old church. In style it was plain, but substantial, having an interior constructed on the amphitheatre plan. It was known by the name of the "Tabernacle," and was crowded at each service. The great organ used in the Coliseum in Boston during the Musical Peace Jubilee in 1869 was purchased for this church, and removed to Brooklyn. Just before service on a Sabbath morning in December, 1872, this novel structure was totally consumed by fire. The Academy of Music was then obtained, and service was conducted there on each Sabbath until the completion of a new and larger church edifice on the former site. The corner-stone was laid with impressive services, on the 7th of June, 1873, and contained the following inscription:—"Brooklyn Tabernacle, Built 1870; destroyed by fire December 22, 1872; rebuilt, 1873." The completed edifice was dedicated on Sunday February 22d, 1874, before an immense congregation. On the following Sunday three hundred and twenty eight new members were received and partook of the sacrament. The ceremony was witnessed by a congregation of five thousand people. This is one of the largest public buildings of Brooklyn, and there is no other church edifice at all to compare with it. The original church building had been fitted up for a reading-room, and room for the social gatherings of the congregation. It is also used for the Free Lay College, an institution for the instruction of persons in the lay ministry, established by Mr. Talmage, and of which he is the President. There are six hundred students, and twenty eight preaching stations have been established in Brooklyn, New York, and other cities.

Mr. Talmage early induced his congregation to consent to have a *free* church. He states that he is utterly opposed to the present system upon which most churches are conducted of high rents for the pews, and utter unconcern for the accommodation of those who cannot pay them. As a student of human nature, and as a believer in the influence of Christian teachings, he is confident that a church which is really free will thrive more abundantly on the voluntary offerings of God's people than by the method generally adopted. He thinks that one system appeals to the baser nature, while the other will develop generous and Christian impulses. Hence out of all the pews in the vast structure of the Central congregation not one is sold or rented. The men of wealth, or in moderate circumstances, and the poor, all have equal rights in pews, and the expenses of the church are borne by subscription, and the Sunday collections. Priority of application is the only rule regulating the selection, and a pew once taken can be held as long as the occupant desires it. This is in fact, an experiment of the free-pew system on the most extensive scale ever attempted.

Mr. Talmage has lectured throughout the country with great success, having been everywhere received by crowded audiences. Among his lectures may be named "The New Life of the Nation," "Grumblers," "Our New House," and "The Bright Side of Things." He is also a contributor to many of the periodicals. Exceedingly agreeable sketches from his pen have appeared in the *New York Weekly, Hearth and Home, Hours at Home*, and in the *New York Independent*. He is the editor of a religious paper called the *Christian at Work*. He has published a volume of Sermons, and "One Thousand Gems, or Brilliant Passages, Anecdotes, and Incidents, etc.," edited by Professor Larabee.

Mr. Talmage is above the medium height, and well-proportioned. His frame is large, but he is naturally rather thin in flesh. His head is of the average size, with marked evidence of intellectual power. He has light eyes and a sandy complexion. Looking into his face, you are struck with its amiability and cheerfulness. In conversation it is always bright with animation, and at all times is a perfect mirror of his emotions. His eyes are clear, tender, and observing, while his tone and manners are gentle and warm in the extreme. An invariable self-reliance, and calmness, and judgment in all his proceedings give him dignity and self-possession, but in these particulars there is nothing affected or studied about him. He is plain

and unostentatious in his appearance and bearing, and hence mingles freely with his fellow-men. His warmth of manners and his genial flow of conversation place even the stranger at once on the most agreeable terms with him. In truth, his conversational powers are little less than fascinating. He is full of noble sentiments, poetry, and humor; he looks at life with his "eyes and ears wide open," and he discusses both men and topics with comprehensiveness and originality. He is never ashamed to show his feelings, and never afraid to declare his opinions. Independent, out-spoken, and yet generous, tender, and sympathetic, he presents in his own disposition the most manly and at the same time the most beautiful traits that ever adorn human character. In social life he is all vivacity, all goodness, and all himself. Whether it be eccentricity, or whether it be simply a larger share of rich, exuberant animal spirits than most ministers possess, certain it is that the Rev. T. De Witt Talmage is more real and true to a genuine human nature in social life than any of his contemporaries. He seems to go down into his own heart for a gushing, abundant spring of fellowship and love, which washes out channels to every other heart. He follows no conventional rules, he is guided by no example, but, as we have stated, he is *himself*. This is not because he is indifferent to the force of these rules and examples, but because he acts from a quick, impulsive, and original nature of his own. When, in the glee and enthusiasm of the moment, at a church festival, he exclaimed that he felt "like the morning star," it was not that his taste induced him to take his illustration from negro minstrelsy, but, acting on the impulse of the moment, he humorously seized upon a popular saying to express the state of his own feelings. Men of stiff propriety and of starched dignity would not do or say many things that he does every day. With him, however, a free, honest, cheerful heart is much more cultivated, and it is given, impulsive and erratic as it often is, full influence and control over his actions and sentiments.

As a preacher, he has even more striking peculiarities. He is an original, terse, bold, and eloquent writer, and a fluent, impassioned speaker. He has the most complete command of language, which takes forms of expression which are not less new than graphic and impressive. His thought takes a wide range on every subject, and they are sudden in their changes from the solemn and sublime to the humorous and odd. At one time he will indulge in a strain of the most touching pathos, and then suddenly introduce some humorous

and grotesque illustration that will almost set the audience in a roar. His language is chaste and beautiful in the expression of the more sentimental passages, and it is most pungent and overwhe'ming in criticism and denunciation. He has sarcasm, irony, and ridicule at his tongue's end, not less than words of exquisite poetic beauty and tenderness. All of this is so mingled together, and so altered in surprises, that his audience find themselves spell-bound by the novelty of style as well as the eloquence of the orator. His voice is powerful and flexible. He can in an instant change it from tones that ring out to the capacity of the largest building to accents that float in soft whispers to the ear. His gesticulation is somewhat marvelous. There is not a sentence that he has not some gesture of the hand, the arms, the head, or the body to illustrate or enforce, and still it is all done with such appropriateness and gracefulness that it adds immensely to the effectiveness of his oratory. His face, too, has great mobility, and in the changing expressions of eye, mouth, and brow is a vivid accompaniment to his fervent words.

Many persons find it difficult to form a favorable opinion in regard to Mr. Talmage's merits as a preacher. His style is so eccentric and original that some consider it mere sensational trash in language, and buffoonery in action. But this is a harsh and unjust judgment. To be sure he puts language into unusual forms, and deals in the comic to a large degree; but no preacher of the day can give a keener dissection of human motives, or make a more masterly and eloquent Christian appeal. A half-hour of his earnest, original discussion will give you suggestions which will not leave you for many a day thereafter. As a man he is somewhat of an oddity; but as a preacher, he is full of the spirit of God, and every talent and every purpose is devoted to the work for the regeneration of fallen man. If he makes you smile and weep in a breath, if he has simple sayings and whimsical ways, he is also a ripe scholar, a clear-headed philosopher, and a Christian orator. He has qualifications which enable him to reach and control the great popular heart, and his ministry is consequently one of most marked success.



Yours faithfully
Wm. M. Taylor

REV. WILLIAM M. TAYLOR, D. D.,

PASTOR OF THE TABERNACLE CONGREGATIONAL CHURCH, NEW YORK.

REV. DR. WILLIAM M. TAYLOR was born at Kilmarnoch, Scotland, October 23d, 1829. He was graduated at the University of Glasgow in 1849, and at the theological Hall of the United Presbyterian Church in Edinburgh in 1852. On the 14th of December of the same year he was licensed to preach, and on the 28th of June, 1853, he was first settled as a pastor at Kilmaurs, a small village of Ayrshire county, Scotland. Here he remained two years until called to the Derby Road Church in Liverpool, England, October 23d, 1855. This was a missionary enterprise among the middle classes and skilled operators of the city, and from a membership of thirty or forty, at the beginning of Dr. Taylor's pastorship, the church rose to a membership of six hundred, and a regular attendance of from eight to nine hundred. A new church edifice was erected at a cost of fifty thousand dollars.

In 1871 Dr. Taylor visited the United States, and for over two months filled the pulpit of the Pilgrim Church (Rev. Dr. Storr's), Brooklyn, as a supply. Crowds were drawn to hear him, and his preaching produced a profound impression. When the Rev. Dr. Joseph P. Thompson, for twenty-six years pastor of the Tabernacle Congregational Church, New York, suddenly resigned by reason of the permanent failure of his health, it was determined to call Dr. Taylor to the vacancy, though he had never preached before the congregation. Dr. Thompson went abroad immediately, and bore with him the call to Dr. Taylor, which was duly accepted. Dr. Taylor shortly reached New York, and was installed pastor of the Tabernacle Church, April 18th, 1872. He received from the Liverpool congregation, and the temperance and other reform organizations with which he was actively connected, many tokens, in gifts and addresses, of the most sincere admiration, and regret at the necessary

separation. In every sphere of religious and moral effort his sojourn of seventeen years in Liverpool had been characterized by the most gratifying results to the community.

The Broadway Tabernacle congregation had its origin in the first free church movement in New York, over forty years ago. About 1830 Lewis Tappan, and a few other persons, organized the earliest free church at the corner of Dey and Washington streets. Two years later they called to New York the Rev. Charles G. Finney, now of Oberlin College, but then a noted revival preacher. The Chatham Theatre was obtained for a place of worship, and a small colony went to it from the Dey street church. Mr. Finney preached during four years at the Theatre building, sometimes to audiences of twenty-five hundred people, and caused a great religious excitement. At length it was decided to build the edifice which took the name of the Broadway Tabernacle, and was completed in 1836, at a cost, for ground and building, of sixty-six thousand dollars. The building was one hundred feet square, with a spacious gallery around the entire circuit, and would hold three thousand people. While the chief design was the extension of the free church plan, it was proposed also to provide suitable accommodation for the May anniversaries and other public meetings. From the number of important meetings held here during the twenty-one years of its existence, the building became famous throughout the whole country.

Mr. Finney and a colony from the Chatham Theatre first occupied it as the sixth free church of the city. It adopted the name and became mainly Congregational. In less than a year Mr. Finney left, and in 1838, a colony from the first church came in, and the Rev. Joel Parker became pastor. During two years the church was chiefly under Presbyterian rule. A heavy mortgage on the building was about to be foreclosed, when it was purchased by the late David Hale, a member of the congregation, and editor of the *Journal of Commerce*, for \$34,363. At the last meeting held in the vestry July 7th, 1840, under Mr. Parker, a committee was appointed for the formation of a Congregational church, which was done under its present name. Mr. Hale gave the new church a most liberal lease, and the Rev. E. W. Andrews was settled as the first pastor in January, 1841. He was succeeded in April, 1845, by the Rev. Joseph P. Thompson, who so long was the efficient and popular pastor. The last religious services were held in the old Tabernacle on the 26th of April, 1857. A very eligible site, on the corner of Sixth avenue

and Thirty-fourth street, consisting of six lots, was purchased for \$60,000, and a fine stone edifice, costing \$100,000, was completed in 1859. The congregation at once became one of the strongest of the up-town religious bodies. In 1872 the building was remodeled and beautifully decorated at a cost of \$40,000. There are about six hundred members, and every seat is rented. A large Sunday School is under the care of Caleb B. Knevals, Esq. In all their contributions for the support of public worship and benevolent objects, the congregation is not exceeded in liberality by any in New York.

Dr. Taylor was a contributor to one of the Scottish reviews for several years. He also published in 1862 a volume entitled "Life Truths;" in 1865 two volumes on "The Miracles; Helps to Faith Not Hindrances," and more recently "The Lost Found," a series of sermons on the fifteenth chapter of Luke. In July, 1872, he received the degree of D.D. from both Yale and Amherst colleges.

In personal appearance Dr. Taylor is a good type of the intellectual Scotchman. Of the medium height, he is of a compact, well-proportioned form, showing evidence of no little physical vigor. He has an active step, with a slightly inclined and swinging body as he hurries along. His head is large, gradually increasing in fullness from the broad massive mouth to the round high brow, which overhangs the clear observing eyes. He has thick black hair and heavy whiskers. The face is one in which force of character, greatness of mind, and kindness of heart, are all displayed. It shows resolution and courage in the firmly compressed mouth, and grasp of thought in the noble brow, but not less of gentleness of heart in the kindly beaming eyes, and warm sunny smile. His manners are always courteous and fascinating, so that you are unconsciously drawn into intimate relations with him; but at the same time you never cease to feel that he is the impersonation of the giant forces which move and guide mankind. He is not wanting in dignity, but has an easy politeness and sociability with all, which quickly remove restraint. Talkative and cheerful, in social life he is alike popular with the old and young. In the wider scenes of his public duties, good feeling and earnestness of action always prevail.

Dr. Taylor has been a diligent student in the deeper studies of theology, as well as in more popular learning and literature, consequently his mind, of great natural freshness and quickness, is adorned with a culture which enables him to deal with every question, not only in its most scholarly, but its most refined forms of thought and

expression. All his writings have a beauty and force of diction which charm the educated taste. His arguments have originality and penetration, while the language throughout is delicate, pure, and impassioned. Though a stern religionist, he is a man not without a love of the beautiful in nature and life. His heart and mind are always open to those impressions, and in his writings and conversation his fancy often repeats them in graceful poetic imagery. A serious, earnest minister of the Gospel, his effort is to be exactly consistent in all the duties of his calling and faith, but fortunately he is a person moved by those impulses which harmonize his feelings with truth, humanity, and purity in all their phases. His writings therefore, be they religious or whatever else, have all that the seeker for argument and scholarly depth may desire, with those exquisite touches of feeling to make them more beautiful and tender.

But without doubt the greatest power of Dr. Taylor is as the pulpit orator. He begins in a calm, self-possessed manner, stating his position in particularly clear and forcible language. His voice is full and powerful, but always completely under his control, and properly modulated to give effect to his utterances. As he goes on he becomes more absorbed in his feelings, he gesticulates a great deal, and frequently rises to bursts of strong emotion and thrilling eloquence. You are struck with the vigor and copiousness of the language, of the aptness and newness of the illustrations, and of the profound knowledge of the Scriptures and of the human heart. When he concludes, generally with some glowing picture of religious fancy, or with some pathetic appeal to the feelings, you find yourself awakened from the spell which only matchless oratory can invoke.

We regard Dr. Taylor as a most valuable acquisition to the American pulpit. Ordained to preach the Gospel, he is doing it with his whole heart, and all the gifts which God has given him. Men are proud of him, and they are arrested in their heedless walks by his pious teachings and his bright example. Hence his pastorships are made memorable for fidelity to duty, and the number of those added to the household of the redeemed.

REV. ELISHA E. L. TAYLOR, D. D.,

LATE PASTOR OF STRONG PLACE BAPTIST
CHURCH, BROOKLYN.

REV. DR. ELISHA E. L. TAYLOR was born in the village of Delphi, Onondaga county, New York, Sept. 25th, 1815. His father, Richard Taylor, was the son of Judge Taylor, of Saratoga county, several of whose sons were distinguished in that county and elsewhere, in political circles and in service in the last war with Great Britain. Hon. John M. Taylor, of Balston Spa, who was State senator, lieutenant-governor, member of Congress for over twenty consecutive years, and Speaker of the House for two sessions, was one of the sons. The subject of our notice prepared for college principally at Hamilton, Madison county, and was graduated at Madison University, and at the Hamilton Theological Seminary, in the year 1839. He remained until the spring of 1840 a resident graduate, and then removed to Brooklyn, where all his ministerial life was spent. In May, 1840, he organized what is known as the Pierrepont street Baptist Church, and an edifice for worship was erected on the corner of Pierrepont and Clinton streets. This congregation increased rapidly from year to year. In the fall of 1848 a new society seemed earnestly called for in South Brooklyn, and Dr. Taylor was induced to accept the call of a colony from the old church, who went out with the cordial approval of the mother church to raise a new organization in that growing and important part of the city.

In 1849 worship was commenced in a new stone chapel in Strong place. A large and elegant main edifice of red free-stone, fronting on Degraw street, was erected during 1851-2, and dedicated September 19th, 1852. For tastefulness, spaciousness, and convenience these buildings are unsurpassed in the whole country. The buildings alone cost over seventy thousand dollars, and the last of the debt

was paid in 1863. Up to the same period one thousand members had joined the church, and five hundred of the members were received and baptized on profession of their faith.

A few years since Dr. Taylor felt obliged, by ill health, to withdraw from the active ministry, and accordingly resigned. His congregation parted with him only with the greatest regret. The sum of twenty thousand dollars was presented to him.

During Dr. Taylor's pastorship we penned the following remarks concerning him, which show his habits at that time.

"Dr. Taylor is an earnest laborer in the field of the Lord. Mere preaching is a small part of his toils. His restless, untiring spirit will not allow him to keep aloof from any scheme or purpose which can possibly increase his flock and advance the interests of religion. He does not hide himself in his study, and leave all non-professional matters to his deacons and committeemen, but he goes abroad and puts his shoulder to the wheel with them, and, if they try to escape their duty, he pursues them 'where merchants most do congregate.' He is, in fact, a go-ahead, systematic, business-man, and one of the results is seen to-day in the somewhat rare circumstance of a church free from debt. He watches everything and everybody, and he wishes everybody to watch him, and has drawn about him a class of people who are as thorough-going as himself. When the Strong Place congregation was organized, he took a colony of Baptists from other parts of the city, and created a population in the vicinity of the new sanctuary. All within a few years, a magnificent edifice has been built, one of the largest congregations in Brooklyn drawn together, and the church cleared from every encumbrance. While much of this success has been occasioned by the talent of Dr. Taylor as a preacher, still he has done quite as much by his ability and perseverance in other branches of duty."

Dr. Taylor is now connected with the Baptist Union Rooms, as Secretary of the Church Extension Fund. His efforts are specially directed to the raising of money for the benefit of Baptist churches in the West. He is a very enthusiastic Baptist. His whole being seems constantly pervaded with rejoicings in his faith, which is everything to him, while all others are as nothing. As may be supposed, his preaching is decidedly sectarian. "Rather," he said, on one occasion, "might my right arm be hewn from my body than that I should not stand baptized by immersion." The expounding of the Baptist faith, and the enlargement of the Baptist fold, are to him the

sum and substance of all earthly glory. In this work he is kindled with an ever-present, ever-controlling inspiration. To show his devotion to his sect, it may be mentioned that he founded a library connected with his church, which consists of works on a great variety of subjects, but only those written by Baptists. He wishes to make apparent the extensive scope of the Baptist mind.

