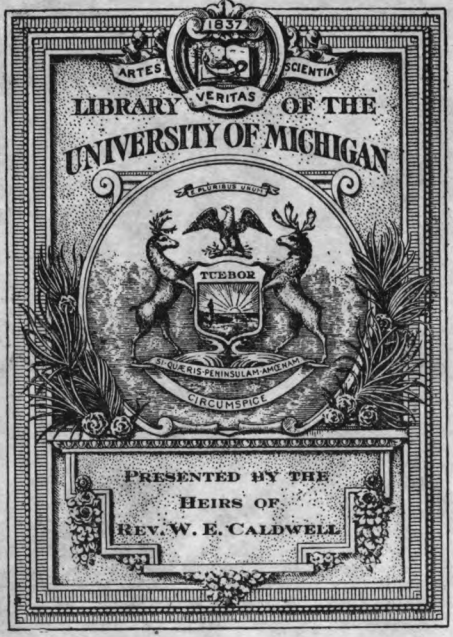
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THE NEW ENGLAND MINISTRY SIXTY YEARS AGO.

THE MEMOIR

OF

JOHN WOODBRIDGE, D. D.

HIS METHOD OF WORK; HIS GREAT SUCCESS IN POWERFUL REVIVALS, IN HIGH MORAL AND EDUCATIONAL INFLUENCES; HIS THEOLOGICAL VIEWS, AND THE THEOLOGICAL CONTROVERSIES OF HIS TIME, BEGINNING WITH THE "NEW DEPARTURE" OF STODDARD.

BY

REV. SERENO D. CLARK.

"Ye sent unto John, and he bare witness unto the truth."

BOSTON:
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TO

REV. WILLIAM SEYMOUR TYLER, D.D., LL.D.,

THE ACCOMPLISHED PROFESSOR; THE ABLE PREACHER OF THE
GOSPEL OF PEACE; THE LEARNED AND SKILFUL WRITER;
THE READY HELPER IN ALL CHRISTIAN WORK;
THE APPRECIATIVE FRIEND OF THE REVERED
PASTOR OF HADLEY, AND THE VALUED
FRIEND OF HIS DELINEATOR,

This Memoir,

IN WHICH HE HAS SHOWN AN AFFECTIONATE INTEREST,
IS NOW, AS IT GOES FORTH WITH ITS
MESSAGE OF TRUTH AND
GOOD WILL,

RESPECTFULLY INSCRIBED.

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PREFACE.

He alone is the worthy subject of biography who has that in him, or has achieved that. which is fitted to instruct and stimulate those coming after him. It may be some one leading characteristic, grandly developed in noble deeds. It may be that exquisite mould and fine vivacity of mind, that soaring, flashing, piercing energy, constituting genius, warm with love to the Saviour. It may be that stronger and more steel-like power, keen, dissecting, logical, inquisitive, searching, far-seeing, comprehensive, designating talents of highest order, consecrated to the interests of redemption. It may be a mental structure of less imperial force and brilliancy, merely indicating the *sui generis* or one of the peculiarities of humanity, girded by God to do his work. It may be only the ordinary range and texture of mind enkindled by some unwonted principle of activity, which, through its multiplied relations and workings, renders its possessor an inspiring example. It may be purely the product of nature; it may be the gift of grace, or some specialty of grace, modified by nature; and the achievements wrought are the varied outcome of both conjoined. But what-

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ever its quality or force, this radical power or worthiness, inherent in the man by nature or inspired by grace, has its seat in the lowest depth of the soul, and gives character to its manifestations, circulating like the blood of the heart through the whole mental structure. Or more frequently, it is an ASSEMBLAGE of intellectual, emotional, and spiritual excellences, which, by their harmonious inter-action, develop into the well-balanced or brilliant and effective character.

The first object of the biographer is to seize fast this governing characteristic; or, what truth oftener demands, to determine the assemblage of germinal principles, which give individuality to his subject; to bring them into analytical clearness; to ascertain their single and associated power; to see how they attract or repel, modify or vitalize all the other faculties and susceptibilities of the soul; and, by an equally sharp analysis, to learn how these last, in proportion to their respective strength, throw back a reciprocal influence upon the more dominant principles, energizing and directing them in turn. By this process he will be enabled to hold in clear vision the diversified play of each and all, working out the grand result—unity of life. This principle would individualize Memoirs; render them far more racy and life-like; enhance their value, as a class of literary productions, tenfold. Each would have a character of its own, as distinct as the handwriting of the Creator on the mental tablets of their several subjects. On this principle it has been our endeavor to construct the ensuing Memoir.

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Dr. Woodbridge had marked gifts both of nature and of grace, and in that grandeur of proportion which renders him worthy of a memorial among the great and devout, who deservedly stand on the page of history, diffusing afar their light; elevating and refining not only their own, but succeeding generations.

We regard strength, profundity, acuteness, as the deepest, the most pervasive constituents of his intellect, which was pre-eminently metaphysical, capable of seizing, analyzing, and arranging the most abstract ideas and the subtlest mental phenomena. Hence as a biblical student he was a penetrating, far-reaching, and clear theologian. Surface thought could never satisfy him. His leading moral qualities we believe were great depth of emotion, conscientiousness, reverence, boldness, firmness. Hence, as a divine, honest and searching, prayerfully ascertaining his ground, he planted himself immovably; as a preacher, he was equally decisive and determined. No just biography of him can be written, which does not exhibit him as a metaphysician, a profound and steadfast theologian; which does not give an analysis of his theology as developing itself from the deepest thought of the moral universe — the Divine glory as shining forth in Christ,—and his profound love of that glory as its informing spirit. His theological controversies must also come under review. As he shared in that which grew out of the Stoddardean "departure" from the principles and practice of the Puritans; which grew out of the Unitarian defection;

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out of the rash pretensions of Universalism; out of the unfounded claims of Perfectionism, and revivalistic measures; and as he contended earnestly against what were called the "novelties" of Dr. N. W. Taylor and his coadjutors, the course of his biography will unavoidably lead to a brief history of New England theology; at least, to a sketch of its most important periods.

The Memoir has, therefore, been designedly, and we believe appropriately, thrown into the philosophical or theological form. The narrative has been interspersed with disquisition; the radical and living truths, which the subject of it so honestly, resolutely, and practically illustrated during a ministry of fifty years, having been thought fittingly brought into transient review and their bearings indicated.

The biographer has had a further design than to give a full-length portrait of Dr. Woodbridge, or to sketch his distinctive views in theology. He has wished also to hold up before this generation a *specimen of New England clergymen fifty or sixty years ago; to give a sample of their work, their zeal, their faithfulness, and their success in churches theologically sound and devoutly active; in stable parishes, in intelligent and moral communities; above all, in precious revivals which were often appropriately called "wonders of Divine grace."*

They were pre-eminently a generation of BIBLICAL THEOLOGIANS. They read theology; they wrote theology; they preached theology; they talked theology in social visits, and discussed theological questions in ministerial associations. Their object was not to form philosophical

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theories, or to start hypotheses; but, by ascertaining the EXACT THOUGHTS of Revelation, to trace them to their underlying principles; and, by finding their common centre, to arrange them, as a vital organism, in one consistent whole. With them theology and the EXACT TEACHINGS of Scripture were identical. Their theology also walked hand in hand with Christian Experience; Christian Experience in their conception being but the feelings and sentiments, which scriptural truths, in connection with the operations of the Spirit, are fitted to inspire. Holding the truths of the gospel thus in systematic form, in their just proportions and relations, they wielded them with great spiritual power. Some of them may have been rough in manners, unskilled in elocution and the seductive arts of oratory; but they were men "endued with power from on high," and reverently esteemed by the robust and manly Christians of their day. We admit that they were not always what the churches now denominate and demand, "smart men." But what is far better, as an order of preachers, they were sound men, well-balanced men, decided, earnest, praying men; instructive, pungent, discriminating heralders of gospel truth; carefully separating the chaff from the wheat; habitually preaching as if they realized that they were ambassadors for Christ; standing before those who must soon stand before the Judge; often preaching amidst the ascending incense of the churches, and "in the demonstration of the Spirit."

While in their pulpit discussions they not unfrequently sounded the depths and explored the mines of

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gospel thought, bringing forth from these treasures "things new and old;" yet their sermons were by no means dry, metaphysical disquisitions or jejune exhibitions of what ought to inflame every hallowed emotion of the preacher's soul. By no means. As a class, their sermons were living presentations of living things; not. perhaps, glowing with the gorgeous workings of imagination, nor sparkling with the varied beauties and startling coruscations of genius, which charm those who go to the house of the Lord with no higher or more cultivated taste; yet not unfrequently were they enlivened with forcible, though homely illustrations, and always instinct with the fires of God's word. They were now the tender unfolding of the Saviour's love and his redemptive work; and then the solemn enforcement of law and obligation and reproof, which kindled to a blaze the slumbering consciences of their hearers, and warmed their hearts with the decisive purpose to "flee from the wrath to come."

Such preachers could not fail to be in the best sense eloquent; and some of them are acknowledged to have been such by the highest culture of the present age. They were by no means all rude men ungraced with æsthetic refinement. Who now occupying New England pulpits manifest more of the substantial and vital elements of sacred oratory than did Drs.Worcester, Griffin, Lyman Beecher, Hewitt, Nettleton, Humphrey, Porter, Cornelius, Wisner; than did Rev. Carlos Wilcox and Thomas Williams, Drs. Edward Payson, Bennet Tyler, M. Tucker, R. S. Storrs, Justin Edwards, Nathan Lord, and

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many besides, in their years of ripened manhood, fifty or sixty years ago? Others of little less intellectual power and literary accomplishments, dispersed among the retired towns and villages of New England, where they wrought unknown to "the great world," and where now sleep their treasured remains, won the respect of the wise and good, and left in all the region around the fragrance of precious memories. Others still were scholarly in their habits and acquisitions, were well versed in Hebrew, better in Greek, and thoroughly read on all critical subjects connected with their profession, whose earnest and manly piety, suffusing and vitalizing their learning, constituted a pulpit power which subdued their hearers with the solemnities of scriptural truth; and which still vibrates in the hearts of multitudes redeemed unto God both among the living and the dead.

In their theological system God held not only the highest place, but infinitely the highest place. God's throne *must stand;* his glory *must shine;* and man find his place as a dependent, voluntary, and responsible being on his footstool. These two points in Pauline theology — God's sovereignty, and man in his hands a free, accountable being, under infinite obligation to obey, and, notwithstanding the depth of his depravity, with adequate ability to obey — were received in their fulness; two points, if clearly held and in just equipoise, all other doctrines and precepts of the gospel will assume, in an intelligent and logical mind, their just and relative position. Salvation is all of grace; and yet lost man, if he avails himself of its gratuitous deliverance, is the willing

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recipient. Christ is the all-sufficient Saviour and all-prevailing Intercessor, worthy of highest adoration both on earth and in heaven; and yet, notwithstanding he is so great and glorious, man is saved through his almighty interposition *only* by faith and repentance and self-dedication, which are his own acts; and yet in such a sense his own, that all the glory of their incipiency, growth, and maturity will be ascribed forever to the "Author and Finisher of faith." Man, prostrate in ruin, must be born again, "not of the will of the flesh, nor of the will of man, but of God;" and when born of God he will be habitually consecrated to him, and at once rise into the dignity of an earnest and prayerful co-worker.

We do not say that Dr. Woodbridge was in all respects like this class of divines, or that any one of them was in all respects like his compeers. They were independent thinkers. Each had and manifested his own individuality. But Dr. Woodbridge stood with them on the same platform of theological truth, occupied the same plane of religious experience and of revivalistic aims and labors. We trust this generation of pastors will not soon fade from the recollection of their ecclesiastical descendants. Their history may well be made a STUDY.

A clergyman of much Christian experience and ample opportunities to gain comprehensive views of the peculiar type of piety now prevalent in our churches and the theological drift of the times, has expressed the desire that a book might be written contrasting the present spiritual state of our churches with their spirit-

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ual state half a century ago. The ensuing biography will supply, *in part*, such a volume.

The author would gratefully acknowledge the kindness of several clergymen and others in furnishing materials for his work. The reader is especially indebted to Miss S. A. Woodbridge for many of the most important facts and most pleasing incidents which enrich the following pages. Some quite lengthy communications from her pen are inserted entire.

P. S. This memoir was written some three years since. But unavoidable circumstances of a private nature have hitherto prevented its publication. In the meantime the family have had ample opportunity to examine and correct the manuscript. The author gratefully acknowledges his renewed obligation, especially to Miss S. A. W. for her unwearied effort to perfect the work. It now goes forth with many prayers for the divine blessing to attend it. Shall it not bring some ripened sheaves into the heavenly garner?

SOMERVILLE, (WINTER HILL,) MASS.,
September, 1877.

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MEMOIR.

CHAPTER I.

BIRTH. — ANCESTRY. — CHILDHOOD. — GRADUATION.

UNQUALIFIED eulogy, by betraying the hand of partial friendship, betrays him it applauds to the suspicions alike of the candid and the captious. In this world there is no pure gold of character. The Son of Man, "the brightness of his" Father's "glory," has alone walked the earth, radiant and stainless without alloy. The Christian graces, however bright, never expel from probationary life all that tarnishes its lustre. The true Christian biographer will endeavor to paint his subject to the life; he will so draw the varied lines of form and feature, so skilfully touch with light and shade the brow, the eye, the lips, the general lineaments, as to fasten upon the canvas the distinctive expression of the living man. This is the scriptural method. It aims, by truthfulness of delineation, not to extol the subject, but to magnify restoring grace. The characters of the most accomplished saints portrayed by the pen of Inspiration, are so sketched as to redound to the glory of Him who fashioned them. The doctrines, religious experience, and sturdy spirit of Dr. Woodbridge, demand of his delineator the same inflexible regard to truth and to the honor of sovereign grace. Were he himself, now radiant with the humility of heaven, consulted, who can doubt that he would

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desire to be described just as he was, — a strong character, fixed in purpose, "by nature" "dead in sin," but quickened by the Holy Ghost, and subdued by the power of Him who rightly claims the prerogative of doing what he will with his own.

He was born in Southampton, Mass., Dec. 2, 1784. His first progenitor in this country was Rev. John Woodbridge, of Andover, Mass., the son of Rev. John Woodbridge, a distinguished nonconformist minister of Stanton, Wiltshire, England. The earliest known ancestor of the Woodbridge family was Rev. John Woodbridge, born in 1493, a follower of Wickliffe. Between him and Rev. John Woodbridge of Stanton there were three generations, and, as tradition reports, in each a Rev. John Woodbridge; all Wickliffites or Lollards, the product of the same soil of free thought, which, after years of rooting and ripening, yielded the richer harvest of Puritanism. Rev. John Woodbridge, of Andover, Mass., was the sixth Rev. John Woodbridge in the regular line of descent. He was born in 1613, piously trained, and sent to the University of Oxford, where he remained till the oath of conformity was required of him, when he left and pursued his studies in private. Thoroughly imbued with the Puritan spirit, he came to this country in 1634, in company with his uncle, Rev. Thomas Parker, and took up land in Newbury. There he continued prosecuting his studies till the death of his father required his return to England. In 1641 he sailed again for New England, attended by his younger brother, Benjamin. He was ordained over the church in Andover, "then first peeping into the world," Oct. 25, 1645, — the second minister ordained in New England. Here he continued discharging the duties of the ministry with great acceptance till 1647, when he was induced, by the solicitations of friends and admirers, to go back to England. He was first appointed chaplain to the commissioners treating with the king at the Isle of Wight, and afterwards preached at Andover in Hampshire, and at

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Burford in Wiltshire. Soon after the restoration of Charles II. he was ejected, in company with other distinguished nonconformists, — Owen, Baxter, Bates, Corbet, Charnock, Fairfax, Poole, — "some of the richest minds and the best spirits of England." He came again to New England in 1663, and soon after settled in Newbury as assistant with his aged uncle, Rev. Thomas Parker. Here he continued his ministry for several years, till a difficulty arising in regard to church government, he was induced to resign. "The country chose him a magistrate of the colony, that so he might, in a yet more extensive capacity, be a minister of God unto them for good." He was also employed by the settlers of Andover, then only nineteen in number, to purchase the town from Cushamache, sagamore of Massachusetts, which was effected for six pounds and a coat. After leaving the ministry, "he was remarkably blessed in his private state." But as riches increased he set not his heart upon them. A messenger one day announcing to him that he had lost a large amount of property, he cheerfully replied, "What a mercy that it is my first loss!" He is represented as "a person of a truly excellent spirit;" "a pious disposition accompanied him from his early childhood," and gave evidence "of his having been sanctified from infancy." He spent much time in holy meditation, by which "the foretastes of heaven were continually the feeding of his devout soul." Just before he breathed his last, being offered a glass of wine, he refused, saying, "I am going where I shall have better." Cotton Mather says of him, he was "a great reader, a great scholar, a great Christian, and a pattern of goodness in all the successive stations he was called to fill." He had a commendable command of his passions, and evinced the utmost magnanimity in the forgiveness of injuries. He died March 17, 1695, aged 82.

His brother Benjamin was the first graduate of Harvard University; "the lasting glory as well as the first fruit of that Academy." After his graduation he returned to Eng-

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land, and became successor of the well-known Dr. Twiss, at Newbury, where he won a "mighty reputation as a scholar, a preacher, a casuist, and a Christian;" and where he achieved great success; "there being scarce a family where there was not praying, reading, and singing of psalms." After King Charles's return he was appointed "one of his chaplains in ordinary, and preached once before him." He was offered a canonry in Windsor provided he would conform, but he refused. He was accordingly ejected. He was one of the commissioners at the Savoy. He suffered much and variously for his nonconformity. He was, says Calamy, "a great man every way;" "was a universally accomplished person, one of clear and strong reason, and of an exact and profound judgment;" a "charming preacher, with a commanding voice and manner." In temper, "he was staid and cheerful;" in behavior, "genteel and obliging." He wrote a book of much ability on "Justification;" he was also the author of another book of note, entitled "Church Members Set in Joint;" also of two or three pamphlets, which left their impress on the hour.

