

# OUR MONTHLY.

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### THE THEBAN LEGION.

BY PROF. W. M. BLACKBURN.

#### CHAPTER I.

##### VICTOR'S FAITH TESTED.

THE April days of the Christian year 276 made damp the tents of the Roman legions who lingered in their winter-quarters at Tarsus. Most of the men were homesick, restless, and eager for the march into Italy.

"If a bath in this old town gave Alexander the Great a cold, and threw him into a nearly fatal fever," said the rough Maximian, "then what of us poor fellows who are drenched through day and night?"

"As soon as our good emperor recovers his health," replied Probus, "we shall be ready to move."

The emperor was Tacitus, who bore the name of the great Roman historian, and who claimed to be his descendant. He was an aged man, learned, mild, generous, just, temperate; the enemy of all pomp, an admirer of the simple manners of the ancient Romans, a reformer of abuses, and a rigid economist in national affairs. He had won the esteem of all Christians by his tolerance. His predecessor, Aurelian, had not been content to extend to them the freedom enjoyed for nearly twenty years, and had signed new edicts of

persecution. But death removed the persecutor, and Tacitus made void the cruel edicts. He had reigned but six months, and a fever was now consuming his life.

"If we strike tents," said Maximian, "we shall have hard marches. What roads, swamps, torrents, and mountains! Come, Victor, why don't you pray to Paul, your god, who you say was born in this ancient city? Pray to him and have these rains stopped."

The rude scoff was pleasing to many a soldier, and the laugh was raised.

"I do not worship Paul," meekly answered Victor. "Was Paul crucified for me? Nay; it was Paul's Lord who died and rose again. I only wish my brave commander would read the letters of the great apostle, and learn whom to worship."

"Can you never cease talking of Paul?" said Maximian, angrily, and starting as if he would drive the Christian soldier from the tent.

"I can never cease to honor and love him, for under his preaching my forefathers were converted from paganism, and to this day their children keep the Christian faith. Some of them sealed their testimony to Christ with their blood. They were burned—they were butchered!"—

## LEAVES FROM THE EARLY HISTORY OF LANE.\*

BY PROF. E. D. MORRIS, D. D.

ONE of the surest evidences of capacity to use the future wisely, lies in a manifested capacity to comprehend and appreciate the past. He who can patiently and reverently gather up the records of that past—who can measure its resources, and sympathize with its aims, and give credit even to its partial successes, is of all men best fitted to bear its immature enterprises forward to a larger growth, and a more conspicuous fruitage. To him alone is given a just estimate of the material in hand: to him alone the true line of maturing development is revealed: to him alone belong the inspiration, the vigor, the courage, essential to complete success.

The two great denominations whose formal union is rendering the present year and the present month historic in Presbyterian annals, and who are already looking forward as one body to a broader and more glorious future, may well observe and apply this principle. For that future is to be the resultant, on the human side, of forces already existing and of materials already gathered: the resultant, in the main, of those contributions always varied, sometimes diverse, which the past has transmitted as an inheritance to the living present. And it is only as that inheritance is duly appreciated in both its excellence and its deficiency—as on every side the resources, aims, tendencies, results of that past are candidly measured—as present and prospective processes of development are shaped by wise, careful estimate of these existing materials and forces, that the future of hope can be transformed into a future of glad fruition.

The principle may well receive a

closer application. The new era in the life and history of these two denominations brings with it a new era in the relations and work of this beloved institution. It indeed shares henceforth the duty of theological training and ministerial supply with three other seminaries located in the same spacious field, and now associated with it under the broad banner of a common faith.

Yet in thus sharing the field and the labor, its sphere is not limited, neither is its responsibility or privilege diminished. Without trenching in the least upon the prerogatives of either kindred institution, it may yet claim a larger constituency and a larger work than ever. Nearly a thousand churches in the Central West will send their young men to it to receive instruction, and will in return look to it for the supply of an educated ministry. And with such a constituency and such opportunity, and with the enlarged resources which the new era must confer, how wide becomes the sphere thus opening before it, and how fruitful and noble must its future be!