Dr. Taylor's sermons are extremely plain and practical. He is not much given to efforts of rhetoric or flights of fancy; but he writes in bold, vigorous terms, discussing every point with peculiar thoroughness, and making sober logic his sole reliance. He has a full, harmonious voice, and exhibits much absorption in his subject, combined with an eloquent animation. In truth, Dr. Taylor is one of the most able, efficient, and popular of the Baptist clergy.

He received the degree of D. D. from Rochester University, in 1855. His publications consist of several sermons, and two or three public addresses, delivered on special occasions.

Dr. Taylor is under the average height, and slightly inclined to corpulency. His head is large, and set on his shoulders with a muscular neck. The face is broad and expressive, and the brow well developed. He is very courteous, while a person of decided opinions, and not backward in expressing them. He has a high sense of propriety in regard to everything he does, and is particularly rigid in the performance of all professional duties.

REV. JESSE B. THOMAS,
PASTOR OF THE FIRST BAPTIST CHURCH,
BROOKLYN.

REV. JESSE B. THOMAS was born at Edwardsville, Madison county, Illinois, July 29th, 1832. His father was the late Judge Jesse B. Thomas, of the Supreme Court of that State. He was graduated at Kenyon College, Gambier, Ohio, in August, 1850, and commenced the study of the law. He was converted and became a member of the Baptist Church when not quite ten years of age. Theology had been also a favorite study with him, and in the autumn of 1852 he went to the Rochester Theological Seminary, a Baptist institution, with the intention of preparing regularly for the ministry. Ill health obliged him to leave at the end of two months; and, returning after six months, spent principally in traveling, he was again compelled, for the same reason, to relinquish his studies. During this time, however, in 1853, he was licensed to preach. After leaving the Seminary he returned to Chicago, and was engaged in mercantile pursuits until the autumn of 1855. In the same year he was admitted to the bar in Chicago, where he practiced until October, 1862. He now became pastor of the Baptist Church, at Wakegan, Illinois, and thus continued until July, 1864, when he accepted a call to the Pierrepont Street Baptist Church, Brooklyn, an old and leading congregation. He entered upon his duties on the 1st of the succeeding September. Later, Mr. Thomas accepted calls to churches in San Francisco and Chicago. In 1873 he was invited to the pastorate of the First Baptist Church of Brooklyn, which had formed a union with the Pierrepont street congregation. His official duties commenced on the first Sunday in January, 1874.

The First Baptist Church was organized with eleven members, and incorporated October 15th, 1823. Services were held for some time in District School House, No 1. A lot was purchased in Pearl street, between Concord and Nassau streets, for \$4,000, and a house,

sixty by forty feet erected, which the congregation continued to occupy for about ten years. Having secured a lot in Nassau street, near Fulton street, for \$7,000, in 1834, the recently occupied edifice of the congregation, eighty by sixty feet, was constructed, at a cost of \$17,000. The building vacated was sold to an Episcopal congregation. Rev. W. C. Hawley, or Holly, was the first pastor. In 1841, Rev. Dr. J. L. Hodge became the pastor, and thus remained during eleven years. He temporarily supplied the pulpit for a year subsequently. Rev. Henry M. Gallaher then became the pastor, and served for several years. Just prior to the coming of Mr. Thomas, the church edifice was destroyed by fire, but the united congregation has the house of the Pierrepont street congregation for its place of meeting.

Mr. Thomas is something above the medium height, equally proportioned, and altogether of a firm, substantial-looking figure. He stands erect, with his head well up, and readily gives you the idea that his solid, thoughtful steps are not more of the physical than mental. His head is of fair size, with regular, intelligent features. He has a pale complexion, and rather a serious, half-sad cast of countenance. In his manners he is quiet and undemonstrative, though in every sense cordial. His predominant characteristic is religious seriousness. In boyhood and manhood it has been the same. Beyond everything else of interest, beyond all worldly considerations, the one fascination—the one ever-present thought—the one full and complete comfort of his heart has been religion. It is not that he presumes to that intense sanctity which men of ardent piety are apt to assume, nor is it that he fails to assimilate with those who are not as seriously impressed as himself. Without falling into the error of such a course, his conduct simply shows, at all times and to all men, that he is a religious man, and that he seeks to be true to his profession, while wholly averse to being deemed a paragon, or even an example. In a word, he is the correct-bearing Christian, without the affectation of saintship. Understanding full well the folly of the self-sufficient Pharisee, he walks before men in the humility, but hopefulness, of the poor sinner. Observe him, and you will say that he is a God-fearing, devout man, but never that he is presumptuous in his godliness. Talk with him, and you will say that he is ever seeking religious topics, but never that it is for any other purpose than to unfold to other eyes the heavenly glories upon which his own are meekly fixed. In early boyhood he made a pub-

lie profession of his faith, and has never faltered in it. But those who remember him in that day can well attest that it was a conscientious act. Feeling truly re-born, renewed and re-made, as he arose from the baptismal waters, still, when again among his young companions, he bore himself as if happier rather than holier. When at the bar, he was a licensed minister and a thorough-going Christian, and yet he never made any parade of these things, while he always made them influential, in and out of his profession, when it could be done. Thus is it that his life has been rendered little less than remarkable. Attaining to great virtues, he has never seemed to be aware of it; living the impersonation of all his professions, he has never deemed it anything unusually meritorious. Always a teacher and example, as well by his practice as his precepts, he has claimed to be nothing beyond the dilligent learner of truth and the humble follower of upright men.

Mr. Thomas has a style of preaching somewhat uncommon in the modern pulpit. Giving himself simply a thoughtful preparation, he preaches entirely extempore. He thinks that the custom of analysis of evidence and the necessity of off-hand speaking, with which he was familiarized while at the bar, has served him a good purpose in his ministry. A mental examination of his text, without the process of writing out his argument, fits him to discuss it. When he enters the pulpit he has the whole subject fully in his mind, but the language which is to be used is left to the spur of the moment. Hence his sermon has all the characteristics of an impromptu effort, and is altogether extemporaneous. There is a force and feeling about it which written discourses seldom possess. His language is exceedingly fluent and well chosen, and the sermon has the arrangement of topics and the multiplied heads of argument usual to those produced in the study. Borne away by the strength of his emotions and on the wings of his ardent fancy, he indulges in impassioned picturings; but they are, after all, illustrations of the argument, which never falters to the end. He is slightly dramatic. At such periods he moves from side to side of his pulpit, talking with that freedom from hesitation and embarrassment, and with those acceptable gestures which best show the orator. His voice is a pleasant one, and falls naturally into the most effective modulations. With conspicuous worth and character, he not only brings to his profession large mental capacity, but certainly great attractiveness as a public speaker.

REV. HUGH MILLER THOMPSON, D. D.,
RECTOR OF CHRIST CHURCH, (EPISCOPAL,)
NEW YORK.

REV. DR. HUGH MILLER THOMPSON was born in Londonderry, Ireland, June 5th, 1830. He was brought to the United States when six years old, and lived first in New York city, and then in Cleveland, Ohio. Up to eighteen years his studies were pursued privately. In 1852 he was graduated in Theology at the Seminary at Nashotah, Wisconsin. He was made a deacon of the Episcopal church in December, 1852, and priest in 1856, by Bishop Kemper, at St. John's Church, Portage City, Wisconsin, which was his first rectorship. After this he went to St. Matthews, at Kenosha, Wisconsin, and in 1859 for one year to Grace Church, Galena, Illinois. In 1860, he accepted the professorship of Church History at Nashotah, where he remained until 1871. During the same time he was an assistant at St. Paul's Church, Milwaukee. He then became rector of St. James', Chicago, remaining two years. On the 1st of January, 1872, he commenced the duties of his present rectorship, at Christ Church, Fifth Avenue, New York.

Christ Church congregation formerly worshiped in Eighth street, but a number of years since purchased the magnificent edifice now occupied by them on the corner of Fifth Avenue and Thirty-fifth street. Dr. F. C. Ewer was the rector for a long period, and on his resignation Dr. Thompson was called. The income of the Church at this date is some twenty-five thousand dollars. There are professional and boy choirs of fine voices, and the service is rendered with great beauty and impressiveness. The large sum of seven thousand five hundred dollars is expended for music. At the regular services the pews and aisles are crowded with worshippers.

For twelve years Dr. Thompson was editor-in-chief of the *American Churchman*, the leading Episcopal paper of Chicago and the Northwest. The paper was finally removed to Hartford, Connecticut,

Dr. Thompson remaining the editor for one year. In April, 1872, he became editor of the *Church Journal* of New York. He has published various books and sermons. The volumes are, "Unity and its Restoration;" "Sin and Penalty," (several editions issued); "First Principles," (thirty thousand sold); "Absolution;" and a collection of miscellaneous writings under the title of "Copy." He has also contributed to the *Continental Monthly*.

Dr. Thompson is of the average height, with a compact figure. Mental strength is joined with the amplest physical resources. He works with unwearying thought and energy, thinking of neither time nor toil in reaching ends for the good of his church and society. We quote the following description of him, from a communication written to a New York journal :

"Dr. Thompson has been called 'the Beecher of Episcopacy,' but no two men, with strong points of resemblance, could be more unlike. Up to within a year Dr. Thompson's life has been that of a student, a thinker, and a writer. He has few superiors in the land as a deeply read scholar and a man of large and liberal knowledge. Comparatively young, no man has wielded anything like his influence in molding opinion in the Episcopal church in these latter days. But it was not known except to a few in New York, that in addition to his qualities as a man of learning, a writer, and a reasoner, Dr. Thompson also possessed the gifts of a rare popular eloquence. He preaches from the altar steps, without note or comment. He is gifted generously with the physical basis of oratory—an athletic frame; a broad deep chest; a handsome strong face; a leonine head, covered with disordered masses of coal black, curling hair, and lightened by a pair of deep brown eyes, with that sad, poetical, far away look so peculiar to Irish eyes. His birth may account as well for the impassioned headlong flow of an eloquence at once fiery and tender, fierce and full of pathos, delivered with a voice that sweeps all the gamut of human feeling."

In all private and public relations Dr. Thompson is well calculated to exercise the utmost influence. Socially, he is a genial, sincere, and friendly man, drawing every one toward him, while in his public duties he is totally without ostentation, and evidently only an humble Christian. Hence, the charm of his character and the influence of his teachings penetrate not only through the social and church circle in which he moves, but they go out to the widest limits of the community.

REV. ALEXANDER R. THOMPSON, D. D.,
PASTOR OF THE NORTH REFORMED CHURCH,
BROOKLYN.

REV. DR. ALEXANDER R. THOMPSON was born in the city of New York, October 18th, 1822. He was graduated at the New York University in 1842, and at the Princeton Theological Seminary in 1845. In July of 1845 he became assistant minister of the Central Reformed Church, Brooklyn, but in January, 1846, was installed over the First Presbyterian Church, Morristown, N. J., where he remained eighteen months. For five months he was engaged in a mission work in the eastern section of Brooklyn, under the care of the Board of Missions of the Dutch Church. He gathered a small congregation, and lots were purchased, and a frame building, for church purposes, was erected, on the corner of Washington and Gates avenues. This property at length fell into the hands of the Baptists, who have erected a large church on the site; and, in fact, Dr. Thompson's movement resulted in the formation of several congregations of different denominations, all of which are now in a flourishing condition.

In March, 1848, Dr. Thompson became pastor of the Reformed Church at Tompkinsville, Staten Island, and thus continued until September, 1851. He then organized a new church at Stapleton, Staten Island, and was its pastor for eight years. In 1859 he went to the South Congregation Church, where he remained three years, but did not dissolve his connection with the Classis of the Reformed Church. He next became the colleague of the late Rev. Dr. George W. Bethune, at the Reformed Church in West Twenty-first street, New York, in March, 1862, and on the death of that distinguished clergyman, at Florence, Italy, later in the same year Dr. Thompson

succeeded to the pastorate, in which he remained many years. On Sunday, December 28th, 1873, he was installed as the pastor of the North Reformed Church, Brooklyn, where he is now conducting his usual efficient work.

During his ministry he has declined calls to Maine, Albany, Rochester, Indianapolis, Chicago, San Francisco, Brooklyn (seven times), and New York (six times.) He received the degree of A. M. from Princeton Theological Seminary, in 1845, and the degree of D. D. from the New York University, several years since. In the summer of 1872, he went by the Pacific Railroad to California, and traveled extensively in that State.

Dr. Thompson is of a tall person, pale complexion, and has quite a heavy growth of red whiskers. He is a man of restless, nervous activity in both the physical and mental nature. His head is long, with marked prominence in the intellectual portion. He has calm, pleasant eyes, and altogether a most expressive face. He talks with a great deal of animation, and cheerfulness of tone, and is not only very genial, but very interesting. In truth, he has a natural fitness for his ministerial work. There is no such thing as being on the footing of a stranger with him. You assume social, genial, and even intimate relations with him at the very outset of your acquaintance. Are you cheerful, his face is radiant with smiles, and he yields himself to the influence of your own spirit. Are you sad, his own heart and lips are touched with kindred sympathies. Are you amid the scenes of religion, his holy thoughts kindle you with inspiration. There is nothing sufficiently formal in his bearing to be called dignity, but he is always personally impressive. His tall, wiry frame—his pale, intellectual face—his gentle, speaking eyes—his hearty cordiality, instantly present him to the perceptions as a man of no ordinary character. And it is the same with all that he says. He converses with little apparent reflection, and with no effort to make any particular exhibition of wisdom, but you readily discover in these impulsive, off-hand sentences the most solid and practical opinions. He has always been a hard worker in the pastoral life. Full of enthusiasm in whatever he sets out to do, which is half the battle, he toils joyously, and generally triumphantly. When others hesitate, he pushes forward more boldly, and when others despair, he is upheld by confidence. Meek in all else, for his principles, and in the path of his duty, he stands lion-hearted. An early convert to the religious faith, it grew and strengthened with his maturing life,

until he preaches it with not only the power of learning, but the inspiration of blissful hope.

Dr. Thompson writes an able and elegant sermon. His vigorous, and at the same time, highly imaginative mind, displays itself on paper in language at once the most forcible and refined. The same emotional fervor, which ever links his feelings with his comprehension in conversation, appears in every word. His sincerity cannot any more be doubted than the striking beauty of his style can fail to be appreciated. His delivery is peculiar and very effective. It is original in many respects, and eccentric in some particulars, but as a whole has a powerful effect upon the hearer. He has a voice of much fullness and strength, but it is entirely under his control, and is increased or depressed with equal facility. Indeed, his eloquence gains no little of its power from the manner in which his voice ranges all along the scale of sound, rising from soft mellow tones into loud, emphatic utterances, and then again falling away into tender whispers. He moves about the pulpit a great deal, and gesticulates constantly, and sometimes vehemently. Learned, eloquent, pathetic, and it may almost be said strangely impressive, he justly has a very high reputation in the ministry.

REV. JOSEPH P. THOMPSON, D. D.,

LATE PASTOR OF THE TABERNACLE CONGREGATIONAL CHURCH, NEW YORK.

REV. DR. JOSEPH P. THOMPSON was born in Philadelphia, August 7th, 1819. He was graduated at Yale College in 1838, and studied Theology at Andover College and New Haven. In November, 1840, he was ordained pastor of the Chapel street Congregational Church, New Haven, where he remained five years. He removed to New York in April, 1845, having accepted a call to the Broadway Tabernacle Church. While in New Haven, Dr. Thompson originated *The New Englander*, a Congregational quarterly review, and he was also one of the founders of the *Independent*. In 1852 he devised the plan of the Albany Congregationalist Convention, which was the means of giving unity and efficiency to that denomination. He has performed most acceptable services as manager of the American Congregational Union, and of the American Home Missionary Society. He sailed for Europe and the East in 1852, and passed two years exploring Palestine, Mount Sinai, Egypt, and other Oriental countries. After his return he gave much attention to Oriental studies, especially Egyptology, and published a great deal on the subject in "The North American Review," "Bibliotheca Sacra," "Journal of the American Geographical and Statistical Society," "Smith's Dictionary of Biblical Geography and Antiquities," and the revised edition of "Kitto's Cyclopedia of Biblical Literature."

He received the degree of D. D. from Harvard University, in 1856. His publications are numerous, including extensive works, sermons, and addresses. These may be named—"Memoirs of Timothy Dwight," "Lectures to Young Men," "Hints to Employers," "Memoir of David Hale," "Foster on Missions, with a Preliminary Essay," "Stray Meditations," revised edition, entitled "The Believer's Refuge," "The Invaluable Possession," "Egypt, Past and Present,"

“The Early Witnesses,” “Memoir of David T. Stoddard,” “The Christian Graces,” “Love and Penalty.”

Dr. Thompson was compelled by ill health to resign his pastorate in 1872. It caused the deepest regret to his congregation, who testified their esteem in every possible manner. A liberal pecuniary settlement was made upon him. He went immediately abroad to resume his Oriental travels and researches. Rev. Dr. Taylor, of Liverpool, England, was then called. In 1873 Dr. Thompson delivered a series of lectures in Berlin.

Dr. Thompson is a person of good proportions, thin visage, and has straight dark hair and whiskers. He is a student of incessant application. His studies extend to many branches out of the range of theology, but which present fascinations to him because difficult, and as they go to make up completeness in scholarship. Astonished by the variety and extent of his reading and research on subjects of a profound character, you are still more surprised to find that he is familiar with the current and lighter literature fresh from the press. Everywhere he gathers knowledge or entertainment, working like a bee, and reproducing the varied views of others in his own writings as illustrations, and sometimes accompanied with most elaborate criticism. His occasional addresses in particular are of the highest order of literary merit. There are few who discuss subjects in a mode so original and interesting. His thoughts are new, clear, and vigorous, never sinking into common-place, failing in interest, or losing in eloquence. In the first sentence he attracts you, and when he comes to the last has still your delighted ear. His sermons, as well as these addresses, are polished compositions, replete with the evidence of a practiced and ready pen. He is an impressive speaker. He confines himself quite closely to his notes, but speaks with great emphasis and power.

The doctor is very enthusiastic on the subject of the Oriental countries. His travels in the East were performed with the ardor of a Christian pilgrim to sacred shrines. To awful Mount Sinai, to the memorable baptismal waters of the Jordan, and to the banks of the wondrous Nile, he wandered, filled with unspeakable veneration. He studied the lands thoroughly, and came back to the United States an authority in their geography and profound in their history. While his energies are fully linked with the glorious progress and mighty achievements of his own day, still he gives largely of his student hours to unveiling the mysteries with which time has be-

clouded so much connected with the countries of antiquity. He thinks that there can be no greater triumph for the American scholar than to make clearer and broader the light which Oriental and European minds have already imparted to the subject. Already claiming this triumph, but seeking yet greater results, he never grows tired of his necessarily laborious investigations. Along the way once crowded with the hosts of Israel, in the path sprinkled with a Saviour's blood, and amidst the monuments of Egyptian greatness, the scholar, born in a new-found world, seeks the renown which is to inscribe his own name in imperishable history.