The wife of Rev. John Woodbridge, of Stanton, England, and mother of Rev. John Woodbridge, of Andover, Mass., was the daughter of Rev. Robert Parker, "a learned and celebrated Puritan," eminent alike as a preacher and writer. He was a man of firm principle and stalwart character; a Christian warrior, who could both wield his ponderous weapons with effect, and stand erect amidst the flying missiles of the foe. Falling on "troublous times," his fortunes were various. His marked abilities and wide influence drew the attention of the ecclesiastical powers then swaying the English church. They watched his goings. True, some quiet periods of labor were allowed him; for years he enjoyed at one time the parsonage of Wilton, Wiltshire. But ecclesiastical jealousy could not long slumber. He often felt the rough pressure of the hand which was over him. Twice or thrice he was hurled from his benefice, and forbidden to

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preach the gospel which he loved. Once he escaped the officers of justice by a singular providence. At the instigation of Archbishop Bancroft, a sheriff with a search-warrant was sent to the house where he was concealed. A guard was stationed at the door. Mr. Parker determined, in a disguised dress, to attempt his escape. Just as he opened the door, the guard espied his intended bride passing on the opposite side of the street. He stepped over to speak with her a moment, and when he returned to his post, the caged and guarded eagle had flown. Mr. Parker was at length exiled to Holland, where he died in 1614. In 1598 Bishop Bilson published a work to prove that Christ, after his death, descended into the region of the damned. Mr. Parker wrote a reply, "a learned piece," entitled "Descensus Christus ad infernos." He published, in 1607, a treatise on the Cross in Baptism, entitled, "A Scholastical Discourse against symbolizing with Antichrist in Ceremonies, especially the sign of the Cross." Of this Dr. Ames says, "It is a work, in truth, of such strength and beauty that it dazzles the eyes of even envy itself." He was also the author of a work entitled "De Politica Ecclesiastica," in which he maintained "that Christ alone is the Doctor and Teacher in matters of religion." Brooks says of him, "he was an able writer, and a man of great learning."

Rev. Thomas Parker, son of the former, was admitted to Magdalen College, Oxford, before his father's exile. After that event, he went over to Ireland and studied with "the famous" Dr. Usher. He subsequently removed to Holland, and enjoyed "the tuition of the learned Dr. Ames." He returned to England, studied theology, and located himself at Newbury, Berkshire, where he taught school. He was for a time assistant to the celebrated Dr. Twiss. In 1634 he emigrated to New England, and the year ensuing became pastor of the church in Newbury, Mass. "The holiness and humility of his life gave a lively commentary on the doctrines he preached." By his incessant application to study

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he lost his eyesight, but he was still able to teach Latin, Greek, and Hebrew with success. "He departed to the world of light, April, 1677." He was esteemed "one of the best scholars and divines of his age." He was never married.

Rev. John Woodbridge, of Andover, in whose veins mingled two strong currents of Puritan blood, married, in 1641, Mercy, daughter of Hon. Thomas Dudley, who came to America in 1630 as Deputy Governor of the Massachusetts Company, and was not only one of "the founders," but one of "the pillars" of the colony. He was born at Northampton, England, 1574. It has been conjectured that he was a lineal descendant of John Dudley, Earl of Warwick and Duke of Northumberland, who was son of Edmund Dudley, an eminent lawyer and minister of Henry VII., and great-grandson of John Sutton, Lord Dudley, who distinguished himself "in the Wars of the Roses." The Duke had several sons — Ambrose, Earl of Warwick, called "the good Earl of Warwick," "a distinguished ornament of the English court;" Lord Guilford Dudley, the husband of the unfortunate Lady Jane Gray; Robert Dudley, Earl of Leicester, the favorite of Queen Elizabeth. The fact that Thomas was a native of Northampton, in Northamptonshire, a county adjoining the county of Warwickshire, and the tradition that one of the family, by the name of Thomas, settled in Northampton, together with some other slight incidents, may be thought to give a color of probability to the supposition that he was a descendant of the famous Duke. But the lineal connection cannot be traced with certainty. His family, however, if not of noble lineage, are known to have been highly respectable. They were entitled to a coat of arms, which he affixed to his will; and which his son Joseph, when governor of the Massachusetts colony, always affixed to his state instruments. This proves at least that he belonged to "the gentry." He was for nine years in succession steward of the Earl of Lincoln, and secured the

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marked respect of the Earl for his energy and fidelity; and after he had left his service, the Earl's affairs becoming deranged, he was requested to resume the office. He complied, and won the increased confidence of his noble employer by the manifestation of the same sterling qualities. His connection with the nobility of England, or otherwise, is of little consequence to plain republicans. The decisive questions with such in regard to their ancestry are: had they capacity? had they spirit? had they principle? Thomas Dudley had all these in an eminent degree.

> "He whose mind
> Is virtuous is alone of noble kind,
> Though poor in fortune, of CELESTIAL RACE;
> And he commits a crime who calls him base."

Dudley had not received an academic education, but he had that which more than compensated for the defect — great force of character. Impelled by his energy of purpose, and diligent in improving opportunities, he became quite a proficient in Latin and other branches of useful knowledge. His association with Governor Winthrop as deputy, over such men as Sir Richard Saltonstall; Isaac Johnson, husband of Arabella, the daughter of the Earl of Lincoln; John Humphrey, lawyer and brother-in-law of Johnson; and his own son-in-law, Simon Bradstreet, "the Nestor of New England," and several times Governor of the colony, — demonstrates the high consideration in which he was held. He was Governor of the colony four years. Always active in the administration of the government, and animated, as he ever was, by his characteristic energy and determination of purpose, he must, in connection with his sons-in-law, Woodbridge and Bradstreet, have exerted an immense influence in giving vigor and direction to the colony; and through the colony in sending down fertilizing currents of public thought, which still live in the equal laws and liberal institutions of our country.

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His character, viewed in all its aspects, was massive and grand, but somewhat rough and severe. He was one of those true-hearted, upright, straightforward men in whom "virtue does not put on her gracious aspects." "His integrity was unimpeachable;" "his justice was a terror to evil-doers;" and his scrupulous fidelity rendered him "an object of implicit respect." He was uninfluenced by "human favor or blame." He would "not yield to popular opinion for the sake of office." The fear of God was his "deciding motive." True to his own engagements, he was rigid in exacting the same of others. Being "positive and prejudiced," and "a wise, good man that would not be trodden under foot of any man," he did not always evince that gentleness of demeanor, that suavity of manner, and harmlessness of spirit, which become the Christian. "He found it hard to tolerate a difference of religious opinion." He boldly "withstood magistrates and ministers when he thought them worthy of reproof." The following lines were found in the pocket of his dress after his decease.

Let men of God, in courts and churches watch
O'er such as do a toleration hatch,
Lest that ill egg bring forth a cockatrice,
To poison all with heresy and vice.
If men be left, and otherwise combine,
My epitaph's — "I died no libertine!"

We here find another strong Puritan current, meeting and blending with those already named, and flowing on in the line of Woodbridge. We may, therefore, expect to see striking developments of Puritan principles and character as one after another in the train rises on the stage. The discerning will see, as we proceed, a decided element of the Dudlean spirit vital in Dr. Woodbridge; and that the above lines, significant, though rough, might, with some softening modifications, be fittingly graven on his tombstone.

Rev. John Woodbridge, of Andover, had twelve children, eleven of whom reached maturity. Three of the sons,

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John, Benjamin, and Timothy, entered the ministry, and two sons-in-law. He lived also to see four grandsons preparing for the ministry. His son *John* graduated at Harvard in 1664, and was first settled in 1666 as pastor in Killingworth, Conn. He resigned in 1679, and was installed at Wethersfield, Conn., where he continued till his death. He was a man of note in his time. Richard Baxter corresponded with him respecting certain difficulties in New England, and the views of Rev. John Eliot concerning councils. He died in 1690. *Benjamin* was ordained in 1670 over the Presbyterian Society in Windsor, Conn., where he remained some years. He subsequently preached for six years in Bristol, R. I.; afterwards for a time, both in Kittery, Me., and in Newcastle, N. H. He seems not to have been settled in either place. In 1698 he was called to the pastorate of the church in Medford, Mass. There was strong opposition to his settlement. Party feeling became violent. The conflict continued ten years. Brethren from abroad were called to advise; even an appeal was made to the General Court. But the counsels given were disregarded. At length, in 1708, Mr. Woodbridge was persuaded to retire from the contest. He died two years afterwards. The Dudlean spirit seems to have been strong in him. *Timothy* was ordained pastor of the church in Hartford in 1685, and died in 1732, in the forty-seventh year of his ministry. He was one of the most distinguished men of his day. He took an active part in the measures which resulted in the establishment of Yale College. He was also a member of the convention which met at Saybrook in 1708 to form a constitution of the churches in Connecticut. Through his influence, mainly, was introduced into them the practice of baptizing the children of those who owned the covenant without being received into full communion. He sometimes wrote poetry. He addressed a poem to Cotton Mather on his Magnalia. Rev. John Woodbridge, son of John of Wethersfield, and grandson of John of Andover,

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graduated at Harvard in 1694, and was ordained at West Springfield in 1698. He married Jemima Eliot,* daughter of Rev. Joseph Eliot of Guilford, and grand-daughter of the apostle Eliot; thus introducing another strong current of Puritan life into the Woodbridge family. He was "esteemed for his wisdom, learning, and piety." He died in June, 1718, aged forty, leaving two sons who became ministers. — *Benjamin*, who graduated at Yale in 1740, was settled in Amity, near New Haven, which was subsequently named for him "Woodbridge." He was a man of great shrewdness and wit, and enjoyed, to an unusual degree, the confidence and affection of his people. He died in 1785. *John*, who graduated at Yale in 1726, was first settled over the church at Poquonock, a parish in Windsor, Conn., and afterwards in South Hadley, Mass. He was twice married: first, to a Miss Ruggles of New Jersey; afterwards to a Miss Clark of Belchertown. He died Sept. 10, 1783. His son, Sylvester, by his second wife, was the father of the subject of this sketch, who was the *tenth* Rev. John Woodbridge bearing the relation of ancestor and descendant; and the Rev. John Woodbridge, D. D., his nephew, now pastor of the second Presbyterian church at New Brunswick, N. J., is the *eleventh*; who has a son, John Eliot Woodbridge, now preparing for the ministry.

It is on record that the voters of Southampton, Mass., in 1775 chose a committee of three to find "some likely man to settle with them as a Doctor." They selected Sylvester Woodbridge of South Hadley. He accepted the invitation, and enjoyed the undiminished confidence of the people as a conscientious, well-informed, and skilful physician, for nearly fifty years. His influence in town was commanding. He was noted for strength and originality of mind and much independence of thought, with a tendency to think differently from others. The farmers used to say, "If Dr. Woodbridge wished to enrich a side-hill, he would spread manure along

* Appendix, No. I.

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the foot of it." Strong in feeling, he was persistent in purpose; sometimes people used to say he was obstinate. He shared largely in the true Dudlean spirit. He was strictly moral in his habits, thoroughly upright in his dealings, and punctual to his engagements. He indulged the hope that he was a Christian, though he never joined the church. His excuse was, "There are too many hypocrites in the church already." He was, however, wont to assist in sustaining a Sabbath evening conference meeting, often leading in prayer, occasionally conducting the meeting; and when he did so, he was sure to read Watts's version of the fiftieth Psalm —

> "The Lord, the Judge, his churches warns,
> Let hypocrites attend and fear," &c. —

by way of gentle hint to some of his professing neighbors, whose shortcomings were too numerous for his mantle of charity to cover. He was a strenuous defender of the most God-exalting and soul-humbling doctrines of the gospel, and bold in vindicating his views. As a politician he was a decided Federalist and a great admirer of Washington. As a father he was strict and affectionate, and liberal in his views of education. He was fond of ministerial society, and often invited clergymen to his house, with whom he would converse with much zest on theological and moral subjects. These conversations were the delight of his son John, when a mere boy; and such was his interest in them, that in listening he often forgot the sports of boyhood. On the day that the Doctor was seventy years old, he walked the room, repeatedly saying, "I'm *old* to-day! I'm *old* to-day!" — an expression which one of his granddaughters has made the theme of some beautiful lines.* He died Aug. 29, 1824, in the seventy-first year of his age.

His wife was Mindwell Lyman, daughter of Elias Lyman of Northampton, Mass. He was of the third generation

* Appendix, No. II.

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from Richard Lyman, born at High Ongar, England, in 1580. He came to America in 1631 in the same ship with Rev. John Eliot. He settled at Charlestown, and united with the church of which Mr. Eliot was pastor in Roxbury. In 1636 he joined a company of emigrants, about one hundred in number, composed chiefly of the church at Newtown (Cambridge), under the pastoral care of Rev. Thomas Hooker, who was the prime mover and main director of the enterprise, to plant colonies on the rich alluvials of the Connecticut. Driving 160 cattle before them, guided alone by the compass, and subsisting mainly on the milk of their cows, they struck into the unbroken wilderness, "making their way over mountains, through swamps, thickets, and rivers," till, after many dangers and hardships, they reached their point of destination, more than a hundred miles distant. They founded Windsor, Hartford, and Wethersfield, Conn. Richard Lyman settled in Hartford, of which he was one of the original proprietors, and died there in 1640. His family, and that of Sarah Osborne, his wife, both enjoyed the dignity of "a coat of arms." His son John, born at High Ongar, 1623, came to America with his father and settled at Northampton, 1654. He held the office of Lieutenant, and commanded the Northampton soldiers in the battle with the Indians at Turner's Falls, May 18, 1676. Lieut. John had a son John, who was the father of Elias, the father of Mrs. Woodbridge. He died May 15, 1790, at the age of eighty years.

Mrs. Woodbridge became a Christian in early life. Her religious views and character were formed under the preaching of Rev. Jonathan Edwards, and the precious revivals he promoted. She is remembered as "a mother in Israel." Her disposition was affectionate and kind; her manners bland and winning; her conversation agreeable; her charities abundant. She was remarkably conscientious; her sense of duty was imperative. Her intelligence, combined with the warmth of her sympathies and gentleness of deport-

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ment, secured the love and respect of the numerous visitors at her house. The distinguishing doctrines of the Bible were the delight of her heart — the spiritual nutriment on which she daily fed. She loved prayer; and the female prayer-meeting always found her, when possibly consistent, in attendance. Her anxiety for the religious welfare of her children was intense. She ceased not to cry unto God for them with many tears till "Christ was formed in them the hope of glory." The house of the mother of the late Prof. B. B. Edwards, of Andover, stood about half a mile from her own. They often visited, and seldom parted without seeking some retired room where they unitedly poured out their hearts before God for the converting influences of His Spirit on their children. But while thus prayerful and faithful, she was not always on the wing. Her discriminating views of truth, and her habit of scrutinizing her motives, rendered her rather humble and self-distrustful than buoyant. Yet she was not gloomy or disconsolate. Her religion was of that serious and serene cast which is the product of scriptural thought and self-examination; and when she passed away, all felt that she had entered into rest. One of her most intimate friends said, "If *she* has not reached heaven, who *will?*"

Much as there is in race determining character, there is little less in early associations and conditions of life. The soul, when it comes from the hand of the Creator, is exceedingly impressible. The subtilest influences and the faintest pulse of events leave upon it their shaping touch. The first objects of thought and interest not only give it impulse, but direction. If constant or frequent, they set in motion trains of reflection, suggest inquiries, awaken sentiments, kindle the imagination, fire the sensibilities, and start currents of emotion which ripen into purposes and result in actions; which, by being often repeated, reflect back upon and quicken kindred thoughts, sentiments, and affections, and stamp themselves on the character forever; just as

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every dewdrop and ray of light falling upon the tiny germ contributes to its growth, to the maturity of its stem and its crown, the blushing flower; and as influences too attenuated to be appreciable to our unaided powers on the sapling of the forest, appear in the shape, direction, and strength of the hoary trunk and its branches.

The birthplace of Dr. Woodbridge was originally settled by those who feared the Lord. Most of them came from Northampton. They had been accustomed to hear the stirring and searching preaching of Jonathan Edwards. They had passed through, or been powerfully influenced by, that remarkable revival occurring under his ministry in 1734, in which more than three hundred were hopefully converted. The work was profound and thorough, the result of the faithful presentation of the discriminating doctrines of the gospel. The whole town was moved. The church was quickened and elevated to a higher life. Vice was abashed, and Christian morality assumed a bolder and more commanding front. They had also listened to the holy eloquence of Whitefield, and felt its kindling power. Religion was with them a habitude of thought. The thirty heads of families who composed the original community were members of the church; and in their dwellings morning and evening incense arose from their family altars. They commenced at once the worship of God in public. In their petition to the General Court to be set off as a Precinct, the reason assigned was, that "they might be enabled to build a meeting-house, settle a minister, and have the worship of God among themselves." As they desired the preached gospel it was given them. They set apart a day to fast and pray for the "ascension gift." About noon Jonathan Judd, accompanied by Mr. Edwards of Northampton, arrived. In the afternoon Mr. Judd preached. After the trial of a few Sabbaths the church gave him a call. He accepted, and was soon ordained; Mr. Edwards preaching the sermon on the occasion. He continued their revered pastor sixty years.