As we look forward into that future with inquiring and resolute gaze, willing to accept its new responsibilities and cheered by the hopes it already justifies, should we not also at this juncture turn our thoughts backward, and from the treasured past gather up such lessons, such motives, such inspirations, as alone can qualify us to meet or shape the opening future! Is it not well at such an hour to call to remembrance the early days in the history of this sacred Seminary:—to examine afresh the foundations on which it reposes, and the sources of

\*Read at the Fortieth Anniversary of the founding of Lane Theological Seminary, which was celebrated in connection with the Reunion of the Presbyterian Church, at Walnut Hills, November 26, 1869.

its vitality and growth; and to consider with sympathetic interest, and perhaps with lenient forbearance, the purposes that have animated it, and the fruitage it has borne! It will surely augur well for the future, if we thus prove able, in any large degree, to comprehend and appreciate the past.

As early as 1825, the General Assembly of the Presbyterian Church, taking into consideration the rapid increase of population in the valley of the Mississippi, and the interests of the denomination in that region, declared it expedient to establish a Western Theological Seminary, and appointed a Committee of which Gen. Andrew Jackson was chairman, to perfect a plan, and to inquire as to a suitable location for the proposed institution.\* In the following year the committee suggested three locations, of which Allegheny Town, and Walnut Hills, in the vicinity of Cincinnati, were the most prominent; and in the next year (1827) the Assembly, by a small majority, decided in favor of the former place.† It is not surprising, therefore, that the subject of establishing, in this section of country, a seminary of learning, principally designed for the education of pious and indigent young men, for the Gospel ministry—to use the exact words of the original record—should

have continued to attract attention in Cincinnati and the vicinity; or that during the succeeding year there should have ripened an earnest determination to create such an institution at this point, as soon as favoring providences should seem to open the way.

Such a providence revealed itself in the summer of 1828, in the proposal of the brothers LANE, merchants then doing business in New Orleans, to contribute \$1,000 annually for four years, and one-fourth of their annual income thereafter, as a pecuniary basis for the projected Seminary. In consequence of this generous proposal, an association was formed at Cincinnati, in the autumn of that year, under the name and title of the Ohio Board of Education; a charter was procured shortly afterward; and steps were at once taken to obtain a suitable location, and to organize the institution. Early in 1829 Mr. ELNATHAN KEMPER made a proposition in behalf of himself and others to donate to the Board sixty acres of land from the north end of his farm, on the east side of the Montgomery Road, and to sell, for the sum of \$4,000, forty additional acres lying south of the donated tract. This proposal was gratefully accepted, though the purchase was subsequently declined by the Board; and near the close of that year, Mr. Kemper acting for himself, and also for his father,

\*To the General Assembly of 1826, Rev. Joshua L. Wilson, Rev. James Kemper, Sen., and Elder Caleb Kemper, were elected commissioners from the Presbytery of Cincinnati, especially to secure the location of this Seminary at Walnut Hills.

†Through the kindness of a member of the Kemper family, the writer is permitted to publish, in part, the following letter, which furnishes an interesting confirmation of some statements made in this sketch:

“WALNUT HILLS, April 27, 1827.

“REV. AND DEAR SIR: The location of the Western Theological Seminary will probably occupy much of the time of the General Assembly at the ensuing sessions. But why? Will not the place that unites the most central, healthful, yet retired and populous neighborhood, in the vicinity of a very populous and growing city on the Ohio River, at once present itself to the Assembly as the proper place? Such a place is Walnut Hills, near Cincinnati. Here we will give for the above

purpose, in one or more lots, twenty acres of land, affording convenient situations for all the necessary building. \* \* And further, on one of the sites we would propose, there is a well finished academy, with a good frame dwelling-house by it. A good and sufficient title will be made to the whole, if accepted. We state, further, that there is reason to believe that subscriptions would be as liberal in favor of the place or places here proposed as in any part of the western country. When the subject of the Seminary is brought forward, you will please to lay this before the House at the proper time; and, as you have once passed over the ground, I think you will be able to make some statements satisfactory to the Assembly. I am confident, however, that what is right on the whole will be done.

“With respect and esteem,

“I am, Rev. and Dear Sir,

“Yours,

“(Signed) JAMES KEMPER, SR.

“REV. EZRA STYLES ELY, D. D.,

“Philadelphia.”

Rev. James Kemper, and two brothers, David R. and Peter H. Kemper, formally deeded to the Seminary the tract he had proposed to donate. The forty acres offered for sale, with ten acres additional, were three years later transferred to the institution by Mr. Kemper himself, on perpetual lease.