REV. JOHN THOMSON, D. D.,
PASTOR OF THE THIRTY-FOURTH STREET
PRESBYTERIAN CHURCH, NEW YORK.

REV. DR. JOHN THOMSON was born at St. Andrews, in Scotland, January 7th, 1819. He was graduated at the University of St. Andrews in 1841, and was licensed to preach on the 5th of August the next year, by the Presbytery of St. Andrews, of the Established Church of Scotland. For several years he resided in the south of England. He performed the duties of a missionary of the Presbytery of London, by which body he was ordained to the ministry March 28th, 1844. In 1843, on the separation of the Free Church from the Established Church, the subject of our notice had cast his lot with the former. During the spring of 1845, he settled as pastor of the Presbyterian Church at Alnwick, Northumberland, England, where he remained until 1848. He then removed to St. John's, New Brunswick, at which place he organized a Free Church congregation, and built the first church of the kind in the lower provinces. In 1850 he received and declined a call to the Associated Reformed Presbyterian Church in Grand street, New York; but the invitation being renewed in the following year, he accepted it, and was installed in June, 1851. This congregation was organized in Nassau street in 1784, when Mr. Hamilton was pastor. They subsequently worshipped on the corner of Grand and Mercer streets, but after the installation of Dr. Thomson removed to the edifice on the corner of Grand and Crosby streets, which was purchased of the Presbyterian congregation under the pastorship of Rev. Dr. McElroy. A few years since the congregation sold the Grand street property for largely over one hundred thousand dollars, and erected a fine edifice on Thirty-fourth street, near Sixth avenue and Broadway.

They are largely composed of old country people, and number about one hundred families and some four hundred members. In 1861 Dr. Thomson accepted a call to the First Presbyterian Church at

Galt, in Canada West, then the largest church of the denomination in that section of the country. In May, 1864, he returned to his former people in New York, and still remains with them. His degree of D. D. was received from Princeton Seminary in 1854. He has published various sermons and addresses, some of which have attracted considerable attention abroad. We may mention that Dr. Thomson's manuscript sermons are little less than chirographic curiosities. So minute and careful is the writing that in some instances an entire sermon only covers a single letter sheet. How such cramped and delicate writing is deciphered in a public delivery is quite astonishing. Most of the clergy, like other public speakers, prepare their manuscripts in a bold, clear hand, and some sermons have fallen under our observation which were written in letters of not less than half an inch long.

Dr. Thomson is of the medium height, and rather full though not ungraceful proportions. He is muscular, and altogether of the strong, well-knit, substantial frame so common among the Scottish race. His head is large and round, with a fine intellectual development and a countenance expressive of rigid decision of character, but at the same time of much Christian frankness. It is just such a face as martyrs wear—one of those that power and dungeons and fagots could not soften in a single expression of firmness and devotion to duty, and still one that is always radiant with the beams of a Heaven-inspired kindness. You will say in an instant, from these features, here is a man for great resolution, for sincerity, and zeal of purpose, and true heroism under difficulties, and, after all, with a heart as gentle as a woman's, and a love as pure and as faithful as hers. He is a deeply pious man and an unflinching Christian, and while in the practice of his faith he knows but one plain, strict, severe line of duty, he is also taught by it a meekness and sympathy of heart which are quite as much the rule of his life. His manners are polite and his conversation is free, but he has in both a seriousness natural to a person as thoroughly absorbed as himself in the ministerial work. His thoughts have but one tendency, and that is to the most earnest and continued contemplation of religion. He is outspoken in his opinions, and has considerable of that bluntness which is also a Scotch characteristic.

Dr. Thomson preaches very effectively. An excellent scholar, and perfectly versed in the Scriptures, he delivers himself with as much freedom of speech as depth of thought, and with a pleasing

animation. His gestures are few and of the simplest kind; but his whole manner is greatly calculated to give additional impressiveness to his religious reasonings. He never departs from a plain, argumentative, illustrative style, and his language, always well chosen, is particularly forcible in giving a clear and striking view at once of man's debasement and God's glory. In truth, the Scotch Presbyterian believes and preaches "the steep and thorny way to Heaven" in its fullest and most terrible meaning. Proclaiming the wonderful mercy of the Most High and offering praise to His name, this stern religionist calmly declares to his fellow mortals the mandate against the accursed—"Upon thy belly shalt thou go, and dust thou shalt eat all the days of thy life." He presents a faith which it is as hard to attain as fearful to neglect, and which arraigns the soul of the fallen creature charged with a guilt beyond human comprehension and human repentance. Holding these views as Gospel truths, the ancient Presbyterians of Scotland verified their fidelity to them by lives of strict discipline, and by a written covenant which the horrors of persecution only made more sacred. After two centuries and upward, their descendants in this far-off land stand as true in doctrine and as earnest in maintaining it. Dr. Thomson has all the stubbornness of conviction and enthusiastic adherence to his religious principles which characterized the olden Covenanters, and, like them, he preaches for heavenly and not earthly approval. Asking nothing of men but quick repentance and lives of penitence, he walks among them in that manner most likely to ensure him success, and his hoped-for reward hereafter.

REV. GEORGE E. THRALL,

ONE OF THE EDITORS OF THE CHURCH UNION,
NEW YORK.

REV. GEORGE E. THRALL was born at Circleville, Ohio, April 23d, 1829. He was graduated at Kenyon College, Gambier, Ohio, in 1849, and at the Virginia Theological Seminary, near Alexandria, in 1854. Immediately after graduation he was made a deacon of the Episcopal Church, by Bishop Meade, of Virginia, at Christ Church, Alexandria, and in the following year he was admitted to the priesthood, by Bishop Lee, of Delaware, at the Church of the Epiphany, Philadelphia, where he had already settled as assistant of the late Rev. Dudley A. Tyng. Mr. Thrall withdrew from the parish after a service of two years and three months. He became rector of Christ Church, Bridgeport, October 1st, 1859, and thus continued nearly three years, when, June 1st, 1862, he assumed the rectorship of the Church of the Messiah, Brooklyn.

Mr. Thrall labored in the parish of the Messiah for ten years. His home became a resort for clergymen of all branches of the Church, and various plans were laid for effecting a closer fraternity between the different denominations. As the Lord's table was considered the true center of fellowship, the scheme of Union Communion was hit upon. The first one was held in the Reformed Church in Fifth avenue and Twenty-ninth street, New York. The second was held in the Church of the Messiah, and was considered by all present as one of the most heavenly meetings ever witnessed upon earth. The Union Communion have since been held in hundred of towns and villages throughout the country.

The main idea of the Christian Union Brethren was, that all the believers of any given locality formed the Church of that locality; and that, however, numerous were the societies, or varied the forms of worship, there was really but one Church in any one place.

In accordance with this principle, a convention of the Church of Brooklyn was called upon the evening of the 28th of June, 1866, at the Reformed Church on the Heights. The spacious edifice was crowded with ministers and delegates from nearly all the Protestant congregations of the city, and the proceedings were entirely harmonious, until discord was introduced on the subject of Baptism. The assembly dispersed in great sadness, and it was felt that Unity was impossible until that question could in some way be arranged.

Several newspapers have been started. *The Church Union*, of which Mr. Thrall is one of the editors, is the organ of the movement.

Mr. Thrall, having been always a warm advocate of congregational singing, in 1867 edited a book, intended to popularize the music of the sanctuary. It was an octavo of 600 pages, and called "The Episcopal Common Praise," and has had several editions.

In the years 1867 and 1868 active measures began to be taken by many clergymen for a revision of the Book of Common Prayer, with a view to bringing its ritual more into harmony with the worship of other Protestant denominations. A committee having been formed by the Low Church party to propose such a revision, Mr. Thrall was appointed the Secretary, and from that time devoted his efforts to the furtherance of that project. Obstacles of every kind intervened. Different parties took up the task and laid it aside, and it was soon found that participation in this work sacrificed one's influence and prospects forever in that communion. At last the labor fell into the hands of a few who were willing to give up everything for its success. The Revision was amended over and over again, and finally took the shape, not as originally intended, of a Manual for Evangelical Episcopalians, but of a form of service for all Christians who desired a Protestant Liturgy. It was called "The Union Prayer Book," and by removing all the expressions which savored of Romanism, by presenting an episcopacy extremely modified, by reducing infant baptism to a consecration of children to the Lord, it aimed to be nothing less than a platform upon which all Protestant Christians could unite in offering up prayer and praise to their Heavenly Father.

In anticipation of this result, Mr. Thrall resigned the Church of Messiah in April, 1869, and removing to New York, began the formation of a new church. This society met for a time in a school-room, and in 1870 erected the building, called Emmanuel Church, on Fifty-seventh street, near Lexington avenue. Service was first

held in it in January, 1871, and upon the first Sunday in September of that year the new Union Prayer Book, which had come from the publishers the day before, was introduced as the form of worship, Mr. Thrall having previously sent in his resignation to Bishop Potter as a Presbyterian of the Episcopal church.

The public were not, however, prepared for the movement, and the society, falling into debt, were forced to give up their building, and eventually disband.

Mr. Thrall then turned his attention to the building up of a newspaper, which should promote the principles to which he had devoted his life. After different changes he established his present paper.

Mr. Thrall is of the medium stature, equally proportioned, and active. His head is of fair size, with an intelligent, amiable face. He has dark hair and whiskers, and his whole appearance is that of good health and vigorous energies. His manners are without ostentation or reserve, and all who approach him are frankly and sincerely received. You immediately discover that he is a man wholly natural in manners and feelings. What nature made him he *is* in every word and action. Affectation, any assumption of dignity, and all those exploits of deportment by which men impress and dumbfound their fellows, are his abhorrence. An honest man, an unassuming gentleman, an humble clergyman—these, and these alone, are the individualities which he seeks to represent. One look at him, and the fewest possible words, proclaim all this to you; and the longer you know him and the better you test him, the higher does he rise in the scale of a true and exemplary, while modest manhood.

Mr. Thrall is a clear and forcible writer. He is well calculated to do a large amount of valuable service as a clergyman without making much noise about it. He has no sensation sermons, no courting of one interest or another—nothing, in a word, but God's word to speak and God's work to do. His sermons have a vividness of truth and a gentleness of persuasion which are quite as striking. He speaks in a clear, flowing voice, with an easy and impressive manner. Making it his whole effort to exalt his calling rather than obtrude any talents of his own for men's applause, he really presents the strongest claim to private regard and public approbation. Both are generously awarded him.

REV. ISAAC H. TUTTLE, D. D.,

RECTOR OF ST. LUKE'S EPISCOPAL CHURCH,
NEW YORK.

REV. DR. ISAAC H. TUTTLE was born in the city of New Haven about the year 1816. His early studies were in that place at a school established on the plan of Mr. Lancaster, of England, and conducted by John E. Lovell, author of a work on elocution, and at the High School of Amos Smith. In 1836 he was graduated at Trinity College, Hartford, and in 1839 at the General Episcopal Theological Seminary, New York. He was made deacon during the same year by Bishop Brownell, at Trinity Church, New Haven, and priest in 1840, by the same bishop, at Christ Church, Bethlehem, Connecticut. His first rectorship was at this church, where he remained five years. He then went to Christ Church, Hudson, New York, where he officiated six years, and then, in June, 1850, came to his present field of labor in St. Luke's parish, New York.

St. Luke's parish is one of the old Episcopal congregations of New York. At the time of its foundation, the section of the city where it is located was known as the village of Greenwich, and was a rural suburb, though now far down town and densely populated. The first preaching, as an experiment in the neighborhood, was by the Rev. George Upfold, in the school-room of Mr. V. Parker, in Amos street. The attendance was considerable, and the friends of the undertaking were encouraged to organize the parish, which took place November 6th, 1820, with twenty persons. Permission was obtained from the Common Council to fit up the second story of the watch-house, corner of Hudson and Christopher streets, for church purposes, where the communion was first administered on Christmas day, December 25th, 1820, to sixteen individuals. Dr. Upfold was called as rector at a salary of eight hundred dollars a year. A site for a church on Hudson street opposite Barrow, (now Grove street,)

the present location of St. Luke's, was donated to the parish by Trinity Church, and the first steps toward the erection of a suitable building were taken in May, 1821. The corner-stone of the church was laid in June, 1821, by Bishop Hobart, and bore the following inscription: "Glory to God in the Highest! St. Luke's Church, erected A. D., 1821. Rev. George Upfold, D. D., rector; Clement C. Moore, Edward N. Cox, church wardens; Nicholas Roome, Henry Ritter, Andrew Backus, John P. Roome, Floyd Smith, Henry Constantine, Donald Cushman, William H. Hamm, vestrymen; John Heath, architect; Richard Kidney, builder." The church was a small building, and, being completed, was consecrated by Bishop Hobart in May, 1822.

The immediate rise of the parish was prevented by the want of population in the vicinity, there being no dwellings to accommodate them. Among the records of the church appears a resolution by which it is recommended that capitalists should be induced to build houses in that section. The rector leased certain lots of Trinity Church at a low rent, and in 1824-5 the "rectory house" and another dwelling were erected. After a time Dr. Upfold made an arrangement to officiate a part of his time in Trinity parish, and procured the services of Rev. Mr. Doane, subsequently the distinguished and now deceased bishop of the diocese of New Jersey, to preach alternately with himself at St. Luke's. In February, 1828, Dr. Upfold was called to St. Thomas' parish, St. Luke's at the time having one hundred families. Dr. Upfold is now Bishop of Indiana. Rev. Mr. Ives was the next rector, and was called at a later period to be Bishop of North Carolina, subsequently united with the Roman Catholic church, and recently died in New York. Bishop Whittingham, of Maryland, was for some time rector of the parish, and was succeeded by Rev. Dr. Forbes, who also went, for a time, into the bosom of the Roman Catholic Church. Dr. Tuttle was the next rector, and has now officiated for twenty-three years. It will thus be seen that some of the most distinguished names in the Episcopal ministry are connected with the history of this venerable parish.

During the rectorship of Dr. Tuttle the church has been twice enlarged, and recently has been modernized and decorated. There are about three hundred and seventy-five communicants, and five hundred and seventy children in the Sunday School. Connected with the parish is an institution known as St. Luke's Home, which is a retreat for indigent aged Christian women.

Dr. Tuttle received his degree of D. D. from Trinity College in 1863.

He is a little below the medium height, sparely made, but stands very erect, and has a quick step. His head is small, with regular features, and a forehead which shows him to be a person of considerable mental caliber. In his manners he is free and entirely unrestrained, and equally frank in speech. More than this, there is a great deal of cheerfulness about him, and he has, in fact, all those qualities which do most to promote good fellowship in social intercourse.

Social life, cultivated though it may be, is, after all, very much like a den of half-tamed animals. The laws of courtesy, impartial and strict as they are, have really less potency than appears to the casual observer. There is an outward show of civility and good feeling, and of regard for the demands of social propriety; but it is to a considerable extent a mere cloak, covering up hideous sins beneath it. Men shake hands and hate each other in their hearts, and women kiss and trip off to their "school for scandal." In the most brilliant throngs, every demon which human malignity and envy can summon is present in human bosoms, and where there are noble words and smiles there are whispered insults and sneers. Few men and few women there are who can rise to a perfection of courtesy and charity, which will keep down these struggles of the baser nature to do evil in thought or act to our neighbor. Few there are who can be called *popular* men and women, because they are silent when they cannot praise.

But these almost strange elements of character are fully illustrated in the excellent man of whom we write. He is the friend and delightful associate of all. He never seems to be looking for those foibles and weaknesses which in social life are the targets of so many jests and sneers. But he is genuine and hearty in his friendship and love—manly and warm in his greetings and attentions. It is not the shallow courtesy of society—not the silken paw of the tiger with the claws hidden within—but it is the outpouring of the honest heart. It is not that hypocrisy and sham which every day are discovered to the eyes of men in the conduct of their fellows, and which make the heart sick, but it is that kindness and nobleness of soul which draw man to man in the true brotherhood of his race.

Dr. Tuttle is a preacher of much power with the masses. This does not come from any particular display, but from the same pecu-

liarities of character which are observable in his private life. His mode of address is entirely moderate, and his language is plain while forcible. But his greatest influence is in the dispassionate, calm, and evidently just manner in which he makes all his statements, and the tender and affectionate manner in which he seeks to reach the convictions of his hearers. It is not to the superior intelligence of a few, or to the keen susceptibilities of others, that he appeals with such power, but it is to all those who have an aspiration for a purer life, or a stricter observance of religious duty. He does not preach to dazzle the mind or to stir the heart, but he makes beautiful the way of faith, and tenderly leads the steps thitherward. Hence the influence of his preaching is boundless with such as are found in the sanctuary.

Dr. Tuttle in his rectorship has followed a line of illustrious clergymen of the Episcopal church. They marked out and established a work in St. Luke's parish on a broad foundation, not only of religious effort but of public good. In all respects he has followed in their footsteps, and neither the changes of population nor the increase of Episcopal parishes have particularly affected this. Strong in numbers, earnestly engaged in its educational and philanthropic work for the advancement of every interest about it, there has been no abatement of the vigor which characterized its earlier history.



Stephen H. Fairbank

REV. STEPHEN H. TYNG, D. D.

RECTOR OF ST. GEORGE'S CHURCH, NEW YORK.

REV. DR. STEPHEN H. TYNG was born at Newburyport, Mass., March 1st, 1800. At the age of seventeen he was graduated at Harvard College, and for two years was engaged in mercantile pursuits. He began the study of theology under Bishop Griswold in 1819, and was ordained a deacon of the Episcopal church at Bristol, Rhode Island, March 4th, 1821. He labored for two years at Georgetown, D. C., and for six in Queen Anne's parish, Prince George's county, Maryland. In May, 1829, he removed to Philadelphia, and became rector of St. Paul's Church. The degree of D. D. was conferred upon him by Jefferson College in 1832, and by Harvard in 1851. In 1833 he was called to the Church of the Epiphany, in Philadelphia. The death of the venerable and learned Dr. Milnor having created a vacancy in St. George's parish, New York, Dr. Tyng succeeded him in 1845, and still remains in the same extended field of duty. After a few years a magnificent church was constructed on the corner of Rutherford Place and East Sixteenth street. Rev. Stephen H. Tyng, Jun., is a distinguished living son. Dr. Tyng has a number of published works, the variety of which may be judged by the following titles: "Lectures on the Law and Gospel," "Recollections of England," "Family Commentary on the Four Gospels," "History of Ruth, the Moabitess," "Esther, the Queen of Persia," "The Child of Prayer" (a memorial to his son, Rev. Dudley A. Tyng), "Forty Years' Experience in Sunday Schools," &c., &c.