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This infant church, composed of sixty-three members and embracing all the families of the town, received the great doctrines of the gospel with singular earnestness. They were rooted and grounded in them. These were their daily food. By them they grew and strengthened. They taught them to their children. A few swift years bore away the first generation, but they left their impress. The second generation came and were prepared to stand where their fathers had stood. The third became equally steadfast in truth and Christian fidelity. As the years passed on many became anxious for their souls; but it was anxiety caused by clear apprehensions of the claims of the law and the promises of the gospel. Many were also hopefully converted to Christ; but it was "the result of long-continued personal application of the truth." They had strong religious feelings, but they were feelings flowing from the contemplation of divine things. They were generations of humble and healthful Christians. Edwards's influence was mighty upon them.

The Christianity of these noble men was ingrafted into a firm and vigorous stock. They were men of nerve, of great strength and energy of character. Perils could not dishearten them. Several miles of forest lay between them and the mother settlement, and beyond, an unbroken wilderness stretched away to Canada. Traces of hostile Indians were often seen. They were compelled to carry weapons of war into the field of labor; some watched while others worked. One man was shot, riddled with seven bullets, while threshing in his barn. Another, the drummer, was slain on his return from his pasture where he had been to drive his cow. Their wives and daughters often fled in alarm from their rude homes to the little palisade in the centre of the settlement. The French wars of 1744 and 1756 brought fresh trials. Several of their sons shared in the perils and hardships of the expedition against Crown Point; others served in the army at Ticonderoga; some

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fell in battle; others narrowly escaped with their lives; others, at a later period, suffered with Arnold in his remarkable march through the wilderness of Maine to Quebec. The spirit of liberty which aroused the country in view of British aggression, was nowhere stronger than here. The sons of Southampton readily enlisted in the army of the Revolution; money was generously given, and life freely laid down, for the cause. Though humble men, they had broad views of education. About fifty of their descendants have received a public education; nearly forty are, or have been, ministers of the gospel. In this respect Southampton has been called "the banner town of the state."

Sylvester Woodbridge, "the Southampton doctor," had five children. The two oldest died in early childhood. The remaining three, — John, whose character we are about to delineate; Mindwell, who became the wife of Rev. Vinson Gould, the successful pastor of the church in Southampton for more than thirty years; and Sylvester Woodbridge, D. D., who died a few years since, pastor of a Presbyterian church in New Orleans, — all survived their parents, and became efficient workers for Christ. Four sons of the last are now in the ministry.

It is not strange that the descendant of such a worthy Puritan and ministerial ancestry, and trained in such a moral and Christian atmosphere as characterized the place of his nativity, purified and mellowed by such gentle and yet earnest domestic piety, should grow up a thoughtful youth, and feel some undefined aspirations for the sacred office. While yet a little boy, John once stole away into his father's garret, and there kneeling down, prayed that he might become a minister.

The first germinatings of his mind were deep under the surface, and seemingly slow. There was an apparent sluggishness in the movement of his thoughts. This, we believe, is common with reflective minds, especially those of either a highly metaphysical or imaginative turn. Not that they

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are really dull or inactive, but their activity is internal, like the fire glowing within an iron casket. In childhood we look for sprightliness, a liveliness of motion and a vivacity of spirit, now and then breaking forth into the irrepressible joyousness of existence and bounding away with frolic and glee; and when a child is inactive and meditative; when, instead of quickly kindling with thoughtless gladness or rushing with headlong delight into the sports common to his age, he is often found in silent musing, poring over books above his years, or listening to intelligent conversation, or standing with thoughtful, dreamy eyes cast to the ground, or gazing away into the clouds or the starry cope, apparently dwelling in a world of his own, a sort of enchanted land peopled with the objects of his own still enjoyment, — the superficial regard him as dull. Such was the judgment passed on John in his childhood. The neighbors thought him less intellectual than either his brother or sister, whose temperaments were more lively and sportive. Even his mother, observing his preferences, once expressed to his father the fear that he was not bright.

Though not overflowing with fun and roguery like his brother, he was not entirely destitute of these qualities. His mother once said to him, "John, carry the tea-kettle down into the cellar-kitchen." "I can't, mother; I shall drop it if I try." The command was repeated more peremptorily. He took it up, saying, "I *shall certainly* drop it — I know I shall;" and carried it along to the top of the stairs, where, sure enough, it somehow escaped from his hand, and down it rolled the long flight, thumping and clinking to the bottom; and John's voice was heard over the din, "There, mother, I knew I should let it fall, and down it 's gone."

His first teacher was Anna Bates, who afterwards married Samuel Edwards, and became the mother of the late Prof. B. B. Edwards. While she boarded around among the families of the district whose children she taught during

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the week, she made his father's house her home for the Sabbath. John had just reached the age suitable to begin school. But through timidity he was at first unwilling to attend, — an unwillingness increased perhaps indirectly by the known opinion of his father, who doubted the competency of a female to superintend the instruction of youth. At length, his timidity and his father's scruples being overcome, he commenced; and soon became much interested, and learned rapidly to the great delight of his parents. He went through the spelling-book the first term. He never gave his teacher trouble. He was exceedingly conscientious and open-hearted. When he had done anything wrong he would not equivocate or attempt concealment, but would say quickly, "Di'nt, di'nt, di'nt mean to do so." In childhood he had an impediment in his speech, which in a measure troubled him through life. So passed his childhood and early youth — "the still creative days of the whole future man."

He fitted for college mainly at Westfield and Deerfield academies. He entered Williams College in 1800 at the age of fifteen, and graduated in the class of 1804. This was the largest class that graduated from Williams previous to 1847, and contained several brilliant young men. We will name only Luther Bradish, LL. D., of New York, and Nathan Hale, LL. D., of Boston. Others became distinguished clergymen and jurists. For the two first years Woodbridge was indolent and became discouraged. He applied to his father for permission to leave college. Consent was given. He went to Dr. Fitch, the president, to ask for a dismission. "Why is this?" he was asked. "I feel discouraged, sir; I think I had better leave, and my father has given his consent." "Why, Woodbridge," replied the fatherly president, "you must not think of this for a moment. We expect you to be a man; and you can, and must be a man. Resume your studies and persevere in them; be in earnest; and at the end of your college course you must stand among

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the very best scholars of your class." He was so moved by these cheering words, that he abandoned his intention and resumed his studies. About this time, also, he wrote an essay which surpassed his own expectation. It was much applauded. This likewise encouraged him. He became thoroughly aroused, and started forth with renewed earnestness in the pursuit of learning, and never loitered more. When the appointments were made out for Commencement, the Faculty were divided in opinion whether the Valedictory ought to be given to Horatio Waldo, John Woodbridge, or Sylvester Burt, a townsman of Woodbridge. It was finally assigned to Waldo. But the decision was so unacceptable to the class, that no valedictory address was pronounced. As a Commencement exercise Woodbridge delivered a poem, which was well received.

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CHAPTER II.

FROM HIS GRADUATION TO HIS LICENSURE.

Not having experienced, as he believed, the great spiritual change indispensable to the proper discharge of the ministerial office, he determined, on leaving college, to engage in the study of law; for which he had, in some respects, special adaptations. He first entered the office of Jonathan Porter, Esq., of Hadley; afterwards, the office of Hon. George Bliss, of Springfield; in both of which he continued not far from a year. While pursuing his law studies he wrote several political essays, which appeared in a paper published at Springfield; and which, falling under the notice of the distinguished statesman and orator, Fisher Ames, received his warm commendation.

But neither the study of the law, in many respects pleasant to him, nor legal or political distinction in prospect, satisfied him. He had that stirring within him which turned his attention to divinity and the ministerial work. A mother's prayers had doubtless much to do with this change of purpose; how much, eternity alone will disclose. This we know, that the incense of prayer had long risen from her own private altar and the social altars of her sisters in Christ, whom she had solicited to unite with her in the petition, that this dear son of the covenant might become a minister of the New Testament. It is also evident that he did not take this step from any disgust or weariness of the law. The technicalities and the details of the profession may not have been altogether agreeable to his taste, yet he ever held the science and its honorable practice in high estima-

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tion. His own expression, "My mind under the divine guidance took a new direction," alone reveals the controlling cause. God had higher work for him to do; and in the silent chambers of the soul was preparing him for it. Hitherto, however, he had no consciousness of the new birth; while seriously disposed, he had no evidence of reconciliation to God.

Late in the autumn of 1805, or early in the ensuing winter, he left the office of Mr. Bliss, and returned to his father's house in Southampton. He entered into the scenes of a remarkable revival of religion there in progress, and which continued through many months, thoroughly penetrating the public mind and remoulding the whole town. It was long afterwards spoken of as "The Great Revival." Neither this church, which had been repeatedly refreshed with the rain of the Spirit, had ever experienced anything like it in extent and power; nor had the surrounding churches been equally watered since the wonderful display of divine grace witnessed in Northampton under the ministry of Jonathan Edwards, sixty-five or seventy years before. It created a generation of workers for Christ, who by their reverential and zealous piety long rendered the church one of the most efficient for its size in the land. It gave stimulus to every good influence, the pulse of which is beating to-day in the hearts of multitudes on earth, and trembling in the hallelujahs of untold numbers already gathered home. The wealth of such a refreshing can only be estimated in the wider visions of eternity.

The character of a religious revival is little less important than the revival itself. Profitless excitement on religion is as possible as profitless excitement on other subjects. The genuineness of such seasons is matter of degrees. They may be purely the effects of the Holy Spirit. They may be the product of human zeal working on excitable temperaments. A decided work of the Spirit may be vitiated with human alloy. Even the character of

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genuine converts may be marred by the poisonous atmosphere which they first breathe. The predominant truths preached, the manner and relations in which they are preached, and the varied means employed in originating and carrying forward such seasons of reviving, very much determine their character; and thus indirectly the character of those who are truly born of God through their agency.

All of a philosophical turn who desire to estimate fairly the long career of Dr. Woodbridge as a herald of the gospel and a Christian writer, will be interested to learn the specific character of that wonderful outpouring of the Spirit, in which, if not converted, he first experienced those profound convictions of sin and conscious need of divine interposition, which, after a few months of conflicting thought and anxious inquiry, resulted in a settled hope of acceptance. It is sometimes said, "It is of no consequence how one is converted, provided the change is radical and entire." This is true, but not unqualifiedly true.

God determines what the man is to be and what he is to do, not less by his second birth than by his first. Both are equally the product of the divine hand; and the specific sphere he is to fill, the part he is to perform in erecting the mighty temple which the great Sovereign over all is constructing out of the ruins of a fallen world "to the praise of the glory of his grace," are perhaps equally decided by both. The last complements the first. Nature lays in every man's moral constitution a foundation of character. The Holy Ghost in regeneration lays another. The last controls the first, but the first modifies the last; together they constitute the fire and water which propel the engine. While God in his sovereignty may sometimes employ wicked men to further his cause, this is not the divine rule. Those specially employed in the promotion of holiness have usually received a special fitness for the work. His choicest instruments, like Paul, are first made pre-eminently like himself.

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The truths furnishing food for thought, and bearing on the heart and conscience at this turning-point, will give tone to one's religious experience and cast to his religious character. If he become a minister, they will modify, more or less, his whole ministerial and pastoral service. The gospel influences producing conviction of sin and pressing upon one during its continuance and at the time of regeneration, are by no means matters of indifference. They will be almost sure to exert a life-long control. True, God's work on the soul cannot be destroyed by man; but its direction may be varied and its beauty tarnished. The germ of the Christian life may be dwarfed and its mature growth distorted by its first surroundings, as the sapling oak may be twisted into almost any shape by him who trains it. The church, before she rises in power to cover the earth with her glory, will be more thoughtful respecting the birth of her children. The influences which attend their ushering into being, the gospel realities which meet their view on entering into the kingdom of their adoption, will be considered of the highest moment, even essential to the most efficient Christian activity. The maxim, "It is no matter how one is converted" will be laid aside, and remembered only as one of those sad mistakes, which have obstructed the redemptive scheme in its progress over the world. The character of religious revivals will be deemed of determinative importance, and sedulously guarded as such.

Rev. Vinson Gould was settled as pastor over the church in Southampton, Aug., 1801. He graduated at Williams College, performed for a time the duties of tutor in the same, and pursued his preparatory studies for the ministry with Dr. Charles Backus, of Somers, Conn., a noted theological teacher of the period. He belonged to the school of Connecticut divines of whom Bellamy, Smalley, Dwight, Strong, and Hooker, were eminent adherents; who made God great, and his holy government such as his infinite nature demands, unlimited and immutable; while they

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placed man, a free, accountable being, ruined by sin, on his footstool. Dr. Backus preached the ordination sermon of his pupil, and died two years afterwards. His last words in harmony with the leading doctrines of his theological system, and indeed of the gospel, were, "Glory to God in the highest."

Mr. Gould was a decided Hopkinsian, but rather after the fashion of his teacher than of the type of Emmons, who was then swaying his theological sceptre over south-eastern Massachusetts; and who afterwards loomed up still higher into theological notoriety, becoming himself the founder of a school. The pastor of Southampton was a stirring, energetic man, of clear thought, of vigorous imagination, though rather fertile than æsthetic; of considerable scholarship, particularly in the classics; of great quickness of apprehension and warm sympathies. He entered upon his work with zeal, and drew his people around him. His preaching was simple and direct, often abounding with "apt" and striking illustrations which sent the truth like an arrow to the heart. He never affected eloquence; nor was he perhaps capable of its higher forms; a slight stammer or hesitancy preventing an easy flow of utterance. He was satisfied with what is far better — plain scriptural instruction, and, through such instruction, hallowed impressions. He dwelt much on the cardinal doctrines of the gospel. The divine character and perfections, the divine law and its solemn sanctions; the divine sovereignty and decrees; man's entire depravity, his moral helplessness in connection with his personal freedom and full responsibility; the glories of Christ as the divine human Mediator; the all-sufficiency of his atonement; his infinite willingness to save; the preciousness of justification by faith alone; the necessity of regeneration by the Holy Ghost; the duties of immediate repentance and submission; the solemnities of the judgment and the retributions of eternity, — were frequent themes of discussion both on the Sabbath and

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other occasions. One sermon on the text, "Ye are God's husbandry, ye are God's building," in which the sovereignty of grace was powerfully enforced, was long remembered as peculiarly convincing and impressive. By the constant pressure of these vital truths thought was awakened, discussion promoted, hostility aroused, objections raised. But the more people complained, argued, discussed, reflected, and examined the scriptures to see if these things were so, the more they felt. Thought and feeling on the part of the church were soon turned to self-examination and prayer; on the part of the impenitent, to thoughtfulness, uneasiness, solemnity; in some instances, to anxiety and conviction. In the first year of Mr. Gould's ministry, some few indulged hope of pardon, but the freshening verdure soon faded. The soil was not sufficiently prepared. Four years of diligent tillage and seed-sowing were needed in the view of Him who lays deep his counsels for the furtherance of his kingdom. As the clouds which distil the most refreshing rain are often long in gathering, so it is not unfrequently with clouds of mercy. Profound religious thought had been awakened; but it must be deepened and become still more pervading. Prayer had been offered, but it must rise from hearts still more humbled. The faithful pastor with unabated earnestness continued to press the truth of God. The Spirit attended. The hearts of some were broken, and importunate prayer began to rise. Some sought their closets with Jacob's intensity of purpose. A band of Christian women, sometimes numbering thirty or forty, of whom Mrs. Woodbridge, the mother of the subject of our sketch, was one, and always present, met weekly to implore the descent of the Spirit. Ere long the searching doctrines of the Bible had become firmly rooted. The Sabbath services became increasingly impressive. The silent tear sometimes glistened in the eye of the anxious or joyful listener. The more deeply truth sunk into the heart, the more searching self-examination became. People sought the social meeting

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in greater numbers and with more interest. At length the gathering cloud broke. Meetings were thronged and hushed to stillness with the conscious presence of a supernatural agency. Open hostility ceased. Eternal concerns occupied the thoughts of all classes. The cry, "What shall we do?" arose on all sides. Souls were weekly, almost daily, born of God. The harvest was ripening faster than the youthful pastor could gather it. Other ministers of kindred spirit came to his help; and in connection with him went from house to house, and from neighborhood to neighborhood, proclaiming the vital peculiarities of the gospel. Crowds left their week-day avocations and gathered in private dwellings or school-houses, eager to hear the character and government of God; their own lost condition, and the only way of salvation by the atonement of Christ; the solemnity of the judgment, and the awful woes of the finally impenitent, urged on their attention. It was a powerful movement, not less of thought than of emotion. The same great truths being continually pressed, not only in the pulpit, but in the conference room and in the family circle, men thought while they wept; they thought while they prayed; and with thought, perhaps often angry thought, and bitter upbraidings of heart, they were borne on by the all-subduing Spirit to the point of individual submission, and laid down their burdens and their weapons alike at the foot of the cross.