Let us pause for a moment to contemplate the spirit which led to these generous gifts. When it is remembered that the brothers Lane were Baptists, of New England origin, but Southern by residence, it seems surprising that they should have been inclined to establish, in the West, such an institution, under such auspices. What could have been the motive but a profound conviction of the necessity for an educated ministry throughout this destitute portion of the country, and a love for our common Christianity rising above all considerations of locality or of sect? The letter of Mr. Kemper, making his first proposition, contains an earnest prayer in which the other donors doubtless shared, that this donation might be improved by the Board for the advancement of the kingdom of our blessed Lord and Savior; and that the Board, in the administration of this trust, might be preserved from all selfishness, passion and prejudice, but might rather at all times be under the influence of the spirit of Christ.

Let these memorable words never be forgotten! And through all its future, may this beloved institution, while faithful to its Presbyterian name, ever be true to the broad, catholic, generous, Christian temper, that gave it existence!\*

It may be that the resolution of the General Assembly of 1825, ordering

\*The services of the Kemper family, in the cause of liberal and Christian education, during the ten years previous to 1829, are deserving of special remembrance in this connection. The fact is, that in substance, though not in form, the history of Lane Seminary runs back to the year 1819, when its seeds were first planted by them. The following memorandum, in the handwriting of Rev. James Kemper, and now in the possession of one of his grandsons, establishes this fact:

"As early as the year 1819, Elnathan Kem-

per and Peter H. Kemper devoted eight acres of land on Walnut Hills, at the earnest request of their father, for the support of the Walnut Hills Academy, that year established by the Rev. James Kemper, Sen., on the Manual Labor plan. In this school the Latin and Greek languages were taught, with the ordinary branches of an English education, until the close of the year 1825, when the health of Mr. Kemper so far failed that he was compelled to suspend the school, though it was flourishing and successful."

per and Peter H. Kemper should be shaped, in every practicable feature, upon the plan of the Seminary at Princeton, indicates one decisive reason for its location at the sources of the Ohio. For it is obvious that the idea of blending literary with theological training, had from the first been prominent in the minds of those who endeavored to secure its location in this more Western field. If they argued that a large proportion of the young men, who in this region would devote themselves to the ministry, were lacking in the literary qualifications requisite to the successful prosecution of a purely theological course, such as was arranged at Princeton:— if they judged that a Seminary so constituted would fail by reason of this lack of adjustment to existing needs, and that the urgent necessities of the churches demanded the establishment of another institution upon a more comprehensive and practical plan, any inconclusiveness in their reasonings may well be pardoned, in view of the earnestness of their convictions, and the nobility of their aims. They believed that the institution demanded by the existing necessities of the church, must be substantially collegiate as well as theological, and must even embrace an academic department, where those who could not pursue a collegiate course might still receive a suitable preparatory training.

Under this conviction the Board of Trustees acted, and on the eighteenth of November, 1829, the preparatory school was opened.

This school was accessible to all, whether students for the ministry or otherwise, who desired to avail them-

selves of its advantages, and was conducted by the Rev. George C. Beckwith, who was also directed to give such instruction in theology as might be demanded prior to the complete organization of that department. Temporary arrangements were made for the accommodation of students from abroad, and plans were at once devised for the erection of a building adapted to meet the permanent necessities of the institution. During the summer and autumn of 1830, this building, afterward known as the Boarding Hall, was completed and brought into service.\*

The literary department was continued in an experimental form, and under great embarrassment arising from the lack of funds and other causes, until the autumn of 1834. Mr. Beckwith withdrew from the enterprise in the fall of 1830, and his place was filled successively by a number of other professors, assisted by such subordinate teachers as the school required, until the final discontinuance. The change was gradual, but the result was inevitable. At the outset, some intelligent friends of the institution, such as the venerable Dr. Bishop of Miami University, had advised against the attempt to unite together things so obviously distinct. As early as 1833, the question had been discussed in the Board, whether it was expedient to incorporate in one institution, on the same premises, a theological seminary and a college or large literary institution. In the following year the Faculty expressed to the trustees their joint opinion that the interests of the Seminary required the maintenance of a select or limited preparatory department, adapted to meet the wants of candidates for the ministry, not yet qualified to enter on the theological course. But it was soon discovered that in consequence of the increase of academic and collegiate privileges in various sections of the country, even such cases could

for the most part be suitably provided for without such an arrangement: and meanwhile the Seminary proper so completely exhausted the resources of the Board, as to render them willing to acquiesce in the disappearance of this feature from their original plan.