During twenty-one years of the existence of St. George's Sunday school in this city, under the pastorate of Rev. Dr. Tyng, that organization raised and disbursed \$63,985, including the building of two churches in Africa—one in Monrovia, of stone, and one in Caldwell, of brick, \$12,000; building and furnishing the chapel of Free Grace in East Nineteenth street, \$18,000; building and furnishing the German

chapel in Fourteenth street, together with the purchase of the lot on which it stands, \$12,000; building two schoolhouses in Africa, one at Monrovia, and one at Caldwell, \$1,500; annual support of the parish missions of St. George's Church, including the Mission Schools' contributions to anniversaries, always returned to them, \$7,500; all the chancel furniture of St. George's Church, when it was rebuilt, including the pulpit, desk and font, and partly the clock, \$9,000; domestic missions in the United States, through the American Church Missionary Society, \$1,500; The Shepherd's Fold, an institution for poor infant children, in Eighty-sixth street and Second avenue, \$1,300; education of young men for the ministry, \$500; incidentals, \$1,185. The parish embraces a congregation large, wealthy, and influential.

Dr. Tyng is one of the most learned and eloquent men in the Episcopal church. His mind, of such ripeness in mere youth, has constantly expanded under the twin benefits of research and experience. While he has sought to sip the sweets of popularity, he has made learning, piety, and zeal the foundation of his renown; consequently his studies have been most diligent throughout his career, and his gladness is to know that they can never be completed in the period of a human life. As with other scholars, the exploration of one mine of lore only opens the path to other treasures beyond. Dr. Tyng has not been satisfied with theological studies alone, and is a man of varied learning. The theories of government and the history of empires have greatly commanded his attention, and to such a degree that he is of the few Episcopal clergymen who have mingled in the political discussions of the day. In this matter, as in all others, he is firm, earnest, and conscientious. Convinced in his own mind of the propriety, wisdom, and importance of any line of action, it requires overpowering reasons to alter his purpose. He is borne on a tide of enthusiasm. New reasons to sustain him come every day like favoring winds, and his eye is ever watching for the haven which his convictions have promised him. He is slow to launch himself upon any untried sea of opinion; but, once afloat, he will courageously breast the wildest storm.

But the love and heartiest enthusiasm of Dr. Tyng is of course for his particular faith. He is in no measure a bigot, but is joyous beyond expression that he stands a believer, a member, and a preacher within the pale of the Episcopal church. Her doctrines are his sure anchor, her example is his boast, her history is the record

of God's own work, and her glory is the brightness of the earth. He has followed every foot-print of the Lord; he has walked in triumph and trial with the apostles and martyrs; he has marked the progress of the modern church, and now raises his voice to glorify her faith, and, appointed by that Lord and anointed by those saints, he proclaims himself her ambassador to men. With a heart made tender by penitence, he binds up the wounds of those seeking religious healing, and with a soul inspired of Heaven he beats his blows upon Satan. The heart of the poor sinner, the seeker for Christ, is a lost jewel to be saved for the crown of the church; but the head of the devil must be bruised and slashed with the sword of the Deity. In this work Dr. Tyng never falters. No discouragements affect him, no monster of sin can intimidate him. He is always searching the battle-field of life's conflicts for the maimed and dying—day and night he is crossing weapons with the adversary. His is eminently a successful ministry, illustrated all along by souls re-born, and by an unweariness in well-doing.

Observe Dr. Tyng in his pulpit. He is a straight, stiff-appearing person, with a composed countenance and penetrating eyes. His forehead is broad; and the whole molding of his head highly intellectual. He at once impresses a stranger as being a man of remarkable ability, and a single sentence from him is sufficient to prove it. His words are sentences, his sentences are sermons, his sermons are volumes. There is no effort for effect in his language, no studied selection of words, no obtuseness as to meaning; but in the discussion of his themes his pen seems to cull the most expressive words in which are traced the most vigorous and beautiful thoughts, adapted as much to the comprehension of the child as to the enlightenment of the matured person. He is formal both in matter and manner, and is rather a reader than an orator. To be sure he is eloquent. He uses imagery, and is warmer at times than at others; but, nevertheless, he does not, like some who are *true* orators, soar away, with voice and sense and soul, into the regions which his thought is describing. With Dr. Tyng, the delivery of a sermon is an effective, eloquent reading, rather than anything which might be considered an oratorical display. He has great dignity of bearing, a smooth but decided voice, polished periods, and sterling thought; but there is none of that lightning of the tongue which flashes from perception to perception, or of that thunder which startles down into the very soul. The doctor follows the more sedate pulpit style usual and

popular in the Episcopal church. His chaste words, urged with sincerity, devotedness, and piety, fall rich fruit to the inquirer, the devout, and the intellectual. To the first, they make light from darkness; to the second, they invigorate with strengthened hope; and to the third, they are the luscious product of the tree of scholarship.

But when Dr. Tyng puts aside his gown, and steps out on the platform for secular speech-making, he is a new man. He is not walled about by church discipline or Episcopalian propriety, and he is not tied tongue and hands by forms and customs. Well, he stands up as straight as an arrow, and as stiff as his own well-starched shirt-collar. His eyes see everything and everybody; his look hushes the audience into the stillness of the tomb; and his introductory words are well measured. Presently the words flow quicker and his feelings begin to act like fuel to thaw the ice in which the church has congealed him. He has humor, sarcasm, denunciation, electrical words and gestures. He mangles sophistries with his tongue as a wolf would a lamb; he sweeps away resistance as water-falls do chips of wood; he spurs wrong-minded men as kings do beggars.

At seventy-three years, Dr. Tyng finds himself thus vigorous for labor in the church and the world. In his prime of intellectual power, mighty with all the influence which his public and exalted life has brought to him, he may well be considered as one of the most useful clergymen of the day. All enterprises of his church—those of charity, philanthropy, and education—have in him a zealous friend. The Sunday school is another delight. He was greatly enrapt in a talented son, who, although young, was prominent in the ministry, and who came to his death by a heart-rending accident. His memory is embalmed in the affecting and eloquent memorial of his father, to whom his decease was an almost overpowering blow. The son was a model of manly and Christian graces, acquired by a close study of the example of the father; and the shadow which fell upon the life of the last is even now only removed by the monuments which remain of the young minister's faith and works, and more especially by his brilliant flight from earth. Looking to that coming hour in his own destiny, Dr. Tyng has but one purpose in all his efforts, which is, so to guide his steps that his end may be peaceful and triumphant, like that of the saint who has gone before.

REV. STEPHEN H. TYNG, JR., D. D.,

RECTOR OF THE CHURCH OF THE HOLY
TRINITY (EPISCOPAL), NEW YORK.

REV. DR. STEPHEN H. TYNG, JR., is the son of the distinguished rector of St. George's Chapel, New York, and brother of the late Rev. Dudley A. Tyng, a leading rector of Philadelphia, who lost his life by an accident. He was born in Philadelphia, June 28th, 1839. Entering Williams College he was graduated in 1858, and would have completed his theological course at the Episcopal Seminary in Fairfax county, Va., had not the opening of the war obliged him to leave the State. During his theological studies he had charge of a Mission church at Georgetown, D. C. He was ordained deacon May 8th, 1861, at St. George's Chapel, and priest at Poughkeepsie, September 11th, 1863. From May, 1861, to May, 1862, he was assistant to his father, and then accepted the rectorship of the Church of the Mediator. He subsequently organized a new parish up town, under the title of the Church of the Holy Trinity, and a tasteful edifice was erected on the corner of Forty-second street and Madison avenue, and consecrated in 1865. He soon gathered a numerous and influential congregation.

Early in 1873 the old church was torn down, and on Trinity Sunday, June 8th, 1873, the corner-stone of the present imposing edifice of the congregation on the same site was laid. At the last meeting in the old church Dr. Tyng gave the following statement of the work of the church since their organization:—baptisms, 768; confirmations, 511; funerals, 438; marriages, 212; communicants, 1,300; Sunday school children and teachers, 1,863; contributions to the poor and general offerings, \$18,529; domestic missions, \$11,464; and all collections made during the nine years, \$519,000.

They support five mission churches in different parts of the city, and also maintain a college, or "House of the Evangelists," for the education of young men for the city mission work. These enter-

prises cost the Church of the Holy Trinity about twenty thousand dollars annually, to which also must be added a dispensary connected with the church, which is supported at a cost of fifteen hundred dollars a year, and where two physicians give advice and medicine freely day by day. Several beds in St. Luke's Hospital are also endowed by this church. The "Pastoral Aid Society" comprises nearly all the membership of the church, male and female.

As chaplain of the Twelfth Regiment, N. Y. S. M., Dr. Tyng accompanied the regiment to Harrisburg, when the New York troops were called to the defence of the border.

Dr. Tyng was reported to the standing committee of his diocese, charged by a New Jersey rector with having preached in the parish of said rector without his consent, in violation of a canon of the Episcopal Church. After trial, he was publicly censured by the Bishop. This matter, however, has in no way affected Dr. Tyng's character or influence.

Dr. Tyng received his degree of D. D. from Williams College in July, 1872.

He is about of the average height, and equally proportioned. His complexion is fair, and his cheeks are ruddy with youthfulness and health. He has a peculiarly expressive, beaming face, and a bright, intelligent eye, which reflects every thought. He is of a quick, nervous temperament, and very zealous in his Christian work. He has genial, fascinating manners, and there is a frankness and sincerity about him which secure fast friendships. While as a young man of talent he is not at all backward or awkward in any position, still he always conducts himself with dignity and deference for his elders.

As a preacher he is decidedly able. It is fully evident that his desire is to establish a fame based on substantial acquirements rather than sensational eccentricities. He has been and is a painstaking student, and modesty as to his own merits is a most conspicuous characteristic. He is ambitious and not at all loth to press forward to places of dignity and preferment in his profession, but advancement is not sought without he proves his qualifications and claims for it. Of a bold, impulsive spirit, he is free with his opinions and unsparing in his rebuke of all sinfulness, but at the same time he is careful to guard himself against everything like presumption, arrogance, and self-sufficiency. He recognizes the important fact, which is lost sight of by so many young clergymen, that he has a present

station becoming to his years and ability, which it is altogether honorable to fill meritoriously. Exerting all his talents, and still showing a most humble appreciation of them, he best proves how capable he will be when he shall wield the full strength which he is gathering.

Dr. Tyng is one of the most acceptable readers of the church service in the New York pulpit. He reads with eloquent intonation, and imparts to it great fervor—it seems a pleasing and holy occupation with him, and in the prayers especially he appears to rise away into celestial realms. To the young Christian enthusiast the service certainly presents a most touching appeal to all the susceptibilities of the believing heart, and in the case of Dr. Tyng the effect is to render his delivery almost strangely impressive. He moves with his own soul filled with kindred emotions, and he kindles the inextinguishable fires of faith. This power over the feelings of his audience is not lost in his sermon; there is the same earnestness, sincerity, and pious seriousness. Being a fluent speaker, often much that he says is extempore—at such times his face is all animation, his soft, persuasive voice steals to every heart, and he pleads with the irresistible powers of eloquence and religious inspiration. His language does not degenerate into outbursts of poetic rhapsody, and the misty vaporings of an undisciplined mind, but, on the contrary, it is practical, logical, and convincing.

Such are the terms in which it is proper to speak of this talented young clergyman. He is a patient laborer in the field of moral and religious duty and an example of pure and lofty virtues. Time and years will bring him matured talent, enlarged experience, and increased influence, but the present period has been made illustrious by the exhibition of all the elements of a sterling Christian character.

REV. HENRY J. VAN DYKE. D. D.,
PASTOR OF THE FIRST PRESBYTERIAN
CHURCH, BROOKLYN.

REV. DR. HENRY J. VAN DYKE was born in Montgomery county, Pennsylvania, March 2d, 1822. He was graduated at the University of Pennsylvania in 1843, and also studied at Yale College. His theological course was concluded at Princeton Seminary in 1845, and his ordination took place in June of the same year. He was installed pastor of the Presbyterian Church at Bridgeton, New Jersey, where he remained until compelled to leave, from ill health, in 1852. In July of this year he settled in Germantown, and remained about one year, going in June, 1853, to Brooklyn, to become pastor of his present church, the First Presbyterian, one of the former Old School churches. Immediately after his college course he edited a collegiate magazine, and subsequently contributed to various literary publications. During a visit to Europe, in 1857, he furnished the *New York Presbyterian* with a series of very graphic sketches of travel. His congregation has largely increased under his ministry, and in the same period a debt of thirty thousand dollars has been paid, and some sixty thousand dollars contributed for benevolent objects.

On the evening of Sunday, the 9th of December, 1860, Dr. Van Dyke preached one of the most remarkable sermons ever delivered in the American pulpit, under the title of "The Character and Influence of Abolitionism." The murky clouds of civil strife were already stretching across the political firmament of great, prosperous, and, in other respects, happy America. Geographical antipathies, misrepresentations, and passion had combined to array the North and South in an attitude of dangerous hostility. At this momentous hour, Dr. Van Dyke stepped forth as an expounder of the Scriptures on the subject of Slavery. The sermon delivered under these impressive circumstances is devoted to the discussion of four points.

"I have four distinct propositions on the subject to maintain," says Dr. Van Dyke—"four thesis to nail up over this pulpit and defend with the word of God, which is the sword of the Spirit.

"I. Abolitionism has no foundation in the Scriptures.

"II. Its principles have been promulgated chiefly by misrepresentation and abuse.

"III. It leads, in a multitude of cases, and by a logical process, to infidelity.

"IV. It is the chief cause of the strife that agitates, and the danger that threatens our country."

The sermon is written throughout in language of commanding power and lofty eloquence. It gave great satisfaction to the conservatives in every part of the country. They claimed that the whole question in regard to abolitionism was gone over, and argued with the ability of the scholar, the impassioned fervor of the orator, and the zeal of the true patriot.

The discourse was reported for the leading papers, and extensively republished North and South. A committee of the congregation requested a copy for publication in pamphlet form, and the first edition of five thousand copies was immediately exhausted. The Messrs. Appleton, of New York, published a stereotyped edition, and other editions appeared in the principal cities. In all there were eleven pamphlet editions, and it was published in full in more than twenty newspapers.

It received much critical attention from the abolitionists. The *Anti-Slavery Standard* treated its reader to "literal extracts," as the sermon was to be regarded "as an illustration of the popular Christianity of the United States—the Christianity for rejecting which the abolitionists are denounced as infidels." Professor Taylor Lewis opened his batteries in the *New York World*, and a lengthy discussion arose between himself and Dr. Van Dyke. An indignant reply was made by Rev. Dr. Leonard Bacon, of New Haven, in a sermon entitled "The Jugglers Detected."

Other published sermons by Dr. Van Dyke are "Moses, the Servant of the Lord;" "How Old art Thou?" "The Commandment, with Promise;" "The Conversion of Saul;" "Politics for Christmas;" "Giving Thanks for All Things;" "The Character and Blessedness of the Peacemaker." These sermons all show much originality of thought, clearness of expression, and earnest eloquence.

In 1870 Dr. Van Dyke was prominent in the movement for the

re-union of the Northern and Southern Presbyterian Church. He was one of a Committee of the General Assembly, convened at Philadelphia, who were sent to the General Assembly in session at Louisville. As is well known, the movement was a failure. Dr. Van Dyke published a pamphlet on the subject. In all the assemblages of the church he is regarded as an authority on doctrine and discipline.

During 1872, after the faithful labors of nineteen years, he resigned his pastorship over the First Church of Brooklyn, and accepted a call to a leading Presbyterian Church of Nashville, Tennessee. His separation from his old congregation was characterized by intense feeling of grief on both sides. He went abroad before entering permanently upon his duties in Nashville, and on his return, when about to undertake them, the serious illness of his wife rendered it necessary for him to remain in or about New York. Under these circumstances, the First Church immediately gave him a call to resume his pastorship with them, which he finally accepted. Much to the advantage of all parties, the former relations were renewed, probably not to be broken again in the lifetime of this long-trying shepherd of the flock.

Dr. Van Dyke is under the medium height, his complexion is pale, and he wears heavy whiskers. His face has an amiable, cheerful expression, and when animated is as radiant as the day. His look is fixed and penetrating, while his conversation and actions evince quickness and impulsiveness. He is very cordial with all, ardent in his friendship and sympathies, and has a courage for all things which is sublime. Those who know him best say he is a modern John Knox. He fears only God. Armed in what he believes to be a just cause, there is nothing on earth that can intimidate him. Calumny, insults, threats are utterly idle. He will not turn or yield a hair's breadth; but, on the contrary, keeps more strictly and defiantly in the path he has chosen.

He is a very effective speaker. His voice is strong and harmonious, and he displays that style of vigorous reasoning which is at once proof of sincerity and ability. A man of a thoroughly religious nature and deeply learned in the Scriptures, he preaches with striking powers of pathos and logic. The heart is melted, and the head is instructed; you are lifted into the spiritual atmosphere of the eloquent speaker, and the truths of salvation fall as balm upon the tossed and wounded soul.

REV. THOMAS E. VERMILYE, D. D., LL. D.,

ONE OF THE PASTORS OF THE COLLEGIATE
REFORMED CHURCH, NEW YORK.

REV. DR. THOMAS E. VERMILYE was born in the city of New York in February, 1803. He was graduated at Yale College in 1821, and studied theology at Princeton College. He was licensed as a Presbyterian minister, by the Presbytery of New York, in April, 1825, and after ordination by the same Presbytery he was installed pastor of the Presbyterian Church in Vandewater street, New York, in January, 1826. In May, 1830, he became pastor of the Congregational Church of the first parish, West Springfield, Mass., and in May, 1835, he settled over the Reformed Protestant Dutch Church in the city of Albany. He removed to New York in 1839, to take the position of one of the pastors of the Collegiate Dutch Church, which he still holds, standing next in length of service to the senior pastor, Rev. Dr. De Witt. He received the degree of D. D. both from Rutgers College and Union College, in 1836, and the degree of LL. D. from Jefferson College, in 1856. He has published various occasional sermons. He preaches in each of the churches once in five weeks.

The following eloquent extracts are from a discourse commemorative of the late Rev. Dr. Wm. Brownlee, delivered in the Middle Dutch Church on the evening of Sunday, February 19th, 1860.