Mr. Woodbridge, with his keen, questioning mind, always seeking for the *reasons* of things, now energized by a course of collegiate discipline, especially sharpened by a year of legal studies and of intercourse with legal gentlemen, and at an age when men are peculiarly prone to be positive in their opinions, entered into those solemn and stirring scenes. That praying mother must have felt unwonted satisfaction, blended with deepest solicitude, as she saw the son of her many anxieties, with disciplined mind and matured powers, intellectually prepared to engage in the activities of life, but, unreconciled to God, put himself under the influence of this

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wonderful display of divine grace. Nor was he unmoved. He was in a sense willing to receive good. He was a discriminating and affected hearer of the word. After listening to a vigorous and faithful sermon by Rev. Daniel Waldo, then of West Suffield, Conn., afterwards at a very advanced age chaplain in Congress, he says: "I returned from the sanctuary much moved, and felt myself constrained to seek a private apartment in my father's house, and there recollect, and meditate, and weep aloud with many tears." But he found no peace in pardon; his "foolish heart was darkened." No ray of holy love entered it. He met with many difficulties. The "troubled sea" was a fit emblem of his mind. As his entire sinfulness, the greatness and glory of God, the immutable Sovereign, whose perfect character alone gives him a right to occupy the throne and dispense his blessings as he will; and his own absolute dependence as a free, moral being in connection with his personal obligation to bow at once to the yoke of Christ and to trust his pardoning blood, were urged upon him, his heart revealed its hidden hostility. He could see no justice in God's creating a race of accountable beings, and then fixing them with moral certainty in sin to be rescued only when, and in the manner, his own mere good pleasure should decide. He contended with the Almighty. The doctrine of immutable decrees and electing love were specially revolting to him. His pastor and others reasoned with him; but there he stood, anxious to become a Christian, yet quarrelling with the only scheme of free grace by which he could be saved.

Among other co-workers Mr. Gould invited Rev. James Davis, a man of kindred theological sentiments with his own, who had devoted himself for some years to revivalistic labors, to assist him for a few days. He was a man of marked simplicity and "godly sincerity." He enunciated the searching truths of the gospel with great distinctness. They were living things in his hands. The Spirit of God seemed to attend his labors wherever he went. Such sea-

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sons of mercy were to him the element of life and joy. His preaching in Southampton strongly moved Mr. Woodbridge. He also addressed him personally with much kindness and fidelity. He urged his immediate attention to the concerns of his soul by the prospect of future usefulness, and especially by the fact of his entire dependence on God. Once with much solemnity he said to him, "You are in the hands of God, and you can never get out of his hands," — a remark which, fastened like a nail by a master in Israel, was never forgotten. In his pulpit addresses Mr. Davis "dwelt much on terrific subjects, and exhibited the doctrine of future and eternal punishment, as if he had himself witnessed the tortures, and heard the shrieks of the damned. In this respect he resembled the Puritans, the elder Edwards, and the Buells and Tennents of other days. It was not by appeals to the imagination that this extraordinary man sought to rouse a sleeping world. The endless misery of the lost was represented by him as *the just recompense, and necessary consequence,* of impenitent transgression." These fearful exhibitions of truth deeply affected Mr. Woodbridge; for they were made with so much scriptural argumentation that the sinner was constrained to feel that he *justly deserved* all that God had threatened.

In this state of serious reflection and anxious inquiry he remained for months. He might have felt some secret yieldings of will, some sweetness of acquiescence, but he expressed no hope of acceptance.

It was at length decided that he should begin the study of theology. He made application to Rev. Asahel Hooker, of Goshen, Conn., who was in the habit of conducting the education of young men preparatory to the ministry, to join his "school of the prophets." His application was successful; and at the time arranged, after having spent months amid the scenes of God's mighty power to save, and received impressions which attended him to the close of his ministry on earth, and which will doubtless give joy to his

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beatified spirit forever, he set out in company with his father for Goshen. His mother, wearied with toil and care, with a bursting heart and yearning for sympathy in her supplications, sought her praying friend, Mrs. Edwards, to unite with her in committing this son of the covenant to a covenant God. Those wrestling mothers! A scene for the painter. Did not angels hover delighted over them?

Mr. Hooker was a man of marked mildness and decision. A happy combination of suavity and dignity in manner won at once respect and love. As a thinker he was clear and logical. In theology he was strictly Calvinistic. Man's entire depravity; the absolute sovereignty of God; regeneration by the Holy Ghost; the supreme divinity of Christ; salvation alone through his blood; the immutability of the divine law, and the free accountability of man, were the controlling truths of his system. He regarded unconditional submission to the Sovereign of the universe, and unselfish love to his holy character as essential elements in the regenerate life. He laid great stress on soundness in doctrine. No man had less sympathy with religious error, or a more fixed dislike to that indifference to revealed truth falsely called charity. He was ever ready to defend the most humbling and hated peculiarities of the gospel against all assailants. He was a kind and sympathetic pastor; a plain, instructive, and pungent preacher. Preaching what he had himself experienced, he of course preached from the heart. His family was a model of order and decorum, of refined and affectionate intercourse. In all his associations he was urbane and courteous. His conversation at table and elsewhere was graced with such a delightful infusion of Christian thought and persuasive piety, that his company was both instructive and agreeable. It was indeed a favoring providence which led Mr. Woodbridge, in his then state of mind, into the Christian family, and placed him under the theological instruction and faithful ministry of Mr. Hooker.

Among his fellow-students at Mr. Hooker's "were Rev.

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Heman Humphrey, D. D.; Rev. B. Tyler, D. D., late of East Windsor; Rev. Joshua Huntington, of Boston, who died before he had reached the meridian of his days; Rev. Caleb Pitkin, of Ohio; Rev. Thomas Punderson; Rev. A. McLean; and Rev. Frederic Marsh."

The being and perfections of God were the first themes of investigation and composition in his theological studies. Not long after commencing these trains of profound thought he wrote the following letter to his father. It is dated May, 1806: —

"I hasten to inform you of my feelings. Will you be surprised when I tell you that I indulge, not without many fears, the idea that I have become a subject of Almighty grace? O God of mercy, assist me to relate the undissembled sentiments of my heart without self-flattery and without exaggeration! I am not sensible of any particular time in which the light of divine glory was first ushered into my soul. If I am a child of Jesus, I was first adopted into his family without my own knowledge or desire. This may surprise you. Yet I solemnly believe that the redemption of a single soul displays the glorious sovereignty of divine grace. It is true, if we possess an inclination, we can repent and embrace the offers of mercy. But didst not thou, O blessed Immanuel, groan and expire on Calvary in order to 'make thy people willing in the day of thy power'? If neither the pollution of my own heart or the wiles of Satan have deceived me, I experience delight in the perfections of Deity, in the divine omniscience and sovereignty. Do I not love a God of holiness and purity? Do I not detest my sins — those sins which overwhelmed the Redeemer's soul in an ocean of his Father's wrath? Sometimes I think I can repeat with rapture, 'The Lord reigneth; let the earth rejoice.' At this moment I feel that my tongue is eager to proclaim the praises of Jehovah."

This letter is of golden value. It furnishes the key to unlock the innermost workings of Christian experience; to lay bare the first germ of the Christian life. It shows that

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conversion, in its ultimate analysis, is unconditional submission; that the first step in the narrow way is obedience to the injunction of the apostolic exhortation, "Be ye reconciled to God." This was true of Paul's conversion; — he hated Christ intensely; after having been smitten down in the way by the Spirit, he loved him as intensely. This is the case radically with all who are born of God. We have, therefore, in this letter, taken in connection with the fact that Mr. Woodbridge had been for months contending with some of the fundamental doctrines of the gospel, particularly "with divine sovereignty, decrees, and election," a striking illustration of this primary exercise in Christian experience. It proves that when he surrendered his heart to God, he bowed to him as the sovereign Disposer of events, and the sovereign Dispenser of grace. It was the abandonment of selfishness; the humiliation of a proud spirit which had gloried in its intellectual might; the rising of the will into harmony with the divine will; a rejoicing in the divine government; a consecration to the divine glory. He yielded himself to Christ as Saviour; but to a Saviour whom God in sovereign love — because he "so loved the world" — had provided. He cast himself as utterly defiled and helpless on Christ's atonement for pardon; an atonement unsought by those for whom it was made; the dictate alone of self-moved, unoriginated love. Thus in his first religious experience, "Coming to Christ" had a profound significance he never ceased to feel.

The phrase, "Come to Christ," as it flows glibly from the lips in exhortation and appeal, not infrequently conveys little meaning; and the act by which it is supposed to be complied with, is often too superficial to carry with it the whole being. But its proper scriptural import is comprehensive and profound. It is to become one with him in affection and interest; to be united to him in such a sense as to be forever after in him; and to be in Christ is to be "a new creature." It implies a change in the very root

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and life of our moral being. It is a new direction of the will, fixed and progressive. The opposite of that before chosen is now permanently chosen. It is the cordial acceptance of him as Saviour whom the gospel represents as King and Judge of the world; the unconditional submission to his authority, and the joyful acquiescence in his dispensation of unsolicited mercy. Trust in him as "the Lord our righteousness," is, perhaps, the first element in the soul's surrender; but implicit obedience to him as our rightful Lawgiver, and a calm repose in him as the holy Disposer of events, are inseparable from it.

God's sovereignty, as used by New England theologians, particularly those of the early part of the present century, had a wide and rich significance. It included not only his right to govern all things and beings in accordance with his supreme excellences, but, specially that immutable love which originated the redemptive scheme; that on which it eternally rests, and from which it derives its efficacy. Take away this foundation — sovereign love — and the atonement has no power to give intelligent peace to the broken-hearted; for such can see no possibility of pardon in any other love. Love that saves the lost must be the spontaneous dictate of the Divine heart. It is sometimes said "these divines preached sovereignty, but not sufficiently, Christ." This is really a contradiction. The mistake arises from not fully apprehending that Christ, and free grace through him, were included in their idea of sovereignty; constituting, indeed, its supreme glory. When one of its adherents exclaimed on his dying-bed, "O glorious Sovereignty! O glorious Sovereignty!" it was a glimpse of free grace in Christ Jesus, which called forth the half rapturous expression. To approve of salvation by Christ and reject divine sovereignty, is in effect to glory in the superstructure and despise the foundation. It is to weaken the comforting influences of the atonement on the soul; to cripple our faith and chill our Christian ardor.

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Mr. Woodbridge had been trained in these comprehensive views of redeeming grace. His intelligent mind had taken in the wide sweep of the transcendent theme. In casting himself on Christ he cast himself on sovereign love, the exhaustless well-spring of redemption. The atonement thus founded was his trust and the source of his peace. His conversion was clearly the work of the Holy Spirit, moving him to that whole-hearted surrender to God in Christ — that sweet submission, because unreserved submission, which the regenerate alone yield and enjoy. His early religious experience, indeed, much resembles that of President Edwards. The thought of "the King eternal, immortal, invisible, the only wise God," awakened in the mind of the latter a new sense of the glory of the divine Being; that it would be delightful to be "rapt up to him and swallowed up in him forever." He could say at times, "I do certainly know that I love holiness." Mr. Woodbridge could say, "If not deceived, I experience delight in the perfections of Deity, in the divine omniscience and sovereignty." He felt that he loved a God of "holiness and purity, and detested his sins;" at times that he could "repeat with rapture, 'The Lord reigneth, let the earth rejoice;' and his tongue was eager to proclaim the praises of Jehovah."

This new life in his soul worked and glowed. The ardent zeal kindling within shone forth. The surrounding religious coldness troubled him. Referring to the spiritual condition of the people of Goshen in one of his letters to his friends, he exclaims, "Stupid, stupid, stupid!" and with the feelings characteristic of recent converts so prone to rely on the instrument which God has employed in their own awakening, expressed the desire that Mr. Gould, whose labors had been so signally blessed in Southampton, would take a journey to Goshen, and preach some of his stirring sermons to the slumbering church. He soon learned, however, by experience, that God did not need his wisdom in the selection of agencies to promote his cause. A few weeks

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afterwards he wrote rejoicingly to his friends, that He whose prerogative it is to triumph over sin had appeared in glory to rebuild the decaying walls of Zion; and describes the work in the most glowing language, attributing it alone to him who reigns, not less in the kingdom of grace than in the domain of nature; confirming his assertion by the passage, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

This revival took both pastor and people by surprise. It commenced under the preaching of one of the ordinary sermons of Mr. Hooker, and one which he had before preached to the same people with no visible effect. Some were awakened by the simple announcement of the text, and others by different expressions in the sermon during its delivery. It was most incontestably the product of the Spirit working by his own truth. Striking and frequent conversions soon occurred. Religion became the engrossing theme. The entire appearance of the town was changed. God's people awoke to renewed activity. The work went gloriously forward; and Mr. Woodbridge, in unison with others, put in his youthful sickle to gather the harvest.

This was invaluable nurture for his future work. Superadding it to, and blending it with, his more intellectual training, — the thorough investigation of the leading topics in natural and revealed religion, together with the composition of well-digested essays upon them; and with the preparation of popular exhibitions of gospel truths in the form of sermons, both of which were read before his instructor in connection with his fellow-pupils, by whom they were freely criticised; with the frequent exercises of the students among themselves in elocution and delivery; with the practice of their "gifts and graces" in actual efforts to do good in conference and prayer-meetings; with listening on the Sabbath to sound and earnest proclamations of the gospel, addressed to the several classes composing a promiscuous congregation, especially such as were addressed to

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souls burdened with sin and trembling in view of its consequences, or rejoicing in the fresh experiences of new-born life; and with the daily intercourse of an intelligent and refined pastor's family, — all combined, constituted a preparation for the Christian ministry which cannot well be surpassed.

Could all our candidates for the sacred office enjoy a similar training, they might well dispense with the more varied literary culture of the theological seminary. Certainly, could they, in addition to the wider range of biblical and literary studies and æsthetic refinement of the seminary, enjoy the practical instruction in theology of a judicious pastor, and work for a twelvemonth under his direction; especially could they share with him the interest and responsibility of a revival scene, it would constitute a preparatory discipline for the duties of the ministry of a far higher order than the world has hitherto seen. We cannot doubt that the church in the coming "good time" will make effort to secure it.

After remaining some fourteen months with his theological teacher, he was licensed to preach by the Litchfield Ministerial Association, in the town of Sharon, Conn., June, 1807. He had just reached the middle of his twenty-third year.

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CHAPTER III.

FROM HIS LICENSURE TO HIS SETTLEMENT IN HADLEY.

YOUNG and inexperienced, he did not care immediately to assume the responsibilities of a pastorate. He wisely felt that he needed a riper judgment and more practical acquaintance with its onerous and often delicate duties. He entered however at once upon his life-work — the proclamation of the gospel. For a longer or shorter period he supplied the pulpits in several towns of Connecticut. The church in Woodbridge, a town near New Haven and named for their former pastor and his great-uncle, Rev. Benjamin Woodbridge, extended to him a call to become their pastor. He respected the people, but declined their invitation. They were quite Puritanical in their notions, and reverential towards him who sustained to them the relation of ambassador for Christ. The congregation were in the habit of rising *en masse* when the minister entered the church on the Sabbath, and standing while he passed up the broad aisle into the pulpit, — an act which, however commendable, exceedingly embarrassed our young preacher the first time he received the token of ministerial reverence.

For a few weeks in 1808 he wrought as a missionary in the service of the Missionary Society of Hampshire County, Mass. His field of labor was that portion of Jefferson and Lewis counties, N. Y., then called the "Black River Country." They were at that time in their infancy, and settled mainly by emigrants from New England. A large proportion of them, with the view of turning the hitherto unsubdued wilderness into fruitful fields, and of making homes

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for themselves and their children on the productive soil, had forsaken the educational and religious privileges of their fathers. Many of them were members of churches, not a few true Christians, who, having severed themselves from institutions which they still held sacred, were now scattered like sheep upon the mountains without a shepherd. Their brethren who still dwelt around their New England hearth-stones and by their youthful sanctuaries, affectionately remembered them; and often sent them for a season their own pastors or such other ministers as could be obtained, to preach to them the Word of our common salvation. This was the work of love in which Mr. Woodbridge now engaged. It was a fitting school in which to train himself for the pastoral office. In coping with the difficulties of new settlements, he learned to "endure hardness as a good soldier." In personal conversation with Christians who had been long deprived of the ministry of the Word, and who joyfully opened to him their doors and their hearts, in some instances even with tears of gladness, he not only became acquainted with different shades of Christian experience and the proper methods of instruction, varying with individual wants, but learned to open his own heart in reciprocal sympathy, — to rejoice with the rejoicing, and to weep with the weeping. He had reason to believe that the Lord smiled upon his efforts; and it was a pleasing incident to him in after years to meet a lady, who trusted that his preaching at that time had been the means of her conversion.

Returning from his missionary tour, he still felt unwilling to settle in the ministry without greater mental cultivation and further acquaintance with men and the world. With the view, therefore, of increasing his stores of information and of enlarging his sphere of personal observation and experience, he determined on a journey to Philadelphia. This was deemed quite an undertaking both by himself and his friends; a thought in these days of steam-travel almost creating a smile. In accordance with the custom of the

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time, he performed the journey on horseback He made brief stops at the larger places, and enjoyed much clerical intercourse. Several days were agreeably passed at New York. He was introduced to Dr. Samuel Miller, then a pastor in the city, afterwards professor at Princeton. His kind and unassuming manners and gentlemanly bearing won the esteem of the youthful traveller. He had the gratification of hearing him preach in his own pulpit. His subject was the "Divine Omniscience." The sermon was delivered with much simplicity and unction, as became the solemnity of the theme.

He was also introduced to Dr. John Rodgers, the venerable pastor of Wall Street Presbyterian church, then in his eighty-second year, and much enfeebled by age. Mr. Woodbridge preached half a day in his pulpit, and in his presence. He afterwards dined at his house. He was much impressed with the sanctity of his manners and the good sense of his conversation. He records the following incident as indicative of character. When walking home from church, Dr. Rodgers observed several boys diverting themselves in the street; stopping, he reproved them in a very fatherly manner for breaking the holy Sabbath. One lightly exclaimed in reply, "O, we are not Christians." Dr. Rodgers made no answer, but sighed deeply, as grieved for the sin of the inconsiderate boy, and distressed in view of his eternal prospects. Two years afterwards the venerable divine was called to surrender his stewardship in the sixty-third year of his ministry.