Another element in that plan was subjected to a similar experiment, and met with a similar fate. The founders of the Seminary had their eye on a class of young men who were not only pious, but indigent—as the original record relates—and they therefore regarded it as a matter of prime importance, that those who desired to enjoy the advantages of the institution should have the opportunity of supporting themselves while students, by some form of manual labor. The Lane and Kemper donations were both granted under the condition that such opportunity should be given; though that condition was afterward so modified at the suggestion of the Board, as to leave the matter to be tested by further experience. Manual Labor schools were just then specially popular in all parts of the country: the theory on which they were founded was exceedingly beautiful, and nothing but time and experiment could prove whether the realization would correspond with the grandeur of the dream. It was to introduce this feature, that the original farm was given, and the further lands were leased; and as it gradually became evident that agricultural labor was not sufficiently remunerative to meet the necessity, various forms of mechanical employment were from time to time introduced. A part of the students were organized as a printing association; and another portion as a company for the manufacture of furniture; and regular contracts were entered into by the Board with firms in the city, for the purpose of rendering the labor of such associations profitable. Brooms were also manufactured, and students who were already experienced as mechanics in other directions, were furnished with facilities for the exercise of their skill. Three hours daily were devoted to such forms of employment; and

\*After nearly eight and thirty years of use, this structure was destroyed by fire, April 18, 1868; and, during the following summer, the present Boarding-hall was erected in its place.

there is no reason for doubting that the students generally conformed to the letter of the enactment. Sundry resolutions of the Board and Faculty seem to indicate that the danger in the case lay rather in the inclination to expend more time in such labor than was consistent with the main purpose of the institution.

The experiment was faithfully prosecuted, but with unfavorable results. With what devotion the trustees clung to their original hope, their records bear effectual witness. Their numerous resolutions concerning stewards and superintendents, concerning the methods of keeping the agricultural and mechanical accounts, concerning the management and use of the farm, concerning the purchase of tools and machinery, concerning wages, concerning the clearing up of forest grounds for pasturage, concerning the planting of orchards, concerning a garden, concerning the purchase and sale of milch-cows, and wagons, and divers other such matters, show that like true men they stuck to their convictions until it became too evident that the students, if they were not eating their own heads off, were devouring the institution, leaf and stalk. Probably the greater part of the interest and attention of the Board was for several years directed to this feature in their plan; yet from year to year the expenses exceeded the receipts, and experience indicated more and more unerringly that what was originally an obligation, binding upon all, should be changed into an opportunity afforded to such as were in need of it. And when that conclusion was reached, the end of manual labor, as a distinguishing feature of the institution, became only a question of time.

If the attention of the trustees was largely engrossed by this experiment, they were by no means indifferent to other important interests. In the spring of 1832, they entered upon the erection of the dormitory, and in 1836 the chapel was also erected; thus completing the arrangements for the material abode of the institution. Dwellings for professors were also pro-

vided during the first decade; progress was made in the beautifying of the grounds, set apart as a campus. With means so limited, and with other demands so urgent, it is an occasion for wonder, not that so much remained to be done, but rather that so much was accomplished.

Though the literary department was opened in the fall of 1829, and though from that time there were some persons on the ground, who were candidates for the ministry and studying theology informally, yet the theological department did not get into operation till December, 1832. Dr. Lyman Beecher was first elected President, and Professor of Didactic and Polemic Theology, October 22, 1830; but hindrances arose in the way of his acceptance, and the election was repeated, January 23, 1832. On the 9th of August his letter of acceptance was received; and on the 26th of December he was formally inducted into office. On the same day Thomas J. Biggs, D. D., of Frankford, Pennsylvania, who had been elected to the Professorship of Church History and Church Polity, January 17, 1831, was in like manner inaugurated; and the work of theological instruction at once began in earnest. Calvin E. Stowe, D. D., was appointed Professor of Biblical Literature, August 9, 1832; but did not enter upon the duties of his office till July of the following year. Baxter Dickinson, D. D., of Newark, New Jersey, was added to the Faculty as Professor of Sacred Rhetoric and Pastoral Theology, Oct. 28, 1835; being inducted into office on the 9th of December following. Thus the several chairs of instruction were ably and happily filled, and the efforts of the trustees in this, as in other directions, seemed to be covered with success.\*

And now their days of trial began. They had succeeded in erecting the

\*In the diary of Rev. James Kemper may be found the following significant entry:

"*March, 1833.* All is well that ends well. After long labor and much expense, I have a Literary and Theological Seminary at my door."

needful edifices, and in securing to the Seminary a suitable and beautiful place of abode. They had succeeded in obtaining a complete Faculty, and one of marked ability and extensive reputation. They had succeeded in procuring a partial endowment for the several professorships, and were justified in hoping that friends, eastern and western, would still further assist them in placing the institution on a secure foundation. With how much of fidelity, of generosity, of wise planning, of skillful management, of earnest prayer, these partial results had been secured, none but those who read the record of their meetings can bear fit witness.