* * * * *

“On the Mount of Ascension it was boldly declared to the awe-stricken multitude, in most emphatic words: ‘This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.’ Now, these and kindred passages teach us several truths in relation to this subject. As that heaven, far distant as it would seem from the atmosphere of our earth, is yet a *place* which such a body as Jesus took with him from earth, the pattern of the resurrection body, can inhabit. Also, that from that place Christ shall transfer himself to earth in person: ‘The Lord himself shall descend.’ Once before he was personally in our world, the babe of Bethlehem, the Man of Sorrows, to make propitiation for sin. But, since He rose from Olivet, no mortal eye has rested upon

that glorious form. He has not, indeed, lost interest in His mediatorial office, nor forgotten His ransomed ones in this remote region, the speck amidst the assemblage of worlds. But He now chooses to carry on His work by subordinate instrumentality : sometimes by special agents raised up in emergencies of His providence for deeds of special significance, but ordinarily by His regular ministers and the appointed means of grace. But then these means will have accomplished their purpose, and will have come to an end. He will delegate none of His ministering servants nor mighty angels to stand in His place ; but, attended by the heavenly hosts, the Captain of our salvation shall Himself descend to close the scene of time and earth, and bring His children home in glory. Again, it will be a visible appearance. They shall see the Son of Man coming in the clouds. An objection at once occurs to the mind that, should the Lord appear on any particular part of the globe, He would not be seen by all its inhabitants, but only by a very small number at the same time. But it is not said He shall come upon the earth, but that the saints shall be gathered to Him in the air. Nor is it affirmed that all shall behold Him at the same instant of time. It is not improbable that this spectacle may appear successively to the different tribes of men, as the earth revolves on its axis ; that the raising of the dead and the process of judgment, whatever it may be, then to succeed and the preparation of the saints for their ascent, in proper order, to the air, may occupy some considerable space of time. But, however this may be, and we are left very much to conjecture in regard to these particulars, it is positively said that ‘every eye shall see Him,’ and that ‘all kindreds of the earth shall wail because of Him.’ Again, it will be sudden and unexpected—‘at an hour when ye think not,’ saith the Scripture. From the description given by the Saviour, we may also conclude that it will be at midnight, ‘when mankind are wrapped in sleep.’ And it will be ushered in with the pomp of a mighty retinue of angels, and accompanying splendor of circumstances, to give splendor and impressiveness to the scene. At that period the business and pleasure of life will go on just as it always had done. Men will eat and drink, and marry and be given in marriage, and buy and sell and get gain. They will also resign themselves on that night to sleep, in full confidence that the nightly firmament will roll away its myriads of stars, and that the sun, which, for thousands of years, has never varied its course, nor withheld the dawn, will bring in a new morning. But suddenly the watchman beholds a strange sight ! Far off in the fields of space, unusual light appears. It hastens toward the earth, and as it comes ‘the sign of the Son of Man’ glares out from the dark background. What is it ? It is a vast radiant cross, the instrument of His sufferings, now turned into the standard of victory, that all may recognize the meaning of the prodigy ! The vision halts in the air, and there Jesus, once the Man of Sorrows, now the King and Judge, takes his place : the attendant angels wheel their mighty squadrons into line to grace His coming—from the innumerable throng goes up ‘a shout’ as when an army rushed to conquest—the voice of the archangel leader and the trump of God peal through the expanse, and that night is turned into ‘such a day as earth saw never.’

* * * * *

“And now the promise of Christ’s coming is redeemed. Through the cycles of intervening ages His suffering Church longed and prayed for it. From the stake, from the deep dungeon, from the caves and dens of the earth, whither persecution had driven them, went up the bitter cry—‘How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth.’ And infi-

dels mocked the long delay and scoffed the faith of the saints, saying : 'Where is the promise of his coming?' And He seemed not to regard their complaints, nor did he send deliverance ; and disappointment and woe sometimes awakened fearful doubts ; 'Hath God forgotten to be gracious?' Is this Bible true? Is there 'a God that judgeth in the earth?' Yet He was faithful that had promised, although His plan must be developed in the appointed order. And now the days of man on earth have run their course—the full scheme is accomplished—the set time has come, and there, at last, He is. The consummation, the destined end of all things, is at hand : 'lift up your heads, ye saints, and sing, for your redemption draweth nigh.' "

Dr. Vermilye is now a well-preserved, gray-haired gentleman of seventy years of age. He is of the medium stature, compactly built, and, to all appearance, still hale and vigorous. He has a large, round head, with handsome, well-defined features. He would be noticed in any assemblage of men as a person of brilliant, intellectual capacity. His face has a calm, noble expression, and he has that dignified reserve common to the ministers of the earlier period. Being quite deaf, he naturally gives very close attention to any remarks made to him, and his face has a serious aspect, but when himself engaged in conversation, a glow of animation pervades it. At all times he seems to incline to be meditative, and he delights in instructive and scholarly discourse, though he is not uninfluenced by cheerful and genial associations. He is a man of deep conscientiousness, a studied regard for propriety in all things, and of great fixedness of purpose.

Dr. Vermilye has extensive acquirements as a theological scholar, and altogether a finely cultivated mind. His writings are characterized by a fascinating purity of language and much originality of thought. They are eloquent, clear, and at times pathetic. Coming from a mind imaginative as well as logical, they exhibit powerful reasoning decked in the attractive garb of an eloquent, pleasing fancy. There is an entire absence of everything that is florid and extravagant, but the inspiration of a majestic eloquence and the light of a glowing imagination are present in every word. Without the appearance of a special effort in the elaboration of the subject, and without making the discourse any the less argumentative, he grasps the higher conceptions of the intellect, and weaves them into the more eloquent forms of expression. And this is not merely true as regards a few themes, to which more attention may have been given, but it is equally so with reference to every sermon or address that he prepares. His pen is always bold, vigorous, and eloquent, and he imparts original and striking views on even the most ordinary sub

jects. He seems to recognize the fact that a sermon, if worth writing at all, deserves to be well written, and hence gives to his own not only reflective preparation, but scholarly finish. From the intelligent reader they claim the most profound respect for their valuable, impressive thoughts, and with the listener they awaken the emotions which polished rhetoric and effective oratory are certain to arouse.

Dr. Vermilye has a smooth, pleasant voice, though at intervals it is deficient in clearness and strength. He is particularly gifted in prayer. There is nothing unusual in his manner when preaching, nothing calculated for a moment to distract the attention of the listener from the subject to the individual. But there is something quite unusual in the intellectual feast with which he entertains you. The pure gold of the mind glitters in his methodically delivered words, and wisdom itself speaks in your ear. You hasten to obliterate from your memory the froth and the trash gathered from the preachers of the sensational, sentimental sort, and bow the intelligence to the dominion of brains, happy to escape once more from the fascination of brass.

REV. ANTOINE VERREN, D. D.,

RECTOR OF THE FRENCH CHURCH, DU ST.
ESPRIT, (EPISCOPAL), NEW YORK.

REV. DR. ANTOINE VERREN was born in Marseilles, France. He was graduated at an early age at the Lyceum of Marseilles, and subsequently continued his studies in Geneva, showing a great taste for Latin and Greek literature and philosophical researches. Such was his proficiency at the end of two years, that the *Faculte de Theologie* conferred upon him the title of tutor, and placed under his charge such of his fellow-countrymen as were yearly arriving at Geneva to complete their studies, that they might pass the requisite examination in the Greek. He entered the *Auditoire de Theologie* in 1821, pursuing his studies in the same chapel of St. Peter's Cathedral, renowned as the spot where the illustrious Calvin, some three hundred years before, lectured the students coming from all parts of Europe. During the first year he was appointed to the honorary position of librarian of the Students' Library, which he held until the termination of his studies, and in the second year obtained the appointment of *Preteur*, the holder of which office is required for six months to read, when called upon, portions of the church service in the different Protestant churches of the city, and to preach in the country churches. There were forty or fifty students to compete with young Verren, but he obtained the position three times in the four years. The arrival of vacation term gave him an opportunity to visit Marseilles and Lyons, in both of which places he preached two sermons prepared for the faculty before large and delighted audiences. He passed the severe ordeal of the final examination in the fourth year with entire success, retaining his place at the head of his class. He was ordained to the ministry in August, 1825. Recovering from sickness induced by his application to study, he spent some time in rural relaxation, preaching occasionally to crowded congregations. His ability was fully recognized by learned and influential persons, and he was

offered several advantageous positions, and at length accepted a vacancy at Ferney.

Dr. Verren received an invitation to visit the castle of Ferney on the occasion of the arrival of Louis Philippe, then Duke of Orleans.

Among the other distinguished acquaintances were the brave General Huart, an officer under Napoleon, Baron de Stael, and Count de Sellon, the originator in Europe of the Peace Societies, and author of a variety of learned works.

Dr. Verren's ministry at Ferney was crowned with entire success: but his plans were altogether changed by receiving, through the consistory of Bordeaux, a call from the vestry of the French Episcopal Church du St. Esprit, in New York. Disregarding the many inducements offered to tempt him to remain, he at length sailed for the United States, and landed on our shores on the 27th of September, 1827, after a passage of seventy-eight days. He was most cordially received by the members of the French congregation, and also by various leading citizens, such as Messrs. Gallatin, Astor, Prime, and others, to whom he bore letters of introduction. He became intimate with Rev. Dr. Wainwright, then rector of Grace Church, and gave him French lessons, receiving English lessons in return, which language he acquired very rapidly. At first he meditated going back to France, as he found that he would have to take Episcopal orders, and furthermore, must wait until the expiration of one year. He finally concluded to remain, at the urgent solicitation of his friends, and in September, 1828, took the orders of deacon and priest. Shortly after he was instituted in his new church, then in Pine street, opposite the Custom-house, and on the following Sabbath preached his first sermon in New York before a large audience. His sermon was committed to memory, as was his custom, a practice which he continued for a year, but gave it up as the other clergy did not do it. The church prospered under his charge, and was attended by many of the leading families of the city. He became professor of the French language and literature in Columbia College, but was obliged to resign in 1844 by reason of his pastoral and other duties. In 1830 he married the eldest daughter of Thomas Hamersley, Esq., a lady of great beauty and many accomplishments, who died in 1856.

When Messrs. De Tocqueville and De Beaumont were in New York, they visited Dr. Verren often, and, as he had made himself

thoroughly familiar with the principles of our government and the different political parties of the day, it would not be strange to suppose that many ideas found in De Toequeville's "Democracy in America," were the result of these conversations.

The church in Pine street was sold in 1831, and a new one, built of white marble, on the corner of Franklin and Church streets, with a parsonage next door, was consecrated in 1834. In 1839 this church was destroyed by fire, communicated from the adjacent opera-house, and, after being re-built, was considerably damaged by fire about eleven months later, and again in 1859. Services were discontinued in the Franklin street edifice in 1862, and resumed in the very beautiful new church in West Twenty-second street, between Fifth and Sixth avenues.

In 1831, Dr. Verren corrected and revised the French translation of the Book of Common Prayer, then printed by J. & T. Swords, of this city, and later reprinted in Paris. He received the degree of D. D. from Hobart College, Geneva, New York, in June, 1860. On the laying of the corner-stone of the new church, Dr. Verren delivered an address, which has been printed, in which he traces the history of the settlement of the Huguenots in America prior to the massacre of St. Bartholomew. He has contributed various articles to the public press, among which was an able article, occupying three columns of the *Herald*, in regard to the "Rochester Knockings." He is at present engaged in writing a work of a philosophic-religious nature, which is likely to create a decided sensation in the learned world. In 1857 he realized his ardent wish of again visiting the land of his birth, and hopes to renew the journey at an early date, and extend it to Alexandria and Palestine.

As early as 1562, Admiral Coligny sent a colony of his Huguenot brethren to Florida, where they suffered from the Spaniards. After the massacre of some of them near St. Augustine, the limbs of a number were suspended to a tree, to which was attached the inscription—"Not because they are Frenchmen, but because they are heretics and enemies of God." A terrible retaliation was inflicted by Dominic de Gourgues, who placed over the corpses of the Spaniards the declaration—"I do not this as unto Spaniards or mariners, but as unto traitors, robbers, and murderers."

Subsequent to the massacre of St. Bartholomew, and at a very early period in the history of New York, religious services were established by Huguenot emigrants. There were many of them in

the counties of Kings, Queens, Richmond, Westchester, and Ulster, and they founded the two boroughs of New Rochelle and Kingston.

Dr. Verren is a person of about the average height, and in cast of countenance, manners, and dress, bears the impress of his nationality. He has a large round head, and a prominent brow of marked intellectuality. In composure his face is very serious, but in the animation of conversation it lights up with cheerfulness and humor. He discharges his public functions with a graceful, easy dignity and an impressive solemnity. His sermons are always scholarly, and their delivery is characterized by the most careful and elegant oratory. At times he exhibits much intensity of feeling, holding his audience spell-bound. His long career is spotless of reproach, and his people feel for him an unusual love. He is very popular in all refined society. At an early period of his life he was very proficient in both vocal and instrumental music, and was an honorary member of the General Musical Society of Switzerland. He composed various ballads, which were popular in the *salons* at the time, beside many acting charades and proverbs, both in prose and poetry. He also excelled in drawing and painting—painted on ivory and in oil colors—and could model busts in clay. Before his arrival in this country he had read the French translations of Shakspeare, Milton, Pope, Byron, &c., and had the acquaintance of the latter at Geneva. From all these circumstances it can readily be conceived that Dr. Verren has peculiar qualifications for agreeable social intercourse.

He is an ardent admirer of the free institutions and liberality of religious opinions enjoyed in the United States. He denounces the bigotry of the Catholic countries of Europe, and declares that this is the only land beneath the sun for the true happiness of all conditions and sects.

Illustrious among scholars, eminent among citizens, conspicuous among Christians, Dr. Verren has passed thus far on life's journey faithful in his obligations to God and to man. Admired and cherished in his own fair clime, he has made his talents useful and his virtues an example in the country of his adoption.

REV. HENRY VIDAVER, PH. D.,

RABBI OF THE CONGREGATION B'NAI JESHU-
RUN, NEW YORK.

REV. DR. HENRY VIDAVER was born in 1833, in Poland. At five years of age he commenced Talmudical studies, and at thirteen he was considered quite proficient in the science of biblical philology. The principal rabbis of Warsaw took occasion to commend him, and both by natural talents and ambition, he was stimulated to diligent and deep investigation. In 1859, at the age of twenty-six, he came to the United States, and officiated as rabbi and preacher of a congregation in Philadelphia, but, by reason of impaired health, returned to Europe in 1861. From 1863 to January, 1868, he was in charge of a large Hebrew Congregation in St. Louis, when he removed to New York, to accept the position of preacher of the Congregation, *B'nai Jeshurun*.

This Congregation was the first Anglo-German Hebrew religious organization in the city, and for many years had the late distinguished Rev. Dr. M. J. Raphall as rabbi and preacher. Some years since they removed from a large synagogue on Greene street to another, which they had erected, on West Thirty-fourth street. The infirm health of Dr. Raphall, caused him to retire from active service, though still remaining the rabbi of the congregation. Dr. Vidaver was then called as the preacher, and subsequently succeeded Dr. Raphall as the rabbi.

We quote from the *American Phrenological Journal*, the following interesting account:—

“The mode of Jewish worship practiced among the Jews, differs from that of every other system. The prayers are chanted in Hebrew. The ritual consists, for the most part, of the Psalms of David, and the supplications and prayers are mostly of great antiquity.

“There are two rituals among the orthodox Jews, or rather three; two being branches of the same origin, the German and Polish, and the Portuguese. The rituals differ in minor points, the doctrines and teachings of the creed being identical.

The pronunciation of the Hebrew is the test, the Portuguese being broader and more accurate.

“The interior of the Jewish synagogue presents this aspect. The eastern end, opposite the entrance, is called the *Mizrach*, and is the locality occupied by the Ark. This Ark—the representative of the Ark of the Covenant which was with the Israelites in all their wanderings, and was preserved in their Temple until its destruction—contains a number of parchment scrolls of the Pentateuch. These scrolls are guarded with great zeal, and are handsomely and richly encased, and crowned with bells, and adorned with plates of silver. Every Sabbath, and on Monday and Thursday mornings, a scroll is taken from the Ark and the lesson of the day is read by the officiant. The Pentateuch is divided into fifty-four sections, one of which is read weekly, the cycle being completed every year. Some years containing less than fifty-four Sabbaths (the Jewish year is not always the same length, varying from 354 days to 386 days, according to an established calendar), two of these portions are occasionally read together.

“The center of the synagogue is occupied by the reading-desk, or *Almemor*, as it is termed. Here are seats for those engaged in the ceremonies, and here the reader stands supported at times by the elders or *Parnassim*. The reader looks toward the east, and chants the prayers in a peculiar oriental monotone. The psalms and hymns are sung by a choir, which is sometimes in front and sometimes behind the desk, in some synagogues, while in others the congregational system is still pursued. On either side of the desk are ranged two seats for the males, the other sex being placed in the galleries.

“The service on a Saturday usually commences at nine. At ten the scroll of the Law is taken from the Ark, the ceremonies being quite imposing. The ritual is divided into morning and additional services, in commemoration of the daily and additional sacrifices for the Sabbath. It concludes usually with a discourse in English or German.”

Dr. Vidaver is of the medium height, with a dark complexion and black hair and beard. His head is of ample size, while the face is expressive of both the intelligence and force of character which are notable in the man. He preaches fluently in the English tongue. A favorite theme with him has always been Hebrew poetry, and it is to be seen in all his discourses, that he is moved by a most delicate, while ardent poetic fancy. Some of his illustrations and figures of thought are exceedingly beautiful and eloquent. At the same time his keen mind and practical observation make him a preacher of great power on both learned and common topics. Many of his Hebrew productions in poetry and prose have been published. Gifted as a scholar, and zealous in all his duties among his people, he is regarded as one of the most useful of the Jewish clergy of the city.

REV. MARVIN R. VINCENT, D. D.,

PASTOR OF THE CHURCH OF THE COVENANT
(PRESBYTERIAN), NEW YORK.

REV. DR. MARVIN R. VINCENT was born at Poughkeepsie, New York, September 11th, 1834. He was graduated at Columbia College, New York, in 1854. Subsequently he taught for eight years. During four years of the time he had charge of Columbia College Grammar School, in connection with the late Professor Anthon, and for the last year had almost the entire direction of the institution. In 1858 he went to the Troy Methodist University, as Professor of Languages, where he remained four years, and then went for one year as pastor to the Pacific Street Methodist Church, Brooklyn. He had entered the Methodist Ministry two years before, in 1860, and his theological course throughout was private. On the 18th of June, 1863, he became the assistant of the late distinguished Rev. Dr. Beman, of the First Presbyterian Church of Troy, where he continued ten years. In the interval Dr. Beman died, when Dr. Vincent became the pastor, having shown himself most able and efficient in all his previous relations with the congregation. Having at length accepted a call to the Church of the Covenant, a leading Presbyterian congregation of New York, he was installed on the 8th of May, 1873. His predecessor in the pastorship was the Rev. Dr. George L. Prentiss, who was the founder of the church. Dr. Vincent received his degree of D. D. from Union College about six years ago. He is the joint author, with Professor C. T. Lewis, of a translation of "Bengel's Gnomon of the New Testament," in two large octavo volumes, of about nine hundred pages each, published in Philadelphia. He has also published various sermons and addresses.