The longest pause Mr. Woodbridge made in his journey was at Newark, N. J.; and the most interesting ministerial acquaintance he formed was with Dr. E. D. Griffin, then pastor of the Presbyterian church there. This acquaintance ripened into an enduring friendship. Dr. Griffin was in his thirty-ninth year, and the full maturity of his powers; he was also at the height of his great usefulness and unbounded popularity. Mr. Woodbridge spent several days with him.

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His church had just been refreshed with a copious shower of grace; some two hundred or two hundred and fifty had been hopefully renewed. The successful pastor was full of the hallowed theme, and his conversation teemed with that richness of thought and force of illustration, which one knowing his comprehensive views, prolific imagination, and wide Christian experience, might have anticipated in such interesting circumstances. Highly instructive and fervent, it could not fail powerfully to influence one constituted as was Mr. Woodbridge in pursuit of practical acquaintance with the critical work of winning souls to Christ. Its effects were, indeed, as lasting as his ministry. Mr. Woodbridge was also invited to be present at a meeting of the session of the church for the examination of candidates for admission, and listened with pleasure to the narratives of their first Christian experience. Dr. Griffin was about starting on a preaching tour of a few days among the neighboring churches and waste places. Mr. Woodbridge joined him, and heard several of his most effective sermons delivered with uncommon distinctness and energy.

He then proceeded to Philadelphia, where he was introduced to a number of clergymen of character and notoriety, and passed several days there very pleasantly. He was entertained by a gentleman of Scotch descent and of great excellence, Mr. Sheepshanks, — a name he would not be likely soon to forget. He preached in the city only once during this transient visit. But soon after his return to New England he received an invitation from the congregation worshipping in what was called "The Independent Tabernacle," to supply their pulpit. He complied with the request; and after preaching to them some three months, was invited to become their pastor. He took the invitation into prayerful consideration, but was convinced, after much deliberation and many vain endeavors to adjust preliminaries to mutual satisfaction, that it was not his duty to accept. The congregation was in a divided state; some of its members

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were of foreign birth, whose opinions and habits were exceedingly uncongenial to an independent thinker, who had always breathed the free atmosphere of New England thought; and the extreme views of independency entertained by the church gave little promise that a pastor of his years could mould it into any possible working sympathy with the Presbyterians by whom it was surrounded.

"The Independent Tabernacle" was one of those mushroom churches and congregations which spring into being and rapidly mature under the auspices of some popular preacher. The life of such a body is liable to be so bound up with the life of the *man*, instead of being vital with the life of Christ, that his death or departure, certainly his defection, is the signal of disintegration, and sooner or later of dissolution. The centre around which "The Independent Tabernacle" had gathered was Rev. John Hey. He was an Englishman, and began his labors as a preacher under the patronage of that noble benefactress of the church, Selina, Countess of Huntington. Soon withdrawing from her circle of preachers, he became the pastor of an independent church in Bristol, England. After occupying that position a short time, and achieving great popularity, he determined to emigrate to this country. His arrival in Philadelphia was greeted as an event most auspicious to the interest of the Redeemer in that city. Effort was at once made to collect for him a congregation. This was easily done. His apparent evangelical sentiments, his extraordinary pulpit talents, his brilliant imagination, his voice of peculiar melody and strength, and his mellifluous flow of words which seemed unlimited, charmed the multitude. Indeed, he won admirers from all classes of society.

But from this height of popularity and apparent usefulness he fell into gross sins. The worldly part of the congregation were chagrined; the devoted, but deluded, wept; the profligate around mocked and exulted. Christianity received a severe wound, not only by the crimes of the fallen pastor,

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but by the indiscretion and false taste of those who, by allowing themselves to be fascinated by the mere external qualities of the preacher, had assisted in elevating him to that signal height, from which his fall carried with it a more sweeping ruin. A solemn warning this (and there have been many such), admonishing the churches to fix their eyes more intensely on deep piety, self-forgetful piety, thorough Christian experience, as the first and indispensable qualification of a pastor. When will the churches take this lesson into their "heart of hearts," resolutely and undeviatingly act upon it as one of the most solemn obligations which membership in the visible body of Christ imposes upon them? — an obligation which they owe alike to themselves as individuals, to their families, and to the community at large. When will they realize that the holy Saviour desires none but holy men to stand up in this apostate world as his ambassadors; and that they are as solemnly bound to choose HOLY MEN for pastors as to choose pastors at all? This responsibility their crucified Lord has placed upon them, and he will never relieve them from its pressure till he calls them to himself. Every effort to throw it off will return upon themselves like a blast from the pit to wither their graces.

Yet such is the fascination of the æsthetic principle, so elevating are the emotions and sentiments which its excitement produces, that those of little discrimination often mistake its enjoyment for the enjoyment of religion itself; and multitudes even of intelligent Christians are so entranced by its bewildering power, that they are easily led captive by the brilliances of a species of pulpit eloquence, which is as destitute of the illumination and warmth of Christ's spirit, as the icicle which the winter's frost suspends glittering from the frozen ledge of the mountain. Consequently, with a vision bedimmed with æsthetic enchantment in selecting a pastor, they go rather to their unsanctified tastes for counsel than to their renovated affections; and are often

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all unconscious of the illusion which hurries them on to action. On no subject is there more need of caution and discrimination, and on none is there frequently less of either.

This instance of ministerial popularity and defection, and of æsthetic infatuation, made a lasting impression on the mind of Mr. Woodbridge. He saw, as never before, that HOLINESS is the only safeguard of the ministry and of the churches. It taught him the necessity of keeping "watch and ward" over his motives, of praying in his closet before praying in public, of cultivating home and heart religion. It showed him the importance of putting only holy men into the pulpit, and of sedulously guarding it against the intrusion of insidious errors in doctrine, which stealthily, perhaps, yet surely, work defection of character. It doubtless influenced some of his later ministerial acts, especially on ordaining and installing councils.

The pulpit in Hadley, Mass., became vacant by the age and infirmities of Dr. Samuel Hopkins, cousin of the more celebrated Dr. Samuel Hopkins, author of the "System of Doctrine," and who gave name to those peculiar views of Calvinistic theology called "Hopkinsianism." For nearly fifty-five years the former had been the acceptable minister of this large and prosperous church. A number of candidates for settlement as colleague with the venerable pastor were heard; but none satisfied. Near the close of 1809 Mr. Woodbridge was invited to preach a few Sabbaths. He continued his labors for several months. The people were pleased with him, and he was pleased with them. A call to become their pastor was cordially extended to him, which, after much reflection and prayer, he accepted. He was ordained June 20, 1810, in the twenty-sixth year of his age. The uncommonness of the occasion called together multitudes from the neighboring towns. The large and commodious house of worship, lately built, was filled to overflowing. Rev. Vinson Gould of Southampton preached the sermon.

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CHAPTER IV.

HIS FIELD OF LABOR.

HADLEY is a rich farming town situated on the eastern bank of the Connecticut, opposite Northampton; the main street of the former being about three miles distant from the court-house of the latter. The graceful sweep which the river here makes first towards the west, and then returning towards the east, describing a curvature of some six or seven miles in extent, measures off a broad inheritance of fertile lands, and imparts a softened beauty to the scenery. The town contains, indeed, hundreds of acres of alluvial soil, stretching mile after mile along the shore of the river, yielding abundant crops of almost every variety grown in Massachusetts; and on the east an extended plain, sometimes broken by slight undulations, gradually ascends towards Amherst, also furnishing excellent pasture and productive fields of easy tillage. Its main street, extending from the point where the curvature of the river commences on the north, to the point where it terminates on the south, ten rods wide, a mile in length, and adorned with rows of stately elms on either side, has long been regarded as one of the most attractive in the State. The spacious church with its lofty spire, occupied by Mr. Woodbridge, stood in the centre, a picturesque object, but somewhat disfiguring the otherwise symmetrical beauty of the scene. As might have been anticipated from the character of the soil, the town, from its early settlement, has been inhabited by a purely agricultural people. It is situated some four miles from Mount Holyoke, the most beautiful lookout of New England, if not of the world, from which its cultivated fields,

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in conjunction with those of Northampton on the other side of the noble Connecticut, are seen spread out like a garden, and adorned, particularly when lighted up by an October sun, with the variegated hues of a carpet. The vicinity, in all directions, is distinguished for beautiful landscapes.

The town is also redolent of interesting historic reminiscences. Here were concealed for some fifteen or sixteen years the regicides, Whalley and Goffe, who had fled to our shores as an asylum from bloodthirsty pursuers. Both had been officers in Cromwell's army, and both were decided Puritans. Here they prayed and wept, were comforted by God's word, and received secret communications from dear friends in their fatherland, breathing the sweetest and profoundest devotion; and here at least the spirit of one of them ascended to Him who gave them being. Such suffering patriots and Christians consecrate the soil where they dwell; a fragrance long lingers around their footprints. According to tradition, the Indians attacked the infant settlement, Sept. 1, 1675. They came stealthily when most of the inhabitants were quietly enjoying the worship of the sanctuary. While thus engaged, unconscious of peril, they were startled by the wild war-whoop. A scene of alarm, confusion, and blood ensued. The men seized their fire-arms; they fought bravely, but were driven back terrified and discouraged by the fierce yells of their savage pursuers. At that moment appeared upon the scene a tall military figure, venerable and dauntless; with his white locks streaming over his shoulders, and, with his loud, clear voice of command, arrested the affrighted men, arranged them in military order, and bidding them follow him, rushed on the hideous marauders, and gained a complete victory. The stranger disappeared as suddenly and unaccountably as he came; and the opinion was long entertained that an angel descended to their deliverance. But when the secret residence of the regicides among them came to light, the

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mystery of the stranger-warrior was explained: it was General Goffe.* The following June the Indians again attacked the settlement; but the inhabitants were saved by the timely arrival of Major Talcott. Two soldiers only, who ventured outside of the fortification, were slain.

Other memorials exist of the perils of these early settlers. The remains of the ditch by the palisade running along east of Main Street are still visible. Just across the river in Hatfield, spreads out "*Indian* Meadow," memorable for the bloody battle fought there in which twenty-five savages were killed and wounded, and five sons of Hadley were slain; and just below, on the south, Shepard's Island reposes in the Connecticut, one of the retreats of King Philip in his devastating wars. Such historic events, lying so near the infantile life of our republic, never lose their influence on susceptible minds associated with them.

The Puritan element has always been strong in Hadley; and though, as the ages have passed on, its radiance has been at times dimmed, it has ever illumed the moral atmosphere of the town. The spirit of the Pilgrims presided at the organization of the church. The settlement was a protest against that strange indiscretion, not to say blunder, of our fathers, the "half-way covenant." That dogma, replete with "mortal poison," had been broached in Connecticut, and advocated by several leading divines, especially by Rev. Timothy Woodbridge, of Hartford. A council, composed of some of the ablest ministers both of Connecticut and Massachusetts, adopted it, and nursed it up to manhood. Rev. John Russell, pastor of the church in Wethersfield, firmly believ-

* The above is substantially the account given of this battle by our most reliable historians — Holmes, Hoyt, Holland, Palfrey, Barry, Felt, Farmer, and others. But since penning the above paragraph the author has listened to an address before the "N. E. Historic Genealogical Society," by George Sheldon, Esq., in which he endeavored to show that this whole account of the battle of Sept. 1, 1675, and the achievement of General Goffe, are a myth. The address was published in the "N. E. Historical and Genealogical Register," to which the reader is referred.

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ing that evidences of regeneration were essential to church-fellowship; and that the privilege of infant baptism belonged exclusively to the children of believing parents in covenant, boldly avowed his principles. He was reprimanded by the civil powers of the day. Party feeling ran high; a tempest of controversy arose. A large portion of his people sided with him. He also had many warm adherents in Hartford. These, combining under his leadership not far from 1659, removed and established themselves in Hadley, two years before the first pastor of the church in Northampton was ordained, and eleven years before the organization of the church in Hatfield.

Neither grace nor attachment to religious principles is hereditary. Weeds grow naturally; wheat only by cultivation. Religious error is the indigenous product of the human heart. Holy truth is never agreeable to it while unrenewed. Every successive generation, whether descended from the devout or the profane, shrinks from its intense light, and seeks to hide itself beneath some quieting illusion. It is by grace alone that God preserves his own. Left to themselves, their invariable tendency is downward. It is no marvel that the valiant Russell and his robust Puritan associates failed to secure in full the perpetuation of their principles; especially, considering the disposition of the times and the malady which had already begun to palsy the churches. The early law of the New England colonists restricting the rights of citizenship to the members of churches, had contributed largely towards the adoption of the scheme called "the half-way covenant." This scheme, by enlarging the domain of the civil franchise, had relieved the difficulties which disturbed the social harmony of the period, but failed to remove them. That unhappy ecclesiastico-political law, continuing in force for many years, gave momentum to ideas and customs which, embodied in the early organism of New England society, affected it long after the exciting cause had ceased to exist. A sort of charm long adhered to the

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term "church-membership," and those enjoying it held positions of social influence which others could seldom reach. There was consequent restiveness both in church and state. The drifting currents of thought demanded another step; and this, with the premises already assumed, was easily taken. If baptized children were "visible saints," and were to be regarded as such so long as they were guilty of no scandalous conduct; if it was their duty, on reaching maturity, to own the covenant; and if, by so doing, they had a right, without personal faith, to give up their children in baptism, why might they not also, by so doing, partake of the Lord's Supper without faith? So many reasoned, and the more they reasoned and talked, the more uneasy they became. At length the sentiment fomenting in the community found an efficient organ. Rev. Solomon Stoddard of Northampton advocated, both from the pulpit and by the pen, the theses that "sanctification is not a necessary qualification for partaking of the Lord's supper," and that "the Lord's supper is a converting ordinance." His high reputation for piety, orthodoxy, and theological attainments, gave currency to his views. The public mind being ripe for their reception, they spread with great rapidity. In a few years the majority of pastors and churches throughout New England fell under their control. A strange organic mingling of the unregenerate with God's people in the churches ensued. The former soon became, in many instances, the controlling element. A low state of religious feeling prevailed; the current of immorality flowed with deepening volume through the community. The faithful were alarmed, wept in secret places, and adopted various public measures to check the on-rushing stream, but seem to have been strangely blind to the true cause. Soon sprang up the noxious weeds of "moderatism" in doctrine and "indifferentism" in Christian work; and ere long Unitarianism, striking at the very vitals of true godliness, and spreading the miasma of spiritual death, — all flowing from,

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or sanctioned by, the error of one good man *falling in with the tide of popular feeling.* Had he seen the disastrous results, no one would have more bewailed them than himself. Well may even the best of men pray with the Psalmist, "Lead me in thy truth, and teach me."

It cannot be thought marvellous that the little church by his side, who had for nearly forty years often heard his able and spiritual sermons, should have regarded the views of Mr. Stoddard with favor. The voice of the venerable Russell was no longer heard encouraging to steadfastness, nor was the quickening example of his inflexible associates summoning to duty and heroic resistance to incoming error, longer before them. Other forces were in motion. The subtle power of anti-Puritan thought, engendered of self-interest, which had been leavening the mind of New England for more than fifty years, had found its way into the retired fold of Hadley. It began to steal into the minds of the sons of these stalwart fathers, unconsciously perhaps to themselves, undermining the stern Puritan principles which had been carefully inculcated upon them; and they stood at last like the sturdy oak which has wrestled with a thousand wintry blasts on the wasting bank of the stream, ready to be overturned by the gentlest gale. That gale came. When Stoddard published his "Appeal to the Learned; being a Vindication of the Right of Visible Saints to the Lord's Supper, though they be destitute of a Saving Work of God's Spirit on their Hearts;" and maintained the doctrine taught with so much learning, force of argument, and unwearied zeal; it seemed so plausible, and selfishness pleaded so earnestly for its reception, that they at length welcomed the error, though far more ruinous than that which lurked in the "half-way covenant," whose destructive influences their fathers determining to escape, had left their homes in Connecticut and planted themselves in the wilderness of Hadley.

A striking example this of the secret power of popular

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thought, and of the evils sometimes resulting from falling in with it. Much is said at the present day about "preaching up to the times." Stoddard preached and published "up to the times." Jonathan Edwards, a few years later, was compelled to preach and write on the same topic, *against* the current of the times, and *up to the Bible.*

The full effects of Stoddard's views were not speedily felt in Northampton; his soundness in the faith in other respects, and the spirituality and earnestness of his preaching, held them back. The same causes operated in Hadley, leaving the vitality of Christ still strong in the church. Other influences tended in the same direction. The revival at Northampton in 1734–5 extended into Hadley, checking the downward tendencies of the Stoddardean practice; and not long afterwards Whitefield came among them and preached, when "many were quickened and wept sore." The mighty Edwards also, with an intellect as profound and searching, and a piety as pure and ardent as Stoddard's, assailed his error in the very pulpit where it had been first proclaimed. He published his work, "Qualifications for full Communion in the Visible Church," in 1749. A stormy controversy arose. Northampton was powerfully agitated; indeed, the whole religious community for leagues around was moved. The ensuing year, Edwards was hurled from his pulpit with a reputation so tarnished on account of his opinions, that few, if any, churches in New England desired his pastoral services. The people of Hadley must have entered more or less into the discussion, and been more or less affected by it. Edwards doubtless gained adherents there. But the palsying error which some of the Puritan churches had resisted from the beginning, and which others had sloughed off before it had become thoroughly fastened upon them, prevailed still in Hadley; so much easier is it to introduce poison into the system than to eliminate it when once thoroughly radicated. Their pastor, the scholarly Williams, who was scribe of the council which effected the dismission

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of Mr. Edwards, and who voted for the same, gave vigor to the erratic principle. Its influence was perpetuated by his successor, Dr. Hopkins, who was a decided Stoddardean. His character as a man and a minister was such as to give force to his sentiments. He was a faithful pastor, in the acceptation of the times, and enjoyed the reputation of an able divine. He was a man of decided ability, good practical sense, familiar with the Scriptures, and very respectable as a general scholar. As a preacher he was always instructive and pertinent, though possessing little of the "popular element," or that imaginative fervor which glows with inward fire, and sweeps its way through a discourse on radiant wing, charming the million. As a reasoner he was clear and sagacious, and in judgment sound. In private life he was amiable, affable, and dignified, with the grace of easy condescension. He was exceedingly entertaining as a companion, and a careful cultivator of peace among his people and in all his relations. In theology he was a Calvinist, in the sense of an anti-Edwardean of the age, though far less lax than those clergymen of his time who prepared the way for the influx of Unitarianism and kindred delusions. He inculcated the salient points of the system, but not in such a way that they stood out in marked contrast with Arminianism. He had no sympathy with the peculiar views and nice distinctions of his cousin, the astute theologian of Newport. He did not hold the specialties of the Calvinistic system in such distinctness of vision, or reason upon them with such acuteness, analyzing them so closely that each was seen in its true position and individual force; and then combining them into one consistent whole, press them with crushing weight on the consciences of his hearers. His general pulpit services came not, therefore, upon the formal and lukewarm with startling effect, nor did they probe the hearts of the impenitent with lacerating point; yet they that loved the Lord were edified and helped on their way to the better land. Salvation alone by grace was his frequent theme;

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but the moral virtues and ritualistic observances were enforced with little less frequency, and both as of almost equal importance. Near the close of his ministry he mourned over his little success; thus evincing both his earnest desire to do good, and his freedom from a boastful spirit. Under such a pastorate of fifty-five years Stoddardism would inevitably strike deeper its roots.