But at this point the shadows of financial convulsion began to darken the American sky. Remaining debts began to press heavily upon our institution, and to call for payment, when payment was impossible except at fearful sacrifice. The resources of friends were taken away, and their good intentions frustrated. One entire professorship was lost at a stroke. Projects for further advance were instantly arrested, and the preservation of what had been secured became more and more uncertain. How they passed through the crisis, it would probably be impossible for either trustees or professors to tell. In the fall of 1839, two of the latter were constrained to resign; and in the following autumn the Faculty was reconstituted by a triple division of the work, and by the election, as Professor of Sacred Rhetoric, etc., of D. Howe Allen, D. D., then an instructor in Marietta College.

Other shadows rested heavily upon the young and struggling institution. The earlier signs of that sad conflict which led to the separation of the Presbyterian Church in 1837, and gave occasion for its union in 1869, had become apparent, even before the Seminary entered upon its strictly theological work. In December, 1831, the respected Dr. Wilson, within the walls of whose church the institution had received its birth, and who as the President of the Board of Trustees, had probably done more than any one else to foster and strengthen it in the

days of infancy, resigned his seat and separated himself wholly from the enterprise. Others, including some of its earliest benefactors, were led to follow his example; and thus, even before its work had fairly begun, the Seminary became involved in that darkest of earthly troubles — the trouble that springs from alienated friendships. The time has passed for any questioning of the motives of those who thus turned away from the enterprise they had loved. The hour has come when, however deeply we may regret the consequences of their course, we ought fully to admit the sincerity of their convictions, and the purity of their acts. Let us honor them for what they did in its behalf; and only regret, as they doubtless regretted, the stern pressure of duty that constrained them to cease from doing more.

The succeeding years were full of similar embarrassment. The suspicion with which the teachings of the venerable Professor in Theology were regarded by many, insensibly affected the standing of the whole institution; and greatly diminished both its receipts and the number of its students. And when the types of doctrine which he represented came into public collision with other types of Presbyterian doctrine widely prevalent, especially in this region, and when the denomination for whose good the Seminary had been founded was openly rent asunder, the effect on the institution became still more disastrous. The anti-slavery agitations, from 1834 onward, added largely to the embarrassment occasioned by these denominational diversities. Standing as it did in that central territory where the extremes of popular sentiment on both sides met in fiercest collision, and refusing to be surrendered to the control of either party, it was inevitable that the most zealous advocates both of freedom and of slavery should become dissatisfied with its position, and should withdraw their patronage from it. These causes combined with the financial difficulties and other embarrassments already noted, both to les-

sen the resources and diminish the numbers in attendance; and to make the position of both professors and trustees one of peculiar trial. What they suffered, during that eventful period, is known only to Him who remembers the prayers and counts the very tears of all who toil in any sphere for Him!

It is a comforting fact, that difficulties of this class, in whatsoever sphere experienced, are of necessity transient—the sovereign law of gravitation maintaining its sway, and ere long compelling the turbulent billows to subside into calm. From 1840 onward, for a decade, the Seminary went on quietly, doing a great and precious work. Its position was, in the main, secure. Its Faculty, though incomplete, was able and efficient. Its library, purchased chiefly in Europe by Prof. Stowe, was far superior to any other theological collection, west of the Alleghenies. Its classes were large; nearly or quite equal to those of prominent Eastern institutions. Its graduates were found, in general, to be trained, sound, and earnest men; and were greatly welcomed by the churches in the Central West. The missionary spirit prevailed in the institution during this period, and many of its alumni either went to pagan lands, or consecrated themselves to an equally arduous work in the newer portions of our own country. Other denominations shared in its privileges, and were benefited by the labors of its graduates. As the only Seminary of the New School body in the West, the institution thus occupied a useful and conspicuous position. Though still suffering under the burden of debt, and but partially equipped in several directions, it yet was gaining for itself, year by year, a name and a place in the land such as none of its friends need blush to call to remembrance.