Dr. Vincent is above the average height, with a well-proportioned figure. His head is large, and all his features are regular and expressive. His manners are polite and agreeable. It is not difficult

to feel that you are on terms of friendliness and warm intimacy with him, for his cordiality in both manners and speech is of the most unmistakable character. His cheerful, kindly face; his warm grasp of the hand, and his general affability and good nature, are all magnetic in their influence upon you. If you are a stranger, you feel that you have lost something in not knowing him before; and if you are a friend, each interview draws closer the ties of fellowship. His nature is one of keen susceptibilities, turning with quick repugnance from that which is debased, but showing great strength of attachment for that which is noble and pure. Hence in his sentiments, in his desires, and in all his tastes, there are evidences of not only the highest type of manhood, but of the greatest individual virtue and piety. Penetrating to his heart, in your dissection of his qualities, you find it gentle and true; and exposing the mind, you discover it to be governed alone by exalted principles in regard to every action of life. The influence of such a man is simply boundless, because the fascinations of such a character are universal.

Dr. Vincent bears a high reputation as a theological scholar. Learned investigation has been the absorbing purpose of his existence. Practical and active as he has been in his two professions as a teacher and minister, he has devoted himself to an amount of study such as few men, with the same daily claims upon them, care to attempt. But his heart and his ambition have been fully aroused in these efforts, and the result is that, though still a young man, he stands to-day with a reputation for learning which no man can question.

In the pulpit he is always interesting and scholarly. He is a thinker, and his thoughts, which are keen and powerful naturally, are likewise strengthened from the resources of his erudition. He writes with a fine selection of language, never florid or exaggerated, but always pointed and expressive. Argument at his hands is the unfolding of his subject by a process of reasoning original to himself, and he adorns and illuminates it at intervals by passages of glowing eloquence. He speaks in a distinct voice, and gives effect to every word by both tone and manner. A member of the profession which is the one most intimately identified with the temporal and eternal welfare of mankind, he is giving to his duties the whole strength of his energies, and all the powers of an unusually gifted mind.

REV. EDWARD A. WASHBURN, D. D.,
RECTOR OF CALVARY (EPISCOPAL) CHURCH,
NEW YORK.

REV. DR. EDWARD A. WASHBURN was born in the city of Boston, April 16th, 1819. He pursued his early studies at the Latin School, and other academies of Boston, and was graduated at Harvard College in 1838. After this he pursued a course of theological studies at Andover College and at the Divinity School of Yale College, and was graduated at the latter institution in 1842. During the same year he was licensed as a Congregational minister by the Worcester Association of Ministers, and preached about six months, but without taking the charge of any congregation. He entered the Episcopal communion in 1843, and took orders as a deacon in the spring of 1844, Bishop Eastburn, of Massachusetts, officiating. He now went to St. Paul's Church, Newburyport, where he was admitted to the priesthood by the same bishop, in the following year, and remained as rector of the church for seven years. This church is noted as being one of the oldest Episcopal churches in New England, having been founded by the Colonial Society for the Propagation of the Gospel in Foreign Parts.

In 1852 Dr. Washburn went abroad, and passed two years in traveling in Europe and Asia, visiting the Holy Land. On his return he succeeded the present Bishop Coxe, of Western New York, as rector of St. John's Church, Hartford, where he remained some years. His next charge was St. Mark's Church, Philadelphia, where he passed three years in a highly popular and useful ministry. In April, 1865, he became rector of Calvary Church, New York, again succeeding Bishop Coxe, who had been recently elected to succeed Bishop Delancey as Bishop of the Western Diocese of New York. Dr. Washburn received his degree of D. D. from Trinity College, about 1860. He has recently made another extended tour in Europe. Various sermons by him have been published.

Calvary Church was organized on the 13th of September, 1836, and a small building was occupied on the corner of Fourth avenue and Thirtieth street, the Rev. Francis H. Cumming being the first rector. A large and costly stone edifice was erected in 1841 on the corner of Fourth avenue and Twenty-first street, which is now the place of worship of the congregation. Dr. Washburn is the seventh rector. The eloquent Dr. Hawks was for a number of years rector of this church. The church has two hundred and fifty families, four hundred members, and four hundred Sunday school children. A free chapel is maintained by the congregation on East Twenty-third street.

In 1871, Dr. Washburn was a member of the deputation of the American branch of the Evangelical Alliance, who, with a number of European delegates, personally presented a memorial to Prince Gortschakoff, as the representative of the Emperor of Russia, in behalf of religious liberty in that empire.

During the conference of the Evangelical Alliance in New York, in October, 1873, Dr. Washburn read at one of the sessions a very able paper on "Faith and Reason," from which we make the following extract:—

"All theologians have their systems, but Christianity is not a thesis, a theory, but a divine gospel in the life of man. It is not a symbol that shall preserve the birth of the incarnation, but the hope that it is kept alive in the heart of man. In so far as revelation asks for any truth over mental assent, it must appeal to our understanding. The question then is, what is the presence of reason? There is not one mental faculty we call reason, and another mental faculty we call faith. Nothing can be worse for confusion than the doctrine of our modern theology, that there are truths which must be accepted with a comparative negation of our understandings. We do not exalt the Word of God by appealing to the ignorance of man. We have too many who hold that human folly is the best illustration of the Gospel. If we cannot know that any intellectual and moral conceptions of God are true, then we cannot know God, and yet this was the defense of Christianity against rationalism by an eminent English writer. What is it to believe? I turn to the New Testament and I learn it from the lips of Christ. Paul, in his epistles, answers this. What is it to believe in Christianity? It is not to accept any theory about Christ; it is to accept Him. It is to know that sin destroys the soul, and that Christianity gives it life. Faith requires the subjection of the conscience and the will. No theory of depravity can teach me until I have felt sin in myself. No theory or redemption can teach me the need that I feel for it in myself. There is what Pascal had finely called 'an interior reason,' in this matter. Reason may end in intellectual opinion, but faith ends in holiness."

Dr. Washburn is rather above the medium height, well-proportioned, and of an erect, active carriage. His head is of fair size, with small, regular features, and an intelligent, amiable expression. About the brow there is a very considerable development, and you

at once see that he is a man of sterling intellectual capacity. In his manners he is genial, with a moderate amount of not unbecoming dignity.

He is an eloquent, forcible preacher. A man of a quick, vigorous mind, and with a natural taste and enthusiasm in theological studies, his scholarly researches have not been more extensive and thorough than his own powers of elucidation are profound and brilliant. After his arguments there are no doubts, and after his explanations there is no mystery. He is not at all a dull, dry preacher, though his discussion is carried on in a methodical, argumentative, and totally unaffected style. He arrests you at the outset by a voice of great strength and emphasis, and this, and his manner, are as earnest as his well selected and pointed expressions. There is no redundancy of words, no falling off and feebleness in his argument; but the whole is a terse, smooth, and elegant composition, delivered in a manner equally free from the slightest exception. In a word, he is grandly eloquent, without affecting to the high-flown and more fervid expressions of the language, and he is convincing by the inherent force of the thought into which he molds all his ideas. He is comprehensive, solid, and practical, and at the same time shows all the fascinating characteristics which belong to scholarly imagination and oratory.

Dr. Washburn has had a long and successful ministry. He has been brought in comparison with the oldest divines of his own and other denominations, in the large cities which have generally been the scenes of his labor, and always with the greatest honor to himself. Few men are more learned in theology, and probably none can better uphold the tenets of his own particular sect. He is in no sense an aggressive man in his disposition, but, on the contrary, he is liberal-minded in his views of all other sects; still, he is swift and mighty when summoned to the defense of his beloved church. His mind seems to reach to a depth of masterly logic which none can fail to say is most profound, and his whole nature is aroused with an ardor which partakes of divine inspiration. His dignity of character, and the force and majesty of a pure, devoted life, are other qualifications which he has for the Christian work. As an accomplished theologian, as a humble follower of the cross, and as a Christian guide to his fellow-men, he stands among the foremost of his clerical brethren, and is an honor to the denomination.

REV. LEVI S. WEED, D. D.,

**PASTOR OF THE JOHN STREET METHODIST
CHURCH, NEW YORK.**

REV. DR. LEVI S. WEED was born at Darien, Conn., May 29th, 1824. His academic studies were pursued at the Delaware Literary Institute, Delaware County, New York. At an early date he began a course of theological investigations with Rev. S. S. Strong. In 1845 he became a local preacher of the Methodist Church, and passed three years in the Delaware District, comprising the Delaware, Prattsville, and Franklin Circuits. He joined the New York East Conference in 1848, and during 1848-9 was stationed at Southampton, Long Island; 1850, at Orient, L. I.; 1851, at Southport; 1852-3, at Colshook River; 1854-5, at Sands street Church, Brooklyn; 1856-7, at Hartford; 1858-9, at New Haven; 1860-1, at Stamford; 1862-3, at Sands street Church; 1864, at Summerfield Church, Brooklyn. After filling other appointments, he is now stationed at the John street Church, New York. In June, 1872, he received the degree of D. D. from Asbury University, Greencastle, Indiana.

The first American Methodist organization was a society of five members, formed by Philip Embury, a German-Irish emigrant, in his own house, in New York, in 1766. The earliest Methodist Church in America was erected in John street, where the present church now stands, and was dedicated October 30th, 1768. Embury's house was in Park place, near Broadway. Afterward meetings were held in a rigging loft in Horse and Cart lane, now 120 William street. In 1768 a piece of land, known as "Shoemakers Ground," was leased of Mary, the widow of Rev. Henry Barclay, of Trinity Church, which became the site of the John street Church, and was finally purchased two years later. All denominations subscribed to the fund, "To build a house for the worship of Almighty God after the manner of the people called the Methodists." Among those who gave were Robert Livingston, signer of the Declaration



Yours Truly
L. S. Weed.

of Independence, and Duane, the first Mayor. The pastor of the church worked on the edifice as a carpenter. A rough dwelling was built for him in the yard. The church was unfinished for many years, having only a ladder to reach the gallery. Each person carried a light at night. As dissenters were not allowed to build a church, the difficulty was overcome by a suggestion of the official given in this form: "Put a fireplace and a chimney in your building," he said, "and it will be a dwelling, and not a church." Although the site is now in the strictly business portion of the city, religious services are regularly maintained.

The first annual conference was held in Philadelphia in 1773, and consisted of ten preachers, who reported a membership of 1,160. The first general conference was held in Baltimore in 1784. Methodism on this continent, it will be seen, began about the same time that the colonies were striving for and attained their independence. The infant Methodist Church had to depend very largely upon local preachers for the ministration of the Gospel. Wesley and Whitefield crossed the ocean several times, and traversed the seaboard of these United States, organizing societies, founding churches, and ordaining ministers and preaching the Gospel with great power. Their success was marvellous, notwithstanding they were received very coolly by their brethren of other denominations, and met with some opposition also. But the societies grew apace, and in 1784 Thomas Coke and Francis Asbury were ordained bishops or superintendents of the Methodist Church in America, and were sent hither. They had been members of the British Wesleyan Conference for some years before. Dr. Coke died at sea, in May, 1814, at the age of sixty-seven; and Mr. Asbury died in Virginia two years later, aged seventy-one. They were succeeded by Richard Whatcoat, also a member of the British Wesleyan Conference, ordained a bishop of the Methodist Episcopal Church of America in 1800. He died in Delaware in 1806, aged seventy-one years. He was the last of the superintendents sent from the other side.

The total lay membership of the Methodist Episcopal Church of America in 1870 was 1,367,134; and preachers, regular and local, 21,234. Its churches number 13,373, and the value of its church edifices and parsonages is in round numbers \$50,000,000. Its Sunday schools number 16,912, into which were gathered last year 1,221,393 scholars and 189,412 teachers. Its benevolent contribu-

tions for the year amounted to about one million dollars. The annual collections for missionary purposes reach eight hundred thousand dollars. In 1866 over eleven millions of dollars were subscribed as a centenary offering. The educational institutions may be classified as follows: First, colleges and universities, of which there are twenty-seven scattered all over the country, from New York to California; second, theological seminaries, of which there are six, one, however, being located in Frankfort-on-the-Main; and, third, seminaries, female colleges and academies, of which there are sixty-nine located in twenty-four States of the Union. The number of students, male and female, instructed in those institutions during the last academic year was 16,300, and the number of instructors 880. The aggregate number of volumes in the libraries of the universities and theological seminaries was 171,789. The endowments of those two classes of educational institutions amount in the aggregate to \$2,653,123, and the aggregate income to \$243,834. The value of the buildings, etc., of all sorts, for the three classes of institutions, is \$5,857,939. In New York and Brooklyn and the immediate vicinity, there are eighty-two Methodist churches and thirty-two parsonages, of the aggregate value of \$3,790,000. One of these churches is valued at \$200,000, another at \$140,000, and very many range in value from \$50,000 to \$100,000. Such is the wonderful growth of the Methodist Church in all its departments of effort from the little seed planted in John street in 1768.

A writer in the *Methodist* furnishes the following very accurate description of Mr. Weed:

“About ten years ago we first became intimately acquainted with Rev. L. S. Weed, at that time stationed at the Sands street Church, Brooklyn. He had been for six years, since he joined the Conference, filling some small appointments on Long Island and in Northern Connecticut. His introduction to the Sands street Church is an illustration how merit, in the Methodist system, will readily find its place of honor. He came the previous year to assist a brother in a series of meetings in that church, and his amiability, his devotion to his work, his talents, and his success in his labors made him naturally the choice of the people for their future minister. They were not disappointed in their expectations, and he gained a legitimate position for the employment of his talents. Since that time he has been in demand for some of the chief stations of the Conference, and wherever he has been he has left a pleasant fragrance with his name. He is naturally confiding and unsuspecting in the professions of others, which, while it may expose him to imposition from the deceiving, only secures more effectually the confidence and esteem of his true friends. To those but little acquainted with him, he might seem unsocial and distant; but this, if it ever appears, is more the result of constitutional diffidence than of any lack in the warmth of his heart. To those with whom he is intimate, he is a

genial, taking friend. He had an opportunity while pastor of the Sands street Church—which it would be of great advantage to every minister to enjoy—to study and co-operate in the workings of a superior Sunday school, and we think it intensified and strengthened his impressions of the value of this institution as a means of saving the young and increasing the prosperity of the Church. In all his succeeding appointments he has been renowned for untiring zeal and fidelity in this department of ministerial duty. Parents have honored him and the young people and children have loved him for it. He is less stately and grand than chaste, earnest, and attractive in the pulpit. He does not take unbeaten oil to light up the sanctuary, for his sermons are the product of both genius and preparation, and they leave a saving influence on his congregations.”

Mr. Weed is about of the average height, with broad, square shoulders and erect carriage. His appearance gives evidence of abundance of physical stamina, and of a man not likely to be afraid of personal exertion. His head is of good size, but the features are small and delicate, particularly the mouth. He has light gray eyes of very full and clear expression. Without looking, in the strict sense, an intellectual person, he has a brow of considerable breadth, and altogether a highly intelligent countenance. In conversation, his face has a lightsome, animated cheerfulness, and, in public speaking, it is vividly expressive of his emotions. He is ceremoniously polite and quite cordial in his manners, but there is at all times a quiet, natural, and becoming dignity. He converses with a measure of deliberation, but has a happy flow of words, which are always addressed calmly and understandingly to the best points of the subject. While he has a great deal of serious religious reflectiveness, he has likewise a buoyant temperament, which renders him a cheerful, pleasant companion.

Mr. Weed is one of the most promising preachers in the Methodist denomination. At present it is to be seen that he is in the primary development of his powers. His mind is ripening and expanding with years and experience, to exercise a commanding intellectual influence. His advance in the ministry has been rapid, and marked at every step by unquestionable talent and worth. Commencing with the most substantial groundwork of character and study, he builds methodically, and to some extent slowly, but he is assuredly uprearing a proud and enduring monument of personal reputation and professional fame. He is an eloquent speaker; and still his force as a speaker does not come from mere bursts of declamation and feeling. These of course have their influence in arresting attention and moving the heart, but there is throughout an array of logic

which is quite as irresistible. His sermons are thoughtfully prepared, and generally written out, but in the pulpit he uses a mere outline of the subject, and frequently introduces much new matter, suggested by the inspiration of the moment. Thus he is very little controlled by what he has written before him, and speaks with the ease and animation which belong more particularly to the extemporaneous address. He has a great deal of well-conceived gesture, and he also moves about the pulpit with a self-possessed freedom. His voice is strong, and indeed somewhat harsh, but it has an impassioned fervor. In his more brilliant passages—when mind, heart, and eloquence are all in action—he holds his audience enchained. His tones are as ringing as those of the trumpet, his countenance is aglow with his high-wrought feelings, and his attitudes are as expressive as his language. Grasping his subject with the powers of a superior mind, his utterances are made additionally impressive by his fascinating gifts as an orator.

REV. JOHN D. WELLS, D. D.,

PASTOR OF THE SOUTH THIRD STREET PRES-
BYTERIAN CHURCH, BROOKLYN, (E. D.)

REV. DR. JOHN D. WELLS was born in Washington county, New York, October 25th, 1815. His early studies were at the Academy at Cambridge in his native county. He was graduated at Union College in 1839, and at Princeton Theological Seminary in 1844. In the same year he commenced his career as a Presbyterian minister at a mission church in Madison avenue, corner of Twenty-ninth street, which is now occupied by the Madison Avenue Presbyterian Church. He remained in this position until 1846, when his health failed, and he took charge of the parish school connected with the First Presbyterian Church, then under the pastorship of the Rev. Dr. Phillips. His talents, but more than all his earnest diligence in his Christian labors, had already brought him into prominence in his denomination, and he was now called to a higher field of duty. On the first Sunday in January, 1850, he was ordained and installed as pastor of the South Third street Presbyterian Church in the Eastern District of Brooklyn, where he has continued up to this time, a period of twenty-four years.