Other causes contributed to the same result. The excitement occasioned by the able discussion of the subject by Edwards, and the violent opposition it awakened at Northampton, must have extended their influence across the river. The church in Hadley had looked at it with the eyes of controversialists, and taken sides with the feelings of partisans. The intelligent majority could say, "We have considered both sides of this subject, and we are satisfied by personal examination where the truth lies." Besides, a man's political standing, and social position in the town, during and at the close of Dr. Hopkins's ministry, was materially affected by his connection with the church. Pride and policy were thus arrayed in defence of the unscriptural practice. Selfish ease also gave her vote in its favor. To come without faith to the communion-table as a means of grace, seemed a smoother way to heaven than the rough and narrow path of entire consecration to God and of self-renouncing trust in redeeming blood. Thus the discussion of the subject for fifty or sixty years as partisans, its venerableness as handed down from father to son, and the soothing efficacy of the dogma itself on the unregenerate members of the church, tended to enroot it more deeply in the affections of the majority; to render it one of those settled things which the selfish prejudices desire to leave in rest.

While Dr. Hopkins seems never to have changed his views or his practice respecting the sacramental supper, yet near the termination of his long pastorate the dogma began to relax its hold on a portion of the church.

The rising sun will send his beams through the densest

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clouds. The rays of truth will eventually pierce the thickest darkness of delusion. The scriptural views of Edwards had commended themselves from the first to the Christian conscience of the public, and had been gradually gaining ground. Other pulpits had resounded with the same truths; other pens had set them forth in brilliant forms. They were matter of frequent discussion in private circles. Men thought and reasoned and consulted their bibles. Their vision became clearer. The light brightened till it illuminated the entire atmosphere. The church in Hadley, like others shrouded in the same mists, felt its reviving beams. But a more specific cause there wrought its transforming work. Dr. Hopkins was wont to say, "I myself hate the Hopkinsian scheme, but my five daughters have fallen in love with it." Four of his own daughters, and Martha Williams, the daughter of his wife, who was the widow of his predecessor, Rev. Chester Williams, all married Hopkinsian ministers, — Rev. William Riddell, and Rev. Leonard Worcester, Drs. S. Spring, S. Austin, and N. Emmons, — all clear thinkers; the three last leading New-England divines. These able preachers, accustomed to use great plainness of speech, frequently occupied the pulpit of their father-in-law. By this means the church became somewhat familiar with the Hopkinsian aspects of divine truth, and the Hopkinsian mode of presenting it. The sermons of these royal thinkers and preachers could not have been ineffectual; and so felt the venerable pastor. He once requested an exchange with an able minister on the plea that Mr. Spring, Mr. Emmons, and Mr. Austin had preached for him on the three preceding Sabbaths; and now he added, "You must preach on the fourth, so as to let me down easily to preach on the fifth."

Another cause of the weakening of the Stoddardean principle of church-membership was a revival in the winter of 1804–5. This was much promoted by a young man, himself a recent convert to Christ, a member of one of our colleges

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who was teaching school in the place. About thirty hopefully turned to the Lord, some of whom became the most intelligent and efficient members of the church, and long wrought as devoted co-workers with Mr. Woodbridge.

Such was the field which he was called to cultivate. At the time of his settlement Hadley contained some twelve hundred and fifty inhabitants, most of whom were committed to his spiritual training. The parish and the town were nearly the same in extent. They were pre-eminently a church-going people. The single church edifice to which they were accustomed to resort on the Sabbath was spacious and commodious, capable of seating some six or seven hundred, and was ordinarily well filled.

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CHAPTER V.

MR. WOODBRIDGE'S QUALIFICATIONS FOR HIS FIELD.

THE ministerial qualification which underlies all others, imparting to them vitality and power, is harmony of will with the divine will; an utter abandonment of self-interest to the interest of Christ's kingdom; a disinterestedness so abiding and exalted that it elevates the possessor into the fixed habit and cheerful purpose of preferring his Master's pleasure to his own; prompting him submissively to say, in view of every duty and at every turn of life, "Not as I will, but as thou wilt." However acceptable one may be as a preacher of salvation to his fellow-men, no one who is not in harmony with the individual and combined excellences of the Godhead, can be acceptable to him whose "heart of tenderness" yearns to justify the ungodly "to the praise of the glory of his grace." He alone is truly qualified to preach "the glorious gospel," whose soul is filled with such intensity of holy love that he can traverse the profoundest depths of revelation; walk among the most self-abasing, self-annihilating, and God-enthroning truths, and feel delight in them as objects of highest moral beauty and grandeur; even rejoice in them as the expression of the sublimest will of the universe, with which he is sweetly conscious that the deepest sympathies of his soul are in accord; whose mind is so clarified from the mists of sin, so exalted in spirituality, that he has "the vision divine" of spiritual discernment,— that penetration into the interior life of truth which a holy heart alone gives; who not only grasps the truth with distinctness, but receives it into his heart, feels

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its loveliness, appreciates its beauty and richness; so that he can unfold to others not only the letter of truth, but its intrinsic excellence, its hidden wealth, the true spiritual nourishment for spiritual souls. Experimental knowledge of the word, a knowledge which lies beyond the reach of any human agency, which, the illumination of the Spirit by enkindling every moral sensibility, can alone give, is the one indispensable qualification of the minister of Jesus. Without this he may lecture on the gospel, but he cannot unfold its distinctive, soul-elevating and soul-quickening truths in their preciousness to the broken-hearted believer. The attempt will be much like the prating of a parrot; the truth he utters will not come from the inner sanctuary of the soul, suffused with the raciness and richness of a personal experience.

Mr. Woodbridge had in some good measure this vital qualification. He had given himself to Christ without reservation. He was one with him in spiritual sympathies. He loved his beautiful character for its inherent worth. From the moment of his conversion his soul had been at times filled with transporting views of it. His conception of the God-man Mediator was grand and inspiring; and the joyful adoration of him, one of his most abiding sentiments. His love of the Father was one with his love of the Son. Indeed, his affectionate and reverential regard for the Godhead was comprehensive, embracing all his perfections; it was absorbing, including in itself the love of whatever came from his hand, especially the varied and multiplied truths of Revelation, — that brightest manifestation of his character, that enduring symbol of his presence among men, like the Shekinah filling "the Holy of holies" with light, the token of Jehovah's dwelling with his ancient people. He bowed to its teachings with child-like simplicity. He loved the divine purposes as the only ground of stability in his moral government; and could say with the Psalmist, "O how love I thy law;" "I delight to do thy will, O my God." In the

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rich field of revealed truths he found no favorites; all, to his view, beamed with the divine beauty. He approved of the promises and the threatenings alike. He reposed on the former with affectionate trust, and prostrated himself before him who proclaimed the latter with reverence and awe. Realizing the heaven-born excellences of the gospel in his own experience, and well knowing both the contrariety of its most precious truths to the taste of natural men, and the reproach to which their faithful promulgation would expose him, it was still the dominant desire of his soul to engage in the hallowed work. The Bible was his chart, not the preferences of men. Directed by this, he would preach the preaching God had bidden him. The thought that God was glorified he deemed sufficient reward.

Not that he was a perfect minister; much less, a perfect man. He laid no claim to perfection himself. Others should not claim it for him. While living, his people never required it of him; why when dead should survivors require it of him, before he passed to the home of "just men made perfect"? He was himself indeed conscious of great defects, and often "groaned, being burdened" with sin. If it was true of the holy Baxter that he was naturally "stern, austere, and irritable," a "common censor," often a "trouble to the good men of his time;" if it was true of the sacred hymnist and ever honored divine, Watts, that his "natural temper was quick of resentment;" of Toplady, who sang so beautifully "Rock of Ages, cleft for me," that he was "a man of violent temper and an overbearing spirit;" of Whitefield, redolent of revival memories, that he sometimes "evinced a vain spirit, and was thereby often betrayed into indiscretions;" of the excellent Dr. Timothy Dwight, whom all delighted to honor, that his "will was as immovable as a mountain;" of John Wesley, that his "temper was quick, even tending to sharpness;" of the most exalted scripture worthies from Abraham to Peter, that they fell into great sins; surely the friendly hand that sketches the char-

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acter of Mr. Woodbridge may frankly admit that "he was too soon angry," and that his excitable temper sometimes broke out in injurious words, without at all impeaching his Christian character, which those who knew him longest and best regarded as singularly pure and elevated.

He had a strong, penetrating intellect, capable of wide ranges of thought, of acute analysis, of comprehensive combinations, and of logical discussion; a retentive memory that seldom relaxed its hold on what it once seized; an acquisitive power easily mastering any subject in philology, philosophy, or theology, to which he gave his attention; a command of language which rarely hesitated for the needed word, and a fertile imagination refined and chastened by classical culture.

His emotional nature was as powerful as his intellectual. His mind could not only traverse the broadest fields of thought, but glow along its pathway. His sensibilities were as quick as profound; easily fanned to a flame, which sometimes enwrapped and vitalized his whole being. Such an emotional nature is essential to the highest efficiency of even powerful minds, especially for their noblest productions — poetry and eloquence. Without these the soul never burns and glows. It is as dependent on the sensibilities as the locomotive on the fire within. The handiwork of the pure, sharp intellect, unenergized with emotions, is dry and cold, accurate and demonstrative it may be as mathematical evolutions, and highly instructive, but never beats with the inspiration of passion, or sparkles with those ornaments of speech which charm and sway alike the polished and the rude. But the same pure, sharp intellect, piercing to the lowest depths of moral truths, tracing their multiplied relations, analyzing with acuteness, and combining with logical precision, all that falls within its scope of vision, inflamed with intense sensibilities, possesses those elements of power which, by cultivation, may electrify a nation or the world with the rhapsodies of song, or the fiery

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vehemence of eloquence. True, while such a soul, filled to overflowing with these intense sensibilities, liable at any moment to swell and heave with the waves of passion, is a rich, it is also a dangerous possession. It bears within an explosive material. It is a car carrying glycerine. While subject to the iron rule of reason, or to the more decisive influences of divine grace, it is munificent as the ocean in blessings to mankind, and genial as the fire in the grate, diffusing a delightful temperature through our dwellings; but, when breaking from its heaven-appointed control, like the ocean terrible in its lawless might, and like the fire leaping from its proper confinement, it rages to waste and to destroy. One thus constituted needs to grasp the hand of his Saviour more firmly than ordinary men. It is emphatically true of him that he can do nothing without Christ. With Christ strengthening and guiding, he may become a Luther, a Whitefield, a Chalmers, or just such a pastor and pulpit orator as the lovers of pungent exhibitions of gospel verities desire; but if left to himself, or with but feeble glimmerings of grace, to tread the stormy sea of life, he will be almost sure to fall into indiscretions, bringing reproach both upon himself and the cause he serves. Indeed, when all the currents of influence which he shall have started are seen sweeping over the plains of immortality, he may perhaps be chargeable with having done not less evil than good. While such a man may be inexcusable for his indiscretions and faults before God, and if filled with the spirit of his Master will never seek to exculpate himself from blame before him; will rather weep in secret places, and show his humility by increased watchfulness and prayer; yet he has special claims on the charity of his fellow-Christians; and if a pastor, on the forbearance of his parishioners Both he and they, removed farthest possible from a boastful spirit, may well attribute the good he does to the superintending control of long-suffering love; and unitedly exclaim, "Not unto us, O Lord, not unto us, but unto thy name give

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glory." That Mr. Woodbridge had this strong emotional power, fertile for good and dangerous for evil, will be admitted by those who knew him best.

His susceptibilities were not only quick and powerful, but bent in specific directions, an emotional proclivity attended with peculiar perils. When the feelings begin to flow in one of these idiocratic directions, they usually move with great strength. When, cherished by thought, or inflamed by opposition, they have worn a deep channel in the soul, they rush on with still greater impetuosity. The volitions growing out of them become resistless. Arguments and persuasions the most powerful are as little regarded as "the shaking of a spear" by the war-horse. Their course is onward over all obstacles but those which sovereign grace throws in their way. It is not strange that one thus carried forward on the strong current of his feelings should be sometimes thought self-willed, while, perhaps, conscious to himself of only adhering to the right or of defending the true; that he should appear to those whose feelings are less interested, as impetuous, or as the very statue of obstinacy. That Mr. Woodbridge was liable to such fixedness of purpose which some might choose to denominate unfounded prejudice, and others perverse obstinacy, we do not doubt. Whether he ever became thus wrong-headed and self-willed relative to important truths and duties, there may be differences of judgment, varying with the strong, fixed prejudices of those making the charge. Obstinate people usually think others, especially opponents, exceedingly obstinate.

But this tendency of the sensibilities to flow in specific directions has also its beneficial results on character. When the strong idiosyncrasy of emotion flows forth toward God's glory; the recognition of his immutable purposes; the maintenance of his moral government; the progress of the redemptive scheme and Christian experience, it tends to establish one firmly in his convictions of scriptural truth. If

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clear and intelligent in thought, he will become rooted in principle, and stand as the mountain ribbed with granite, resisting unmoved all the storms of error, sweeping around him and carrying thousands to destruction. That the governing idiocrasy of Mr. Woodbridge's emotional nature was in the direction of morals and religion, is evident from his whole life, not less before than after his conversion. He earnestly desired to be a preacher of righteousness before he felt himself spiritually qualified for the sacred work; and through the entire course of his ministerial labors he never evinced special interest in anything aside from the spiritual elevation of man, and the glory of the divine character and government. The whole structure of his mind was religious, as the Germans say, before he actually became religious by the regenerating power of the Spirit. His natural susceptibilities, when the great God, his boundless perfections, the limitless extent of his dominions, and the wonders of the redemptive scheme in its interminable progress, were brought to view, quickly swelled with reverence and awe; and the pure and affectionate character of Jesus, the touching scenes of Gethsemane and the cross, naturally thrilled him with moral beauty. When, therefore, these inborn susceptibilities were made alive by the infused life of Christ; the exceeding glory of the divine character and law, the riches of salvation through the blood of the Redeemer, were unfolded to him by the Holy Ghost, he became, as every thoughtful mind would have predicted, a decided Christian, true to his convictions. Add to these original tendencies to religious thought and to moral beauty his quickness and strength of conscience interpenetrated with holy love, and we have the elements of an inflexible defender of "the faith once delivered to the saints," a minister of the New Testament, never intentionally deviating from the true and the right. Hence Mr. Woodbridge was just as fixed in his purpose of loyalty to the Bible, to welcome all its truths, to follow wherever they lead, and to publish them boldly

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to the world, on the day that he entered on his labors in Hadley, as on the day that he retired from his ministerial duties nearly fifty years afterwards. Decision was part of the man, emphatically of the renewed man.

He had another proclivity which conspired to strengthen his firmness in the utterance of his convictions. He was remarkably frank and straightforward. He had no disposition to conceal his thoughts, much less to dissemble or equivocate; he was perfectly guileless, transparent as crystal — a tendency which, coupled with great moral courage, rendered him peculiarly unreserved, even fearless, in the proclamation of truth. Like Lord Chatham, who said of himself, "When once I am up, everything in my mind comes out," Mr. Woodbridge was prone to utter all that was in his heart. He never cherished any plan or policy, any opinions regarding doctrine or duty, which he was unwilling that those associated with him should know.

Without a trace of grovelling ambition he had high aspirations. He determined to do his work thoroughly and well; and thus by hard labor and strict fidelity to his trust, to excel in his profession. He had much self-respect, and a consciousness of mental power, which he had repeatedly measured in conflict with vigorous and brilliant intellects both in college and theological studies. An independent thinker, and reposing confidently on his conclusions, particularly when the result of patient investigation, he felt that he might justly claim for them respectful consideration. Believing that he was called of God to defend his truth, he would have charged himself with cowardice, had he given its adversaries within the compass of his field of labor exemption from exposure; and with a deep under-current of sarcasm, quickened with a tinge of imperiousness, and at times sharpened with a little impatience towards those who saw not truths which seemed so clear to his own mind, he was not only disposed to overthrow an adversary, but to hold him down till he felt the sting of defeat — a disposi-

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tion which became a sword with two edges; cutting him who wielded it as well as him on whom the sharp edge descended.