The decade closed with the resignation of Dr. Beecher, and his withdrawal from all active service in the Seminary. At the ripe age of seventy-five, after eighteen years of such labor as few men could endure, the brave old warrior retired from the field, to enjoy

for a little season that earthly rest which twelve years later was to be exchanged for the repose of heaven. We shall do well to celebrate his work and to perpetuate his memory. Tried by any just standard, he must be pronounced a most remarkable man. The fame of his eloquence as an orator had preceded him to the West; but it was here that that fame received its grandest indorsement. His ability as a theologian had been established in New England, and especially in conflict with the Socinianism of its chief city; but that ability was never fully exhibited, until the duties of his Western position brought it into clear relief. The purity of his character, the stability of his principles, the boundless generosity of his nature, had been known to all who were thrown into contact with him during his earlier life; but these virtues and graces bloomed most freely, emitted their richest fragrance, after his transfer to this more virgin soil. Here his greatness came to its consummate flower. If his learning was less extensive or profound than that of many men in similar positions, few ever excelled him in that quickness of insight and that fecundity of genius, which sometimes seem to render learning insignificant. If the range of his vision was less broad—his survey of the great field of Christian theology less complete, than that of some among his compeers, none surpassed him in the warmth of his conceptions, or the vigor of his grasp of such truth as it had been given him to know. If his Calvinism was of a less distinct, positive, unreserved type as to all that is contained in the element of divine sovereignty, it was because he possessed so eminently that *vis vivida vite*—that buoyant, keen, controlling consciousness of freedom, and of consequent responsibility on the part of man, which stands forth as the perpetual antithesis to such conceptions of the Deity. If in the height and turmoil of the battle he struck hard blows and inflicted serious wounds, none were more ready than he to atone for every error, and to embrace those who had been his foes. And in



the fullness of his devotion to the work to which God had here called him—in the almost youthful ardor, with which he entered into every scheme for the advancement of this institution—in the number of his sacrifices for it, and for those who came here to obtain its culture—in the fiery enthusiasm, the supreme desire to know, the ardent consecration, the purpose of work, which he enkindled in the breasts of his pupils, he certainly had no superior among the theological teachers of his age. During those eighteen years, his influence became an imperishable element in the atmosphere of this institution, and his name was graven ineffaceably upon its walls. May a just and generous appreciation of his worth here abide forever!

It is remarkable that but one other among the instructors in the Seminary has, during the whole period of its existence, been removed by death. Rev. Dr. Biggs, who first occupied the Chair of Church History and Church Polity, and whose six years of strict, faithful, generous service are still gratefully remembered by the older friends of the institution, departed from life in the city of Cincinnati, during the year 1864. In the circle of the trustees, the record of mortality is much more extensive. The first President of the Board, the venerated Dr. Wilson, has long since gone to that world where the ransomed are seeing eye to eye, and where those who differed here are associated together in a fellowship never more to be broken. And with him, and those two earliest teachers, what a group of their associates in this earthly labor are now convened in that better life! Kemper and Burnet and Groesbeck,

Boal and Tichenor and Neff, Brainard and Bishop and Mills and Duffield, Macy and Vail and Baker and Melendy, and others who served the institution, in this capacity, have been gathered there to receive the reward of their earthly fidelity, and to join together, without one discord, in the vast song of the redeemed. Is it an undue exercise of faith, to believe that they may be with us mingling unseen in this glad anniversary; or that in their glorified estate they may be rejoicing together in this evidence that their toil and sacrifice were not in vain in the Lord!

Here may the curtain fitly fall. The nearer Past blends imperceptibly with the living Present. Its personages and its events are too close, and too replete with the mobility of life, to be contemplated in the perspective of history. The labors, sacrifices, devotion of Stowe and Dickinson and Condit and Day and Ballantine are yet to be told. Neither may we speak, as future history will, of him (Rev. Dr. Allen), whose seven and twenty years of service form the golden chain that binds this earlier Past with the living Present, and whose absence from these scenes, under the strokes of an afflictive Providence, renders the joy of this commemorative occasion less complete. Inspired by such examples, and likewise admonished by such providences, may we who remain, go forward into the Future with earnest and resolute hearts. And may that Future, vital and affluent and fruitful, while it justifies our hope, bring to realization the brightest dreams of those who, forty years ago, laid in the name of Christ those strong foundations.