This congregation grew out of the First Presbyterian Church of the Eastern District, and was organized April 19th, 1844, with twenty-seven members. The first preaching was in a school house, corner of South Third and Fifth streets, and the first pastor, the Rev. P. E. Stephenson, was installed February 20th, 1845. The erection of a church edifice was soon commenced, and the completed building was dedicated May 10th, 1845. Mr. Stephenson was succeeded by the present pastor. There are now about three hundred members, and four hundred and twenty-five children in the Sunday school. The contributions during the year 1868 were twelve thousand dollars for congregational purposes, nearly nine hundred dollars for foreign missions, and five hundred dollars for domestic missions. Three other flourishing churches in the Eastern District have been organized by

colonies from this congregation. Seventeen members founded the Ainsley street Church, and the same number organized a church in Throop avenue, where a mission had been established for the benefit of the rag-pickers, who live in that section. The original building used is now occupied by a large German congregation, which has a Sunday school of six hundred children, and another has been procured for the Throop Avenue Presbyterian congregation. Twenty-seven members—the same number that withdrew from the First church—formed a new organization in one of the best improved portions of the Eastern District, and is known as the Ross Street Presbyterian Church. Notwithstanding the loss of members by the mother church in founding these new organizations, and the contributions of money made to aid in their establishment, that church has always successfully maintained its own importance both in point of members and wealth. In 1867, extensive alterations were made in the church edifice, and it is now one of the most tasteful buildings of the kind in the country. It is surrounded by well-kept grounds, and the approach is by wide, easily-ascended steps. The pews are well arranged, seating about one thousand persons, and the galleries, which are reached by neatly-constructed flights of stairs within the church proper, are low, and in excellent uniformity with the tastefulness and utility of the rest of the building. The interior is painted white, with a beautifully frescoed ceiling, and the carpets and upholstery are red, making contrasts that are very pleasing to the eye. The pulpit-desk is of black-walnut, designed and finished with rare taste and skill. It was a gift from the Sunday school children, and cost over two hundred dollars. The Sunday school room in the basement is also a model in its arrangement, and is divided into the principal school room, room for the infant class, and three rooms for Bible classes. Adjoining the church is a handsome parsonage. The whole property is valued at some sixty thousand dollars.

Dr. Wells received his degree of D. D. from Union College about 1866.

He is under the medium height, of spare figure, but is a man of a great deal of physical energy and endurance. His head is not large, while it is proportional to his stature, and has very decided marks of intellectual power. The face in the lower part is narrow, but the upper portion of the head is very full, with a broad brow, which overhangs his clear, expressive eyes. The nose and mouth are very regular, and the latter gives full evidence of the decision and resolu-

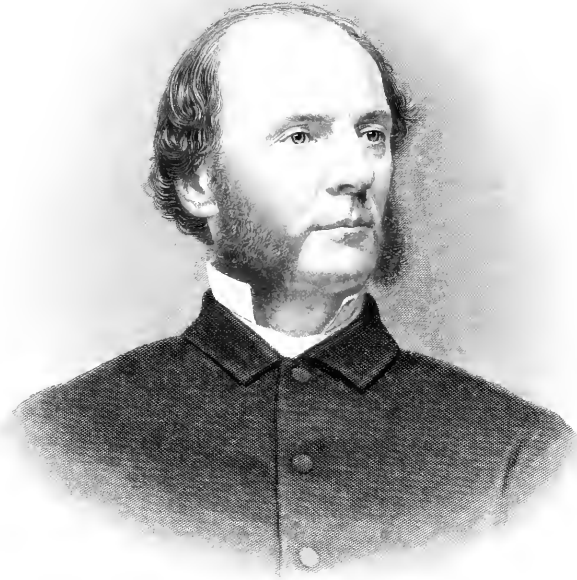
tion which are leading traits of his character. There is a great deal of blandness and amiability expressed in his countenance, and you readily see that he is a kind-hearted, intellectual person, and one who wields a power and influence among men by the force of this intellectuality, a circumstance which naturally gives him the place of a leader and counselor. He is a frank, just man, and while his opinions are plain-spoken, they are sincere, and never intended to be unkind. He has a cheerfulness and geniality to a degree greater than in most men of his profession, but at the same time there is no laying aside of the self-respect and dignity which rightly belongs to a clergyman. He grasps you by the hand like a friend and a brother: he laughs with you, he discusses all the current topics with good-natured animation, and in every way he shows that he is alive to all the emotions which draw man to man in social intercourse; but, after all, he has that reflectiveness, prudence and wisdom, which are the best testimonials of clerical dignity. With all classes, and with all ages, he is a popular and fascinating man. In his church among the adults his influence is unbounded, and in his Sunday school among the children he is greeted with the warmth of a true affection.

If ever the right man was in the right place in the ministry, Dr. Wells is such a person. His temperament, his habits of mind, his convictions, and his choice of duty, his qualifications and his ambition are all most happily suited for the work. He is not restive in it, he does not look into other fields of professional effort and wish to be there instead of where he is, but he is emphatically a satisfied man, feeling himself in the right place, and doing his whole duty in it. Great have been the fruits of the harvest in the fields of his tilling. Not one flourishing congregation, but four, can attest to his diligence, his talents, and his success. Among the humble and among the rich he has planted the cross and shed the light of the gospel. In the winter and in the summer he has been at his post, toiling and planning for the salvation of souls. He has made no noise about it, but he has toiled himself, and those who assisted him have considered it their highest honor to imitate his unbounded zeal. His ministerial work has not been a sensational movement, intended to give its author public fame, but it has been a self-denying task for the moral and religious improvement of the community in which he lives. So quietly and unobtrusively has all this been accomplished, that men may even be heedless of the name of the man who more than any other is entitled to the praise of this great work in founding new church or-

ganizations; but as the eye of God looks down upon spire after spire which has lifted itself heavenward, it is known in those realms whose patience, energy, and faith have been their foundation stones.

Dr. Wells is an attractive preacher. In the first place, he is a very accomplished scholar; and in the next, he is a thinker of no ordinary capacity. Hence his sermons are productions of brilliant, original thought. All questions of doctrine and of the true interpretation of the Scriptures are discussed with a clearness and learning which give great interest to all such disquisitions, and his treatment of other topics is equally thorough and effective. He speaks well, and has readiness of thought, but he makes no display either in matter or delivery. It is a solid, practical, argumentative discourse, spoken forcibly and yet tenderly. It has completeness in regard to a statement of the subject, and thoroughness in discussing it in all its bearings. And still there is nothing like dullness, but every part is vivid with intellectual power, and fervent with the sincere emotions of the heart.

Such is the character and career of this eminent and efficient clergyman. He has done a great work, and done it well. His private life is consistent with his public career, and in the church and in society his influence is all-powerful.



Yours Truly
J. A. Weston.

REV. SULLIVAN H. WESTON, D. D.,
ASSISTANT MINISTER OF TRINITY PARISH,
OFFICIATING AT ST. JOHN'S CHAPEL,
NEW YORK.

REV. DR. SULLIVAN H. WESTON was born at Bristol, Maine, October 7th, 1816. He was graduated at the Western University, Middletown, Connecticut, in 1842, and pursued a private theological course. He was ordained a deacon of the Episcopal church in Trinity Church, New York, in 1847, and priest in 1852. His connection with Trinity parish commenced at the first date, and has continued without interruption up to the present time. In 1852 he went to Europe, where he spent some five months in travel. After his return the death of Bishop Wainwright occurred, and he succeeded to the vacant assistant ministership of Trinity Church, and became rector of St. John's Chapel. In 1858 he was elected Bishop of Texas, but declined. He received his degree of D. D. from Columbia College in 1861. He was chaplain of the Seventh Regiment National Guard, and served two campaigns in the field during the late war. Among his published occasional sermons is one preached in the House of Representatives on the 28th of April, 1861, the Sunday after the arrival of the regiment in Washington, and another delivered in St. John's Chapel, entitled the "March of the Seventh Regiment," showing the Providence of God in the heroic advance of the regiment to the endangered capital. A sermon on the "Sanctity of the Grave," preached at the period of the agitation in regard to the extension of Pine street through Trinity churchyard, created a decided sensation, and was published by order of a special committee of Trinity Church Vestry. In 1872 he went to Europe for an absence of six months granted to him.

Some account of the vast and costly missionary work constantly going on in Trinity parish is appropriate in this place. There is a chapel on Governor's Island, established at the time of the war for the especial benefit of the soldiers stationed there, a free mission

chapel in the Bowery, a free church in Thirty-ninth street, and four others, these latter having an aggregate of between one and two thousand free sittings, and three or four entirely free services every day. None of the six city churches are ever closed summer or winter, and three of them have services twice a day throughout the year; the work in most of them is largely missionary. A church in Hudson street and two free mission churches on the east side of the city are sustained by the contributions of Trinity, ten thousand dollars having been given in 1873 to one of these mission churches. There are also a home for aged women, six sewing schools, five daily parish schools, and various benevolent societies. One of these societies spent in a single winter five hundred dollars for shoes alone. Three thousand children are under instruction in the Sunday and other schools of the parish. St. John's Guild directs its efforts to works of charity among the poor in the Fifth and Eighth wards. More than fifteen hundred children who had attended school in that vicinity were provided with clothing in the winter of 1873, and over four hundred families were cared for, at an expenditure of over ten thousand dollars. The Guild of St. Chrysostom cares for its poor and buries its dead. The Missionary Union numbers fifty members, and the Sunday School Teacher's Association maintains a library. The Guild of St. Paul has its field of mission in the lower wards. It maintains a reading-room which is opened every evening, and gives instructive entertainments to the poor. The Guild of St. Augustine is another younger association. The Guilds of St. Margaret and St. Agnes, numbering thirty members each, and the Sisterhood of the Holy Cross, do a most noble work. In 1873 the juvenile Guild of St. Nicholas numbered seventy-five boys, and the Guild of St. Agnes had ninety girls pledged to modesty and good behavior.

Dr. Weston is a tall, finely proportioned, and gracefully appearing man. His head is large, round, and of the higher intellectual characteristics. He is bald, and his prominent, glistening forehead and otherwise handsome features attract observation in all places. His manners are extremely courteous, and he has but little reserve with strangers. He is a person of an extremely nervous, impulsive temperament. He talks to you in one seat, and then throws himself into another; he stands up and sits down; he assumes first one position and then another—always talking, always busy, always making himself agreeable to you. In the pulpit he is equally restless. There is a constant movement of his body and limbs, and he has far more

gesticulations than most of his Episcopal cotemporaries. He is always in a hurry, and still he has time for everybody and everything. In his study there is the greatest confusion, but he says that he has a general knowledge of where every paper and book is to be found. His appointments crowd in upon him, and he seems half-distracted for time, and after all keeps more of them, and finds more time to dispose of for the benefit of others, than almost any city professional man. He is heartily interested in the work of his parish. It is among the poor, the field of the Christian's noblest labor. The wealthy people worshiping at St. John's Chapel in an earlier day have gone to the upper sections of the city, leaving the altar to humbler followers of the same Redeemer. But the doors of the noble old temple stand open, every one is welcome, and there is the same talent in the ministrations, with probably more personal devotion to the fold. A congregation quite respectable in numbers attend, and the schools connected with the church have sixteen hundred children. These children are of every faith, and many of them come from the cellars and garrets of the lower wards, and since the establishment of the schools the statistics of morality and crime have shown a great improvement. One of the schools is held on Saturdays for Industrial purposes, and the garments made are distributed as prizes to the children. At Christmas time of each year there is a general distribution of presents among all the scholars of the church. Dr. Weston gives a great deal of his personal attention to the school. He is familiar to the children and beloved by them. His christenings are very numerous, reaching as high as fifty at one service. He also officiates at a large number of weddings and funerals, many of them being of persons disconnected with his church. He willingly, and in the true spirit of his calling, goes everywhere and to everybody, rejoicing to render any service, glad to do good. In many a place where wretchedness and misery abound, he gives consolation to the dying, and where all else is gloom and sin little children prattle of his kindness and teachings. "When I die," he remarked to us, "I would rather have the children of the poor in the schools of St. John's come to my funeral, than all the rich men of New York."

Dr. Weston is an impressive preacher. He discusses his subject with much thoroughness and force. His impulsiveness of manner, his quick and marked modulations of voice, are all peculiar with him, and add greatly to the effect of his delivery. He is fond of poetry, and sometimes reads long selections in his sermons with acceptable

taste. His voice is strong, while generally soft and pleasant to the ear. As he holds forth he has that appearance of intelligent and honest conviction, that outspokenness of mind and heart, and that just conception of individual duty and opportunity, that the hearer is drawn toward him by influences that are irresistible. He is wanting in those delicate touches of sentiment and manner which so many of his profession display, for these are not so much found in the impulsive, fearless, independent nature. But in words less softly said, and in actions less gently performed, he exhibits so much manliness, justice, and sincerity, that he as quickly wins the confidence and esteem. Brave for any duty, authoritative in speaking the commands of his Master, still he stands a coward in the paths of temptation, and the humblest of the sowers of good seed in the dark places.



Joseph Wild



REV. JOSEPH WILD, D. D.,

PASTOR OF THE SEVENTH AVENUE METHODIST CHURCH, BROOKLYN.

REV. DR. JOSEPH WILD, was born at Summit, near Rochdale, in Lancashire County, England, November 16th, 1834. His family is of the class of respectable small land owners of that section. He pursued his early studies at a school at Littleborough, and then at the academy at Carlisle City, and for two years at the University of Edinburgh, Scotland. After this he served an apprenticeship of three years with a civil engineer in Rochdale. He made some preparation to study medicine, but when twenty-one years of age embarked for the United States. Probably for a hundred years before no member of the family had left the country to reside. He reached New York on the 17th of December, 1855.

At sixteen he had entered the local ministry of the Primitive Methodists in England, and continued to preach up to the time of his departure, when he was a traveling preacher. Consequently he spent his first few years in the United States in traveling through the South, and other portions of the country, going as far west as Omaha, as a preacher and lecturer. His first regular settlement was over the Methodist Episcopal Church in the city of Hamilton, Ontario, Canada, in 1857, where he remained one year. He then went to Concord, New Hampshire, and took a theological course of three years at the Biblical Institute, since removed to Boston. Returning to Canada, he was stationed for one year at Goderich, on Lake Huron, and then he traveled a year in Europe. When in England, he lectured frequently with much public approbation. In 1863 he settled at Orono, Canada, for two years, and next went to Belleville, Ontario, Canada, where he was occupied for seven years.

His work embraced not only the pastorship of the Methodist church, but the chair of Oriental Languages in the Albert University at that place. He has been justly spoken of as the "father, guide.

able defender and sustainer" of the University. He gave it the aid of commanding talents, of an energy in direction which was vital to its very existence, and contributed to its funds twenty-five thousand dollars out of the proceeds of his lectures for two years. Holding the three positions of professor, trustee, and treasurer, through his able efforts in each, the institution was advanced to a condition of prosperity from a very low ebb. When he was about to leave, one of his fellow-workers thus spoke at a meeting: "He (Dr. Wild) had so incorporated his efforts with the prosperity of the college, had so clearly presented, and so forcibly advocated his schemes, and had so vigorously led on, especially in her financial arrangements, that there is little wonder that some eagerly inquire, 'where shall we find a substitute as College Treasurer?'" His leaving Canada drew forth universal expressions of regret and esteem.

In May, 1872, he was a delegate to the General Conference, held in Brooklyn. During his sojourn in the city he preached once in the Seventh Avenue Methodist Church. On the election of the then pastor, Rev. Dr. Andrews, to the office of bishop, Dr. Wild was immediately invited to take the position. He accepted, and in the following June removed to Brooklyn. A public reception was extended to him by the congregation, when he was warmly welcomed in an address. He preached his first sermon as pastor on Sunday, June 30th, 1872.

The Seventh Avenue Congregation grew out of the Hanson Place Church, and now consists of between four and five hundred members. They purchased property in the best part of the city, where a chapel has been erected. Eighty thousand dollars have already been expended, and a large church will be built at an early day.

For several years Dr. Wild lectured throughout Canada, and to some extent in the United States. His series embraced highly original subjects, which were treated in a most scholarly and eloquent manner. Says an account of one of these lectures; "He held the attention of a large and intelligent audience enchained, as if by mesmeric spell, for fully an hour and a half, and when he intimated his intention of concluding his address, there arose from every part of the hall an eager shout 'go on.'" He prepared in all fourteen lectures, but lost eleven of them and his library by a fire in Belleville. He has since written three others, and has now six valuable lectures. The subjects are: "Babel," "What Will the World Come To?" "Porphyry Coffer," "144," "Spiritology," and "Individuality."

He received the degree of A.M. from Genesee College about 1866, and that of D.D. from the Wesleyan University of Ohio, in 1870. He was married in 1858 in Canada to Miss Mary Victoria Hixon of Bronte, and has three children. His father and mother are dead, but he has still living in England two brothers. The family was composed of five children, three sons and two daughters, the Dr. being the youngest member. Both of the sisters are dead, and one of the brothers is the Rev. B. Wild, of the Primitive Methodist Church in England.

Dr. Wild is of the medium height, with a compact and erect figure. He has a large, finely molded head, with intelligent and amiable features. His eyes have a soft, kindly gaze, and a cheerful expression at all times pervades his countenance. He has a full and luxuriant dark brown beard, and long dark hair combed back of his ears. The clerical coat, which he always wears, is buttoned up tightly to the chin. In his manners he is exceedingly polite, and his address is easy and fascinating. His voice in ordinary conversation is mellow and pleasing, while in public speaking it has a scope from the most subdued articulation to the sonorous outbursts of eloquence which fill the largest building. He is a fluent talker, ever animated and cheerful, showing all who come about him that he is guided at once by the impulses of an able mind and a tender heart.

In the pulpit he is very effective. His *personnel* is striking, and he looks, in form and garb, to be a man suited for the sacred desk. Intelligence beams in his face; there is a magic power in every tone of his voice, and every word, thought, and gesture go to complete the fascination. His sermons are learned, argumentative, practical, and deeply religious. Study, experience in life, and above all, his interest in the salvation of his race, are the basis of his pulpit themes. It is his habit to write out at least one sermon each week. He uses notes in the pulpit, but he does not confine his remarks to them. He memorizes with much facility, particularly in his lectures. He is free and forcible in his gestures.

The power of learning, the gift of eloquence, the graces of personal virtue and piety, are the qualities which justly belong to this eminent divine. They have already made their mark in wide fields of intellectual and religious effort, and the promise of the future is still more brilliant. True to his faith, and inspired by the spirit of the progressive age in which he lives, the church and society at large will receive continued benefit from his talents and example.

REV. WILLIAM R. WILLIAMS, D. D.,

LATE PASTOR OF THE AMITY STREET BAPTIST CHURCH, NEW YORK.

REV. DR. WILLIAM R. WILLIAMS was born in New York, October 14th, 1804. His father, the Rev. John Williams, was pastor of the Oliver Street Baptist Church for a period of twenty-seven years. He was graduated at Columbia College with distinguished honor in 1823, and subsequently studied law in the office of the late Peter A. Jay, Esq. He became a member of the Oliver Street Church, then under the charge of Rev. Dr. Cone, and was ordained to the ministry at the constitution of the Amity Street Baptist Church. This was December 17th, 1832, and he continued with the same congregation for a number of years, though repeatedly solicited to accept professorships in different colleges and seminaries. He is not now in the active ministry. He entered the field of religious authorship while still practicing law, by a biographical notice of his father, and a most elaborate address, entitled "Conservative Principles in our Literature." A volume of "Miscellanies," one on "Religious Progress," a series of lectures on the "Lord's Prayer," and various sermons and addresses "have given him an undisputed rank among the first preachers and religious writers of the day."