It seems to the writer no fancy that the intellectual and moral qualities of both his father and mother were blended in him in nearly equal proportions, — a fact throwing further light on the peculiarities of his character, alike its excellences and its perils, and tending to magnify the subduing grace of God. He inherited his father's vigorous mental activity; his massive powers of reasoning; his capacity of grappling with the hardest and knottiest problems in theology and morals; his disposition to bring his views to the consideration of others whether palatable or otherwise; an uprightness never succumbing to plausibilities; a sort of hardihood of nature sometimes manifesting itself in sternness of temper and severity of manner, equalling those of even Gov. Dudley himself; and if he had not his father's tendency to disputation and argument, he had that which prompted him at once to battle with whatever he conceived to be fundamentally erroneous; a positiveness of opinion, and a bold, self-reliant mode of thinking in alliance with his father's inflexible firmness of purpose and courage to be singular, which, if it never leaned to obstinacy, qualified him to stand perpendicular and alone; even to encounter single-handed the fiercest shocks of opposition.

With these robust, hickory qualities, these Dudlean traits, which had come down to him through the several links of the ancestral chain, were united the bland and gentle spirit of his loving mother; her unselfish desire to do good; her quiet, patient temper; her quick and tender sympathies; her "sweetness of disposition without a particle of moroseness," and a "constant flow of love which knew no fall," all expressed in unwearied courteousness of manner; rendering her, as said one of her neighbors when weeping over her remains, "A mother to us all." Like her he was noble-minded, generous, affable, courteous, unostenta-

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tious, simple as a child, ready to weep with the sorrowing, and inclined to "all the sweet charities of life." This almost equal fusion of parental traits forms the key to his character, which seemed to some the blending of incompatible elements. He was a two-sided man without the least dissimulation, simply because he had no dissimulation, and carried in his breast a heart as open as the sun. His susceptibilities being easily moved, these two tendencies quickly manifested themselves as different circumstances fitted to excite them respectively, arose, like the red and white light of the revolving beacon lifted high above the rocky coast to warn the mariner. Sometimes in moments of strong emotion one entirely obscured or overpowered the other; and then he showed the austerity of the inflexible judge, or the softness of the female heart. The beams of one at times mingled gratefully with those of the other; and then he became the courteous gentleman, the instructive and delightful companion, the manly and persuasive orator. Between these conflicting traits there was a life-long rivalry. Grace, which never eradicates the inherent proclivities of the soul, but new-moulds and new-directs, working them into harmony with the principles of the divine government, imparted to both sides of Mr. Woodbridge's character increased energy; and wedding them together in holy bonds without destroying their contrarieties, fitted him to become "the son of thunder" and the "son of consolation," to wield the weapons of Zion's warrior and to weave the cypress wreath.

His theological opinions were clearly defined; and derived, as they were, alike from scriptural investigation and his personal experience, they were decidedly Calvinistic or Pauline.

He had cultivated with assiduity his literary taste. When in college, and afterwards, he had read with attention and admiration the best models of English literature of his day both in prose and poetry. He had also cultivated the art of speaking; was gifted with a full, sonorous voice; with a

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nervous temperament, an erect and well-proportioned form of about medium height; a well-moulded countenance; clear, large, blue eyes, and a heavy forehead. In delivery he was energetic, and, for the most part, agreeable, except when becoming passionate, his gestures were too rapid and frequent, and his voice too loud.

We have before described the field. We have here the man whom God had prepared by natural endowments and spiritual renovation to cultivate it, — a man of mental constituents at once munificent and perilous; who might have been as well a Bonar, a Laud, an Aaron Burr, or an Abner Kneeland, as the firm defender of the truth as it is in Jesus, and efficient minister of the New Testament, — a man whose many excellences and alleged defects had alike *the same constitutional source*. If in tracing his life we had not found some of the latter to lament, we should have had fewer of the former to commend.

It is the life-record of such strong natures; natures like that of the fiery and impetuous Saul of Tarsus, of Augustine, of Martin Luther, of John Knox, of George Whitefield, vitalized, and eventually subdued to gentleness and love by the Holy Spirit, whose final hour, like the quiet setting of the summer's sun, is lighted up with beams from the unseen world, and superscribed by some unseen hand from beyond the veil, "Victory through the blood of the Lamb,"— which furnishing food for thought and inspiration for heroic purpose, forms the best materials for the best biographies. They show what God can do through the agency of a fallen being, whose heart is naturally full of evil, and therefore mighty for works of evil, when quickened and controlled by the Holy Ghost. On the contrary, the perusal of the lives of those who are "so good by nature," whose sensibilities are so feeble and equable that no sweep of circumstances can awaken the tempest of passion; who flutter along the surface of life friends to everybody, with too little decision and force in good to draw the unfriendliness of the evil;

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who always follow in the wake, preaching and acting in harmony with the taste of the times, rather than in harmony with the spirit of the Bible; and who win the fame of being styled "the prudent," "the judicious," "the beloved by everybody;" but who never stem the current of popular errors or popular evils; who never, like the noble ocean steamer, breast and triumph over opposing billows, — yields little profit. They leave no stimulating record.

With this analysis of the religious and psychological character of Mr. Woodbridge before us, it will be seen that as a man he differed both intellectually and morally from his predecessor. He was also a Calvinist of quite another sort. His religious life began, and had been thus far matured, by the Edwardean type of Christianity. He had firmly seized the doctrines of that comprehensive scriptural system of law and grace; of absolute sovereignty and unimpaired freedom; of entire dependence and full responsibility, commonly called Edwardean Calvinism, or Calvinism dissected and put together by Edwards, Bellamy, Hopkins, and their compeers. In their hands the doctrines of the Reformation were not dimmed, but brightened; their edge was not blunted, but sharpened, to pierce deeper the human conscience. In the grasp of Mr. Woodbridge, — who, at the time of his ordination, was inclined to the speculations of Dr. Emmons, — they were things of life; and he wielded them as the divinely tempered weapons of the Spirit to bow the sinner, and to humble and quicken the saint. The people soon perceived a marked difference between his exhibitions of truth and those of their aged pastor. The majority approved, but many disapproved. Even when the church invited him to become their pastor, a respectable minority voted in the negative on doctrinal grounds.

It will put the reader in a better position to estimate the qualifications of Mr. Woodbridge to encounter the difficulties cumbering his field; and better to understand the formative influences which contributed to the clearness, matu-

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rity, and solidity of his theological opinions, if we pause a moment to state the more salient points of difference between the Edwardean theology, and that modified Calvinism and its practical results, which had stolen in upon the churches through the sentiment that the Lord's supper is a converting ordinance; and consequently that it is the duty of all of good moral character to take upon themselves the covenant responsibilities of the church. True, the error lay primarily outside of the sphere of doctrine; but error in practice, involving Christian experience, will as surely work into error of doctrine, as error in doctrine will result in erroneous practice.

1. Stoddard's view destroyed the experimental distinction between the members of the church and the world. Some formally took the vows of God upon them, while making no pretensions to that experimental change implied in regeneration; yet they stood afterwards externally on the same covenant platform with those who did, and were addressed by their pastors as "brethren," as "Christ's servants," as "the faithful," as those actually travelling the narrow way. If they were not regenerated they were addressed as those who had taken the proper position to receive this divine interposition of grace; were regarded indeed as performing one of the most important means of securing it. God, they trusted, would work the change in his own time. Then came the thought that those who were performing these important duties, might have actually experienced this change when not conscious of it. This soon ripened into the opinion, that all communicants, not scandalous in their lives, might be charitably regarded as regenerated persons. Then in logical sequence arose the further idea, that the *evidences* of true religion "did not exist at all in the affections, but wholly in the conduct," the soil out of which the abundant harvest of formalism grows. Those permeated and palsied by such sentiments, avowed or unavowed, when urged to repentance, would be very likely to apply "the

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flattering unction to their souls," that they might have already repented. Besides, why urge those to repent who, in coming to the sacramental supper, were now doing what God required of them? They were indeed sinners, but they were "*obedient sinners*," doing just what their pastors were teaching them was their solemn obligation to do.

2. The Stoddardean view led to the avowal of the doctrine of "the acceptableness of unregenerate works." If God regards the partaking of the Lord's supper as a means of grace, he looks upon it with favor; and if he looks upon it with favor, the act is acceptable to him. If that act put forth without grace, purely as an act of self-love, is acceptable to him, then any other sincere act of self-love is acceptable to him. If the acts of mere self-love are acceptable to God, then God accepts the sincere sinner on the ground of the actings of self-love.* Hence,

3. There is no necessity of any efficient act of God to bring the soul to Christ, or into the state whereby his redemption is secured. The doctrine of divine sovereignty, even if held by the pastor and preached, was attended by such concomitants to the minds of the hearers, was held in such relations and with such qualifications, as to lose its effectiveness, even gradually to create the conviction that it was a useless doctrine. From many pulpits it was entirely discarded.

4. Sinners being exhorted to put forth unregenerate acts as a means of salvation, they justly drew the inference that God was under a sort of promissory obligation to accept them on account of such acts. Hence multitudes were led to indulge hopes of heaven without sufficient scriptural evidence. "Never perhaps had the expectation of heaven

* His thorough acquaintance with this earlier controversy enabled Mr. W. more readily to see the evils resulting from Dr. N. W. Taylor's "Self-love" theory, (differing in some of its aspects, yet substantially and practically the same,) than some younger clergymen seem to have done.

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at last been more general or more confident." The deceitfulness of the human heart, and consequently its desperate wickedness, were inadequately realized; often denied.

5. The doctrines of regeneration by the Holy Spirit alone, and justification alone through the propitiatory sacrifice of Christ, if not avowedly rejected, had lost very much of their power. "The Arminian scheme of justification by our own virtue," was welcomed, in part or wholly, by many.

6. The infinite justice of God, and consequently the inviolable justice of the divine law, as the expression of the character of a perfectly holy Lawgiver, seem to have lost, in some degree, their power over the conscience. The sense of guilt and ill desert in view of the violations of the latter was growing more and more feeble. Multitudes, by living an outwardly respectable, moral life, "thought they were doing very well."

7. The grand distinction between natural and Christian morality, or that the latter begins only when Christ has taken up his abode in the soul, was practically denied. The true state of the heart was little regarded. Discriminating views of experimental religion were greatly obscured. The necessity and duty of self-examination were seldom pressed on the attention. The spirit and power of the doctrines received by our Puritan fathers "were so feebly felt in the hearts of both preacher and people, that it needed but the slightest occasion to arouse an active and virulent opposition to them."

8. There was no place to insist on the necessity of love to God, repentance and faith, as the *first* steps towards heaven; that nothing on the part of the sinner can be acceptable to God till he casts himself, a lost creature, at the foot of the throne, and yields himself, a true penitent, into the hands of Christ for pardon.

9. Church discipline was much neglected. Says Dr. J. S. Clarke: "The custom of owning the covenant" (in the sense of half-way covenant) "must have given an unmean-

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ing and farcical air to all religious covenants, and paved the way for hypocrisy to enter the church, as also for bold impenitence to remain easy outside of it. One obvious effect of all this was to destroy church discipline, and thus efface the distinction between the church and the world; for unconverted members would not generally be very strict in calling others to account, nor stand in much fear of being called to account themselves in a church so constituted."

Low notions of church discipline in any church always imply the low spiritual condition of its members. This was emphatically true of the New England churches at the period of which we are speaking where the Stoddardean practice prevailed. It has been truthfully described by such epithets and phrases as the following: "Dead orthodoxy;" "the dead calm;" "dead formalism;" "dead sleep;" "the prevailing easy religion of the day;" "the formalism and deadness that for long years before had been creeping over the churches and the ministers." "Dead orthodoxy was the prevailing religion of the period now under review; and, with some marked exceptions, the reciprocal influence of pastor and people was like the dead burying their dead." Historians speak of "the undisguised appearance of men at the Lord's table, and *in the pulpit, who did not pretend to have been born again;* and of a vastly larger number, whose pretensions lacked evidence." "The ministers were lapsing into religious formalism, and the churches into spiritual apathy. The preaching lacked point and personal application, rather than orthodoxy; though not a few preachers, from prudential reasons, had become nearly silent on certain obnoxious truths much insisted on by their predecessors, and not a few congregations were all the better pleased with this prudent and pointless style of preaching." The formalism and deadness which now prevailed, and "which was the ripened fruit of the half-way covenant, required the combined powers of an Edwards, a Whitefield, and a Tennent,

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energized and directed by the Omnipotent Spirit, to remove it out of the way."

This indefiniteness with which doctrinal sentiments were proclaimed, combined with this low state of religious affections and Christian zeal, led directly to Arminianism, even of the Pelagian type.

President Edwards, in his "Narrative of Surprising Conversions," says: "About this time began the great noise that was in this part of the country, about Arminianism, which seemed to appear with a very threatening aspect upon the interest of religion here. The friends of vital piety trembled for fear of the issue." In his farewell sermon at Northampton he says: "Another thing that vastly concerns the future prosperity of this town, is, that you should watch against the encroachments of error; and particularly, Arminianism, and doctrines of like tendency. You were, many of you, as I well remember, much alarmed with the apprehension of the danger of the prevailing of these corrupt principles, near sixteen years ago. But the danger then was small in comparison of what appears now. These doctrines at this day are much more prevalent than they were then: the progress they have made in the land, within this seven years, seems to have been vastly greater than at any time in the like space before; and they are still prevailing and creeping into almost all parts of the land, threatening the utter ruin of the credit of those doctrines which are the peculiar glory of the gospel, and the interests of vital piety. These principles are exceeding taking with corrupt nature, and are what young people, at least such as have not their hearts established with grace, are easily led away with." Dr. S. E. Dwight, in his memoir of Pres. Edwards, speaking at an earlier date of Rev. Mr. Clap, President of Yale College, says: "He was elected by a board of trustees, *exclusively Arminian in sentiment, and all his associates in office held the same tenets.*" Dr. J. S. Clark says: "The spiritual torpor which we found settling down upon the churches at the close of 1730, continued to benumb the souls of men till about the year 1733, when, in not a few towns, the preaching had become so fully conformed to the

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practice, that the existence of Arminianism to an alarming extent could no longer be doubted. The pretence of such preachers 'that they were only explaining some of the doctrines of Calvinism more rationally than had formerly been done,' just to avoid certain difficulties which encumbered the truth, was no longer conceded by their more evangelical brethren." Dr. J. Tracy remarks: "There had been a silent and gradual increase of Arminianism. Scarce any would acknowledge themselves Arminians; but in many places the preaching more and more favored the belief that the unconverted might, without supernatural aid, commence and carry on a series of works preparatory to conversion, and that those who were doing it were doing very well, and were in little danger.

"It is easy to see that this system favored the entrance of unconverted men into the ministry. If one was fit to be a member of the church, and if his mental qualifications were found sufficient, why should he be excluded from the ministry? It could not be. The form of examining candidates as to their piety was still retained, but the spirit of it was dying away; and though it was esteemed improper to fasten the charge upon individuals by name, nobody doubted that there were many unconverted ministers."

In opposition to these views, Edwards and his compeers insisted: —

1. That those only who gave evidence in the judgment of charity of having been regenerated, of being united to Christ by a vital faith, had a right to partake of his memorial supper; and that no others could cordially take upon themselves the covenant of the church. They felt themselves bound in conscience to carry these principles into practice in the churches over which they were placed.

2. That no mere actings of self-love are acceptable to God; that sinners do nothing acceptable to him till they love him; that true repentance, godly sorrow for sin, and faith in Christ's atoning death working by love, are the only conditions of salvation; and that these, being the results of love, are regenerate acts.

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3. That natural self-love is, in its very nature, unlike holy self-love. Natural self-love is a mere instinctive love of personal happiness, or the love of one's self as a rational and moral being. A holy self-love flows from, or is a direct operation of, supreme love to God and the love of our neighbor as ourselves; a principle wrought alone by the Holy Ghost. It is a love of one's self, not only because he is a rational and moral creature of God, formed originally in his image and constituted to serve and enjoy him, but because he is one to whom the lost image of God is restored. In loving himself he now loves that reflected image wrought by the Holy Ghost, just as he loves Christians, not merely as natural men, but as men renewed after the image of God. He loves them as brethren who are one with Christ; he loves them with the same love in *kind* with which he loves Christ, and with this same love in *kind* he now loves himself — a being wrought into a resemblance of his great Exemplar by the renewing of the Holy Ghost. Besides, the renewed sinner will have new views of God and of himself; these new views will be attended by new feelings respecting both God and himself.

4. That there is an immutable difference between natural and Christian morality; that the last alone constitutes a part of Christian character; that however much of the former men may possess, they are still enemies of God "in the gall of bitterness," and on the way to everlasting destruction.

5. That *disinterestedness* is the essential characteristic of the Christian, i. e., that God, his holiness, his law, his glory, duty, Christ and his atoning work, are loved for what they are in themselves, aside from all mercenary motives.

6. That God is under no obligation to regard with favor the actings of mere self-love or of natural men; that he has made no promises to natural men as such; that their prayers and tears and strivings for salvation, remaining impenitent sinners, put God under no obligation to regard

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them; that he has "a just liberty" (is the language of Edwards) "with regard to answering the prayers or succeeding the pains of mere natural men, continuing such." "That idea, of 'God's just liberty,'" says Dr. Joseph Tracy, "is an idea of tremendous power. It includes all that is meant by the doctrine of election, and expresses it most philosophically, unincumbered with forms of speech derived from human ideas of time. God is at liberty with respect to bestowing salvation. His liberty is perfect. Nothing that the 'natural man' has done, or can do, while 'continuing such,' in any way impairs that liberty, or binds God to a favorable decision. And this his liberty is 'just.' It is right that it should be so."