Says another: "The leading characteristics of Dr. Williams are fervor and depth of piety, a liberal and catholic spirit; unaffected modesty and humility; simplicity and meekness, coupled with inflexibility of principle; studious and retired habits; profound and extensive erudition; uncommon powers of analysis; conscientious and mental abstraction; the uniform and complete command of his intellectual resources, and a general harmony and consistency of character. He is not much seen in public gatherings, but no man's

opinions have greater weight with his denomination. His library is his home. This is very extensive, and embraces a great variety of works in all the principal languages, most of which he reads with ease. The number of volumes is about nine thousand, many of which are exceedingly rare and valuable."

An able critic says of Dr. Williams' writings: "They display everywhere an intellect equally active and vigorous; a mind that makes its own observations, that draws its own conclusions, and uses its large stores of information, not as substitutes, but as materials for thought. His mind never rests upon the surface of his facts, but pierces below to the principle which they embody; and it is in illustration of that principle that they marshal themselves on his page. But along with a large fund of knowledge and power of thinking of a high order, Dr. Williams' writings evince an uncommonly brilliant and fervent imagination. This fuses and blends into harmony all his powers and acquisitions, imparts to his pages ever fresh life and interest, and causes them to teem with the most striking and beautiful imagery. Indeed, Dr. Williams thinks in metaphor; his figures are not after-thoughts, superinduced upon his style for illustration or embellishment; they are wrought into the very texture of thought; they are the form, the body which it naturally and almost necessarily assumes."

When Dr. Williams was preaching in Amity street, we gave the following description of him: "In the pulpit Dr. Williams appears a plain, unassuming, but not unattractive man. Indeed, you are at once struck with the gentle, meek, and almost sad expression of his face. He stands an image of one of those penitential Christians sighing and sorrowing for the bright hereafter. His face has many furrows, his voice is feeble and tremulous, and his eyes are evidently not unused to tears. Then he is so thoroughly devotional, and as he reclines his head during the singing before the sermon, seemingly in prayer for strength to perform his pious task, the sensitive, devotional heart is drawn to him by an irresistible attraction. When the aged Christians of the congregation look upon this man, so given up to the work of salvation, so insignificant and debased in his own sight, while so exalted in conscientious, earnest piety, they can but think how close he walks to the character and teachings of the suffering, uncomplaining Nazarene. He is certainly extraordinary in faithfulness of life, in a childlike simplicity of nature, and as an example of Christian hope and zeal. His long, patient, self-denying,

God-adoring years have not only won him the highest place among his fellow Christians, but assuredly 'treasures in heaven, where neither moth nor rust doth corrupt.' He is of the middle size, and his face is pale and thin. His cast of countenance is reflective and intellectual.

"The singing having concluded, he raises his head. 'The text is announced in almost a whisper,' correctly states another, 'the hands grasp the ends of the cushion where lies the open Bible, or are lifted ever and anon, as the warmth increases; the head is lowered toward the neatly-written manuscript; and thus, with a quiet ease, in a low and feeble voice, the discourse goes forward in one unbroken thread of golden thought to its close.

"You must pay strict attention to follow the sermon, as at times the voice of the preacher is almost inaudible. There are moments when it rises into a rich-toned volume, but it is usually greatly subdued, and frequently falls to indistinctness. His shoulders sink down to a level with the Bible, one arm is stretched across his manuscript, and his eyes are brought into very close scrutiny with it. He seldom changes this position during the delivery.

"The sermon is certainly worthy of all attention. It is the production of a scholar and the appeal of a true Christian. All along through it there are the traces of his extensive learning, not only giving substance and vigor to the argument, but taking forms of rare eloquence. Then there is such solicitude apparent in his desire to interest, instruct, and convert, and such pathos in his tones, that the words seem as if they would be followed by tears. This tenderness, this thorough contrition of spirit, this zeal in the labor of regeneration, and this absorbing piety appear throughout, and are of the most affecting character.

"Fashion, with its glitter, draws not near this altar; pomp in religious services takes no awe-inspiring part in these exercises; showy oratory is allowed no display in these ministrations: but it is a gathering of humble Christians, a worship of the penitential heart, and the preaching of a man whose only ambition is to exert his talents and efforts in doing good. Among the clergy there are few, if any, of such devotedness to duty as Dr. Williams, as there are few of a life so void of offense and of ability so profound. Humble in his feelings, and keeping aloof from the conflicts of men, he is passing his peaceful days, careless of earthly fame, but hopeful of the celestial crown."

REV. JAMES D. WILSON,
PASTOR OF THE CENTRAL PRESBYTERIAN
CHURCH, NEW YORK.

REV. JAMES D. WILSON was born at Spring Mills, Center county, Pennsylvania, April 3d, 1836. His early studies were at the district school, and at an academy in Juniata county, and another at Lewisburg. He was graduated at Amherst College in 1858, and at the Union Theological Seminary, New York city, in 1862. Immediately after the close of his collegiate course he had accepted a position as a teacher in the academy at Lewiston, where he remained for one year. After leaving the seminary, his first position was as a stated supply for the pulpit of the Spring Street Presbyterian Church, New York. He thus remained from September, 1862, to July, 1863, when he was installed as the regular pastor of the congregation, and continued in its service until January, 1869. He went to the Spring Street church when its fortunes were at a low ebb. However, he not only saved the church from dissolution, but placed it on a strong basis for the future. A new congregation was drawn in, of which a large number were newly-converted young men. During Mr. Wilson's ministry more than four hundred persons united with the church. Revivals were frequent, and the history of the church at this period is full of most astonishing interest. Mr. Wilson's relations with this congregation were most happy. "Never," he says, "during my whole ministry with that people was one word said by man or woman that gave me anything but pleasure." However, he required rest from his excessive labors, and he accepted a call to the Central Presbyterian Church. He entered upon his new duties February 28th, 1863.

The Central Presbyterian Church was originally in Broome street. The congregation was organized with four members, January 8th, 1821, by the Rev. Dr. Patton. He resigned in 1839, and was succeeded by the Rev. Dr. William Adams, in 1840. In 1853 Dr.

Adams and a large portion of the congregation went out, and formed the Madison Square Church. At the same time a union was formed with the remaining members and the Pearl street congregation, under the pastorate of the Rev. Dr. Wood, who became settled over the new organization. The Pearl street congregation was a colony from the First Associate Reformed Church, in Cedar street, Rev. John M. Mason. A church edifice was erected on Magazine (now Pearl) street, in 1797. Dr. Mason officiated at both places. In 1804 the new church became independent, taking the title of the Second Associate Reformed Church, and the Rev. Robert Forrest was called as the first pastor. For a long period this congregation was one of the most flourishing and important in New York. The building of the Central congregation was destroyed by fire in August, 1854, and another edifice was erected at a cost of about thirty thousand dollars, and dedicated in May, 1855. Dr. Wood resigned in 1860, and in 1862 the Rev. Mr. Dunn was called, who in turn was succeeded by Mr. Wilson in 1869. During Mr. Dunn's ministry, about 1865, it was determined to sell the property in Broome street, and remove up-town. A purchaser was found in the Merchants' Union Express Company, who wanted it for stables, and the sum of about sixty-five thousand dollars was obtained for the ground and building. A debt of eight thousand dollars on the property was paid, and the balance of the money was duly invested. Lots were bought up-town, which it was subsequently thought would not answer, and they were sold at an advance of some nine thousand dollars. A site was then secured of eighty feet on Fifty-seventh street and fifty feet on Fifty-ninth street, which is one of the finest localities near the Park for a church edifice. A chapel was put up on Fifty-seventh street at a cost of about twenty-thousand dollars, in which the services are now held. It will seat five hundred people. Previous to the erection of this building the services were held in a public hall. There are about two hundred and twenty members, and the congregation is gradually growing, as the new district occupied by them fills up with people.

Mr. Wilson is about of the medium height, well proportioned, and very active. His head is long, with a narrow chin, but is full and largely developed in the upper portion. The brow is both broad and high, and his intellectual capacity cannot be doubted for a moment. His manners are attractive in the extreme. They are free and frank with all persons. You are placed on the most agreeable footing without delay, and are entertained with a genial, affable flow

of conversation. He has in his disposition all the requirements to make a popular man with all ages and classes. And still he does not sacrifice any of the circumspection which is necessary in a clergyman.

Mr. Wilson is in the fullest sense a worker. Activity of mind and body with him is his most happy condition. He never requires any spur, but is up and doing at all times and in all places. His judgment is excellent in the ministerial labor, and hence his great success. He never seems to come in conflict with either the opinions or the interests of others, but either yields to others or they do to him. He has no vanity in anything personal to himself, is no quibbler on punctilio or dignity, but he shows all who come in contact with him that he wants to do the most possible work and the most good in the most effective way. Such a character as this makes other men ashamed of small things, of personal pride and ostentation, and it sets them to work with an earnest, unselfish spirit, which accomplishes the best results. Again, Mr. Wilson is a worker with practical as well as scholarly weapons. He regards scholarship and oratory in the exercise of the ministerial functions as very potent agencies, but they are the least of his reliances. He holds a closer relationship with his people than any of these mere pulpit attractions can give him. When he looks over his congregation he knows the faces, the disposition, and the circumstances of all those before him. He has been to their homes, he has joined in their joys and their sorrows, he has witnessed their abundance, and he has given to those who were humble and poor. In sickness he has been a watcher, and in death a mourner. In works of charity, in "going about doing good," in giving personal encouragement and advice in regard to social and religious affairs, and in seeking in every way that a pastor should to promote the welfare of his flock, and the increase of the church—in all of these he has made it his constant effort to do his part conscientiously and thoroughly.

As a preacher Mr. Wilson is very effective. He has natural powers as an orator, speaking with fluency at all times. He writes in good plain English, to which he gives most emphasis in his earnest and oftentimes impassioned delivery. While he is sufficiently argumentative to suit the most logical, he has a great deal of imagination and pathos. His feelings are always in his subject, and he shows it in the most vivid manner. He has an agreeable, well-modulated voice, and his gestures are all appropriate and graceful.

APPENDIX.

Professor R. D. Hitchcock, in his work, "Analysis of the Holy Bible," states that in the whole world there are about three thousand different languages, and about one thousand different religions and sects. In the United States there are more than fifty religious denominations, five of which may be found in all the States. The Episcopalians date from 1607, in Virginia; Roman Catholics from 1633, in Maryland; Baptists from 1639, in Rhode Island; Presbyterians from 1684, in Maryland; and Methodists from 1766, in New York. The most numerous are the Methodists, Baptists, and Presbyterians.

A census table, showing the condition of the various religious denominations in the United States, during twenty years :—

<i>Years.</i>	<i>Membership.</i>	<i>Churches.</i>	<i>Property.</i>
Aggregate of all the churches—			
1850.....	14,234,825	38,061	\$87,328,801
1860.....	19,128,751	54,009	171,397,932
1870.....	21,665,062	63,082	354,483,581
Regular Baptists—			
1850.....	3,247,069	9,376	11,020,855
1860.....	3,749,551	11,221	19,799,378
1870.....	3,997,116	12,857	39,229,221
Other Baptists—			
1850.....	60,142	187	153,115
1860.....	294,667	929	1,279,736
1870.....	363,019	1,105	2,378,977
Christian—			
1850.....	303,780	875	853,386
1860.....	681,016	2,067	2,518,045
1870.....	865,602	2,822	6,425,137
Congregational—			
1850.....	807,335	1,725	8,001,995
1860.....	956,351	2,234	13,327,511
1870.....	1,117,212	2,715	25,069,698
Protestant Episcopal—			
1850.....	643,598	1,459	11,375,010
1860.....	847,296	2,145	21,665,098
1870.....	991,051	2,601	36,514,549
Evangelical Association—			
1870.....	193,796	641	2,301,650

APPENDIX.

<i>Years.</i>	<i>Membership.</i>	<i>Churches.</i>	<i>Property.</i>
Friends—			
1850.....	286,323	726	1,713,767
1860.....	269,084	726	2,544,507
1870.....	224,664	662	3,939,560
Jewish—			
1850.....	18,371	36	418,600
1860.....	34,412	77	1,135,300
1870.....	73,265	152	5,155,234
Lutheran—			
1850.....	539,701	1,231	2,909,711
1860.....	757,637	2,128	5,385,179
1870.....	977,432	2,776	14,917,747
Methodists—			
1850.....	4,345,519	13,302	14,825,070
1860.....	6,259,799	19,883	33,093,371
1870.....	6,528,209	21,337	69,854,121
Moravians—			
1850.....	114,988	344	444,167
1860.....	20,316	49	227,450
1870.....	25,700	67	709,100
Mormons—			
1850.....	10,880	16	87,780
1860.....	13,000	24	891,100
1870.....	87,838	171	656,750
Swedenborgians—			
1850.....	5,600	21	115,100
1860.....	15,895	58	321,200
1870.....	18,755	61	869,700
Presbyterians (regular)—			
1850.....	2,079,765	4,826	14,543,789
1860.....	2,088,838	5,061	24,227,359
1870.....	2,198,900	5,683	47,828,732
Presbyterians (other)—			
1850.....	10,189	32	27,500
1860.....	477,111	1,345	2,613,166
1870.....	499,344	1,388	5,436,524
Dutch Reformed—			
1850.....	182,686	335	4,116,270
1860.....	211,068	440	4,453,850
1870.....	227,228	468	10,359,255
German Reformed—			
1850.....	160,932	341	993,780
1860.....	273,697	676	2,422,670
1870.....	431,700	1,145	5,775,215

APPENDIX.

<i>Years.</i>	<i>Membership.</i>	<i>Churches.</i>	<i>Property.</i>
Catholic—			
1850.....	667,863	1,222	9,256,758
1860.....	1,404,437	2,550	26,744,119
1870.....	1,990,514	3,806	60,985,566
Second Advent—			
1850.....	5,250	25	11,100
1860.....	17,123	70	101,170
1870.....	34,555	140	306,240
Shakers—			
1850.....	5,150	11	39,500
1860.....	5,200	12	41,000
1870.....	8,850	18	86,900
Spiritualists—			
1860.....	6,275	17	7,500
1870.....	6,970	22	100,150
Unitarians—			
1850.....	138,067	245	3,280,822
1860.....	138,213	264	4,338,316
1870.....	155,471	310	6,282,675
United Brethren in Christ—			
1850.....	4,650	14	18,600
1870.....	265,025	937	1,819,810
Universalists—			
1850.....	215,115	530	1,778,316
1860.....	235,219	664	2,856,095
1870.....	210,884	602	5,692,325

Since 1830 the four leading Protestant denominations of the city of New York compare as follows:—

<i>Years.</i>	<i>Presbyterian.</i>	<i>Episcopal.</i>	<i>Baptist.</i>	<i>Methodist.</i>
1830.....	8,926	2,806	2,931	3,955
1840.....	9,412	3,299	4,936	6,175
1850.....	10,815	7,374	8,127	7,562
1860.....	14,342	8,416	9,211	9,832
1870.....	15,842	11,209	11,203	10,621
1872.....	15,772	14,163	11,252	10,322

The following table shows the proportion of the leading denominations to the population of New York City, at periods embracing an interval of forty years:—

<i>Years.</i>	<i>Presbyterian.</i>	<i>Episcopal.</i>	<i>Baptist.</i>	<i>Methodist.</i>
1830.....	1 in 23	1 in 70	1 in 67	1 in 49
1870.....	1 in 53	1 in 84	1 in 84	1 in 89

APPENDIX.

The contributions of the leading denominations in New York for 1872, were as follows:—

Presbyterians, \$863,000; Episcopalians, \$747,000; Baptists, \$190,000; Methodists, \$212,000.

A table, exhibiting the progress of church building and extension, in the city of New York, during thirty-two years:—

	1840.	1850.	1860.	1872.
Baptist.....	15	28	32	30
Congregational	2	10	5	5
Dutch Reformed	8	15	21	18
Episcopalian.....	26	42	49	71
Friends.....	5	4	3	3
Lutheran.....	3	5	7	14
Methodist Episcopal	5	31	32	40
Methodist (African).....	2	4	5	4
Presbyterian.....	19	32	43	40
Roman Catholic.....	7	18	29	41
Reformed Presbyterian.....	6	2	5	4
Synagogues	3	10	17	26
Unitarian.....	1	2	2	3
Universalist.....	1	3	4	5
United Presbyterian.....	1	4	4	7
Miscellaneous.....	9	12	29	11
Total.....	113	222	278	332

Statistics of the four leading denominations in Brooklyn:—

<i>Years.</i>	<i>Membership.</i>	<i>Churches.</i>	<i>Ratio to Population.</i>
Presbyterians—			
1865.....	4,937	16	1 in 62
1870.....	5,972	22	1 in 52
Episcopal—			
1865.....	6,211	23	1 in 50
1870.....	7,127	34	1 in 55
Baptist—			
1865.....	4,613	17	1 in 67
1870.....	6,812	20	1 in 59
Methodist—			
1865.....	7,535	26	1 in 47
1870.....	9,035	34	1 in 42

Interesting statistics in regard to Missions:—

The American Board of Missions has been established about sixty-three years. During the first sixty-two years it has received a grand total of \$14,183,248 65, or an average per year of \$229,084 65. Up to the year 1868

the number of converts was 325,580. The cost of each convert was therefore \$467 56. The total number of laborers in the mission field was 1,278. The number of missionaries was 538; of missionary churches, 173, which gave an average of 57 members and 7 laborers to each church. During sixty-one years there was an annual average gain of 388 members. By statistics taken from the *Encyclopælia Britannica* to 1857, and from statistics furnished by Dr. Lowry and Dr. Anderson, from that year to 1868, the total amount spent on missions by the supporters of the Protestant faith was \$47,276,339. The expenses of the missions for the eleven years show that the cost of each convert was \$1,311. The cost to the Missionary Union (American Baptist) per convert baptized is \$55; the cost to the Long Island Association is \$411; to the New York Association, \$572; to the Black River Association, \$278; an average of \$430. The largest Asiatic mission costs \$43 per convert baptized; to the largest church in Brooklyn the cost was \$1,045; to the largest church in New York \$840; to the largest church in the Black River Association, \$400; an average of \$760. The Asiatic Mission that baptized the largest number cost \$24 per convert baptized; to the church in Brooklyn that baptized the largest number the cost was \$154; to the church in New York, \$110; to the church in the Black River Association, \$101; an average of \$115. These figures refer solely to Baptist associations and churches at home and abroad.