7. That the grace by which sinners are saved is sovereign — sovereign in its origin, and sovereign in its application. For salvation men are indebted alone to free grace; that good works are not a ground of justification, but the evidence of it.

8. That the justice of God was unimpaired, and the inviolability of the Divine law unweakened by the atoning sacrifice of Christ; that, on the contrary, the whole scheme of redemption was so arranged and executed that the Divine justice should shine with the same brightness, and the Divine law remain of the same force as before, so that, in the words of Paul, "God could be just, and the justifier of him that believeth in Jesus;" that the law in all its extent and spirituality is as binding on the believer as on the unbeliever, requiring him to be personally holy as God is holy; that the sin of the believer is as offensive to God as the sin of the unbeliever, so that his salvation, from its commencement to its consummation, is all of grace; and that all who neglect the offer of free salvation through Christ, will be eternally left without mercy, — *lost forever*, according to the threatening of Christ subjoined to his promise, "He that believeth shall be saved, and he that believeth not shall be damned."

9. That while men are totally depraved, dead in sin, yet

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they have a natural ability to put forth holy exercises, an ability which renders them perfectly responsible; and therefore it is the duty of ministers to press on the consciences of sinners the obligation of immediate repentance and faith; and also on Christians the obligation to become entirely consecrated to their Master, and to rise to the highest state of activity in his service.

10. That the regenerate have a conscious experience of the change, an experience so definite that it can be described to the apprehension of others, and ought to be communicated to the church before candidates are received as members.

11. That church discipline ought to be faithfully maintained both in regard to errors in practice and in doctrine.

A cursory glance at these two sets of views will show their strong contrast. Most, indeed, advocated by the Edwardeans, came in direct conflict with those entertained by the churches where Stoddardism had reached maturity. The teachings of the former painfully roughened the way to those desiring an easy passage to heaven. They revealed at once the treacherous quicksands of Stoddardean assumptions. They shattered the fabrics of formalism. They knocked away all platforms of self-righteousness; gave no quarters to delusive hopes of winning the crown by good works. They stripped away all subterfuges of hypocrisy, and lifted the soul, "naked and bare," with no possible covering but "the white robe" of him who alone expiated "the sin of the world." They constrained the sinner to see that he must be justified by the blood of atonement, or not at all. They compelled the conviction that religion must be the work of a loving heart or nothing; that God must be adored, Jesus must be trusted, the Spirit must be cherished, otherwise there could be no salvation for the sinner. The very excellences of the system rendered it unpalatable to those who were working out a righteousness of their own.

Not that the "New Divinity," as it was then called, was so much new as old. It was rather a resuscitation than a

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creation. It was in fact little more than the biblical theology of the Pilgrims; the theology on which their churches had rested and flourished, till, swayed by the popular currents of the times, they accepted the "new departure" of Stoddard. More explicitly, it was the Calvinism of the Puritans put through the philosophical crucible of the giant Edwards and his able coadjutors. They made no pretension of having either added to the system, or taken from it, a single biblical truth. It was the old, entire; its different parts only rendered more consistent with each other, and with the whole, by a severe analysis and comprehensive synthesis, adapted to meet the anti-Calvinistic errors of the day. It rather exalted than lowered the idea of God's sovereignty and electing grace. It diminished not the idea of human depravity or of human dependence. It placed the sinner not less in the hands of God; it represented him not the less helpless and ruined. It only represented him responsible, while dependent; as free, while in the hands of God; as naturally able to do all God's will, while morally helpless; indeed, this helplessness as marking his exceeding sinfulness. The sharp points of Calvinism were by no means blunted, its keen edge by no means dulled, but rather whetted, fitting it to penetrate the deeper into the heart and conscience. So far from smoothing away any of those parts which lacerate the disobedient and the unsanctified, the "New Divinity" rendered them more rough and piercing. It had no leaning to Arminianism; it was designed expressly to combat Arminianism. It stood out in all its determinative doctrines decided Calvinism; so much so, that its advocates were called "high Calvinists."

When these Edwardean doctrines, especially "the unacceptableness of unregenerate works;" the divine sovereignty in connection with unimpaired freedom; total depravity combined with a responsible ability to repent and obey the divine law, were fully understood, and their just bearing seen by those to whom they were addressed, violent

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opposition not unfrequently arose. These were truths fitted to rasp some of their acutest sensibilities. They disturbed not only their self-flattering quiet regarding the divine claims, but endangered their social respectability. They smote them on all sides. Whichever way they turned, the blows still fell upon them. History has recorded their effect in Northampton. Edwards, great and good as he was, could no longer be endured. The fact that he had been the instrument of promoting among them some of the most powerful revivals of the age, indeed of any age, and that many recognized him as their spiritual father, seem to have been forgotten in the frenzy of the hour. He was driven away by what to us appears rather the fury of a mob, than the deliberations of Christian men. Dr. Hopkins, the coadjutor of Edwards, and at that time pastor in Great Barrington, was also strongly opposed for the same reason, and his dismission hastened. Indeed, efforts were made to drive him from all New England pulpits. Similar effects were produced wherever the "New Divinity" was introduced, especially those doctrines of sovereignty — total depravity and the unavailableness of all efforts of the impenitent, continuing such, to secure salvation — doctrines, not "new," but "old" as Calvinism, ay, as the Bible itself; and "new" only to those who had been blinded by the mist generated by Stoddardean views and practices. The violence, however, somewhat abated as time moved on. The correctness of Edwards's opinions became better understood, and their beneficial tendencies better appreciated; yet they ceased not to produce trouble whenever presented to Stoddardean churches. They were regarded as hard doctrines. Some fifty years after Edwards's dismission from Northampton, an Hopkinsian minister preached to a neighboring church the doctrine of the divine sovereignty in connection with the obligation and moral helplessness of the unconverted. It was objected, "You leave the sinner in a dreadful situation." It was deemed a just reply, "Does

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not the Bible leave the sinner in a dreadful condition? Is it not one great aim of the Bible to show him this, and that his only hope lies in the infinitude of the divine mercy expressed in Christ?" And this, we observe, in concluding our remarks on this subject, brings to view the ultimate aim of the Edwardean system, which is, to remove from the sinner every ground of hope *but Christ*, to lead him intelligently to plead, "Save, Lord, or I perish."

We can now form some estimate of the difficulties which Mr. Woodbridge, a thorough "New Divinity" man, had to encounter on entering his appointed field, where Stoddardism had been inculcated by successive pastors, and practised by the church for nearly a hundred years.

He was compelled to begin his parochial labors, in some sense, as a reformer. His people, as we have seen, were not all with him. A large number, part in the church, and part out of it, and still in the parish, stood ready to oppose sentiments which he felt bound in conscience very expressly and frequently to bring forward. The errors entertained, and the evils, their legitimate progeny, had been not only long cherished, but they had struck their roots deep into the soil; had even entwined themselves with some of their most touching exercises of religion. They had been imbibed and held fast amid the bitter winds of controversy; and therefore, like the forest rooted and grown amid the whirling and rocking tempests of the mountain, were more firmly fastened. Age had made them venerable. Reverence and affection for the treasured dead had consecrated them. They had been enforced by those on whose clerical learning, piety, and Christian discretion they had been long taught to repose. Interwoven with orthodox sentiments which lay inconsistently in the minds of their teachers, it would not be marvellous if they lay in the less educated minds of their hearers a confused mass, a sort of entanglement, from which it would be difficult to separate the threads of truth from the threads of

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error without causing tender affections to bleed. Not unfrequently they were held in unthinking ignorance of their noxious influences; and efforts to remove them were much like those of the physician who attempts to administer relief for ailments of which the patient is insensible. It was service not only requiring strength, but delicacy, wisdom, sometimes adroitness; not only discrimination, but the power to lead his hearers to discriminate, often to conduct them through subtile processes of metaphysical thought. It was service which could not be specially advanced by ridicule, much less by sarcasm; only by the solid weapons of reason and the sharp steel of logic.

This was the work to be done, and to be done in face of the enemy's lines. It required just the clear perceptions, the large acquisitions of religious truth, the argumentative invention, energy of purpose, and unflinching boldness, which characterized Mr. Woodbridge. He was clearly "the right man in the right place."

Consonant to his energetic nature, and inspired with love to souls, he entered upon his life-work with Christian ardor and humble reliance on him "from whom all blessings flow." He was early permitted to witness tokens of divine favor. While he was preaching as a candidate some few were convicted and hopefully brought to the Saviour; and soon after his ordination a gentle shower of the Spirit was enjoyed, — a seal of the Master's approbation of the youthful laborer. But the first five years of his ministry were cheered by no signal success.

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CHAPTER VI.

HIS MARRIAGE. — SKETCH OF MRS. WOODBRIDGE.

On the 4th of May, 1814, Mr. Woodbridge was united in marriage to Miss Mary Ann Seymour, daughter of Major Thomas Seymour, of Hartford, Conn., by Dr. Nathan Strong of that city. The wedding occasion at Hadley, and the home to which he brought his bride, are pleasantly described by their daughter: —

"Three old gentlemen from Hadley, anxious to show the bride all fitting honor, went to the wedding, and escorted the young pair to their home. There being no railroads at that time, they were a part of two days upon the road.

"They reached Hadley on a fine spring morning. As they drove up the wide, rural street, my mother pointed out a large old-fashioned house on the right, remarking, '*That* is a pleasant place.'

"It was so, indeed. It was a square, white house, with many windows, which were shaded with green blinds. There was a large, double door in front, which looked as if it had been made when hospitality was deemed a virtue. Across the front of the house, and clustering around a little porch on the south side, were many rose-bushes. The deep and wide yards were bright with the first rich verdure of spring. Four tall poplars grew before the front, and a sycamore, with huge trunk and wide-spreading branches, — its age reaching back beyond the memory of the oldest inhabitant, — kept guard at 'the great gate.' On the north side of the house was the large and well-cultivated garden,

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and behind it the orchard, then just ready to burst into bloom.

"With surprise and pleasure my mother found that this residence was her new home. On alighting, she began to learn what it was to be a minister's wife in those days. The house was filled with people in holiday garments, who were gathered to receive her.

"One old lady, much distinguished for her eccentricity and benevolence, hastened forward, and, extending her hand, cried out, 'Come in, thou blessed of the Lord!' As the pastor and his wife entered the house, they were greeted with the warmest welcome on every hand. A dinner-table, loaded with good things, was spread; and on sitting down to partake with the elder people, they were attended by young ladies in white dresses, who glided about behind their chairs, their faces beaming with pleasure.

"After dinner, before the company departed, the new household was consecrated with prayer; and thus my parents entered upon their married life.

"Some of the old people in Hadley have often alluded to their early recollections of my mother. Her elegant form, her noble and benignant countenance, her kind manners and gentle tones, and even her white dimity dress and black mantle, were well and long remembered."

The paternal grandfather of Mrs. Woodbridge was Col. Thomas Seymour. He joined the army of the Revolution, and while connected with it received his military commission. But he soon quitted the rough service of the soldier, and passed his life, which was prolonged to almost a hundred years, in the quieter occupation of a civilian. He is said to have been the sixth lawyer in the direct ancestral line who had borne the name Thomas. His son, the father of Mrs. Woodbridge, was the seventh. As Mr. Woodbridge was the tenth minister of the name John in the direct line of his ancestors, it was humorously said on the occasion

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of their marriage, "We see at length the union of law and gospel." Her paternal grandmother was sister of the celebrated Col. Ledyard, who bravely defended Fort Griswold, at Groton, Conn., and was butchered with his own sword by the British officer to whom he had surrendered it together with the fort; an incident, which, connected as it was with the slaughter of some seventy men after they had laid down their arms, thrilled the colonists with horror, and nerved them to fiercer resistance. It was an act of meanness and treachery which no American will forget, and which will make every noble-minded reader of the tragedy blush for his species. Wm. Seymour, the son of Thomas, and nephew of Col. Ledyard, — a lad of seventeen, — stole into the fort equipped as a soldier. When Ledyard discovered him he asked in tones of reproof, "Why are you here, Billy?" He bravely replied, "Because you need men." God had a work for him to do for the family of his reprover. By some means a son of Ledyard, a child of only nine years, was in the fort, and could not be removed with safety before the attack of the British began. When the terrible slaughter of the surrendered garrison was going on after the butchery of Ledyard, a soldier, in the madness of the hour, rushed up to the boy with the intent of striking the mortal blow. Wm. Seymour, his cousin, threw himself before him, exclaiming, "You shall cut me to pieces before you touch a hair of this orphan's head!" The boy was saved. But in the heroic act his cousin had one of his limbs nearly severed from his body, and was crippled for life.

A vein of martial fire inspired the family. Another son of Col. Thomas, Thomas Y., — the father of Mrs. Woodbridge, — was designed for one of the learned professions, and entered Yale College with this in view. One morning his mother, while sitting in her own apartment, was surprised by his unexpected entrance. "Why, Tommy!" she cried out, "what has brought you here?" "To fight for my country," was the spirited reply. He was allowed to

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take dismission from college, and at the age of nineteen received the command of a troop of cavalry. He remained in the army until the surrender of Burgoyne, and fought in the battle which secured his overthrow. He was detailed by Gen. Gates to escort with his troop the captive general to Boston. He performed this service with so much fidelity and gallantry, strictly guarding him from every insult of the excited populace by the way, and only taking leave of him on board the ship which was to convey him to England, that he gained the warm respect of Burgoyne. At parting, the latter expressed his thanks, and begged him to accept the trappings of his horse as a token of remembrance.

After performing this duty, Major Seymour returned to private life. He became a lawyer, and ultimately Attorney-General of the State. He was a man of acute sensibilities. Being once compelled, in the discharge of his official duties, to procure the condemnation of a murderer, he did it with a sorrowing heart. On the day of execution he was so overcome with his emotions, that he retired to his bed and lay there in intense mental agony till all was over.

An historical painting by Col. Trumbull adorns the rotunda of the capitol at Washington. It is the surrender of Burgoyne. In the foreground is the figure of a young man on horseback, whose face, half turned, is full of interest in the scene. It is the likeness of Major Seymour. On the testimony of Noah Webster — a testimony which has been repeatedly confirmed by others — he was a man of incorruptible integrity, a quality of far higher value than mere military heroism.

Thomas, a brother of Mrs. Woodbridge, four years older than herself, and who in early years had been more than any other member of the family her companion and counsellor, entered the American army in 1812. He held the office of lieutenant. He served through the war, and was in several severe engagements. He was accustomed to see men falling thick around him, and once his sword was shivered in

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his hand. Brave and generous, he was loved by his soldiers. On one occasion he was taken prisoner; but his men, with the shout, "Save the young lieutenant!" rushed into the midst of the enemy and bore him triumphantly back. Though naturally amiable, such was his taste for military life that after the close of the war he went to South America, and joined the patriots under the distinguished Bolivar. While there his health began to decline. He took passage for home, and arrived at New York, where he died.

Major Thomas Y. Seymour first married his cousin, Mary Ann Ledyard, daughter of Col. Ledyard. She died six months afterwards in her nineteenth year. He then married Miss Susan Bull, who long survived him, living to extreme old age. An incident of her early life is related indicative of her self-forgetful and heroic nature. When she was about sixteen, the small-pox broke out in the place of her residence. The people were greatly alarmed, and few were willing to take care of the sick. The infant child of Miss B.'s family physician was seized with the dreaded malady, and was carried to the pest-house with no nurse to attend it. She was inoculated with the virus of the loathsome disease, went to the infected house, took the infected child in her arms, and nursed it tenderly till it died. She was then herself stricken by the destroyer. For eight days her face was so swollen that her eyes were closed. But God preserved the generous girl. Not only was her life spared, but her beautiful countenance left without a scar, save a single pit above one eye. Her lofty brow was as fair, and her clear blue eyes shone as brightly as before.

Mrs. Woodbridge was their second child and eldest daughter; born June 16, 1789, and named for her father's first wife. She inherited the vigorous intellect and magnanimous spirit of her family, infused and softened with the affectionate graces and more than ordinary elegance of the female mind. The love that guided and guarded her infancy on the part of the mother was watchful and stimulating; on

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the part of the father tender and confiding, sometimes too indulgent. Her early years were passed in the atmosphere of social refinement, of noble sentiments, and generous deeds. Her father, an earnest revolutionary patriot, and a participant in revolutionary scenes, often narrated stirring incidents of those stirring times, which sunk deep into her young heart. She frequently played with her companions beneath the Charter Oak, looked up reverently into its ancient branches, and peered with childish awe into its hollow trunk, which had once done such proud service "in freedom's holy cause." She was early accustomed to the best society, associated with such families as those of "Judge Trumbull, the fine scholar and witty author of 'MacFingal;' Mr. Daniel Wadsworth, the founder of the Hartford Atheneum, distinguished alike for the cultivation of his mind and the benevolence of his heart; that eminent physician, Dr. Cogswell, the father of Alice, whose misfortunes under Providence proved the beginning of blessings to the deaf-mutes in this country; the Rev. Thomas H. Gallaudet, whom it is necessary but to name, as every deaf-and-dumb asylum in our land speaks his praise; Mr. Thomas Day, a distinguished lawyer and man of letters; and the Rev. Dr. Nathan Strong, a great man, a great divine, a pillar in the church of God." She thus caught that grace and ease of manner, together with that high tone of thought and elegance of conversation, which are alone acquired by refined and intellectual associations in early years, and which eminently characterized her intercourse through life. Accomplished and attractive in person, she was at one time in peril of being swept away by the tide of admiration and fashion. She was a graceful dancer, and fond of the seductive amusement. But God had designed her for a nobler sphere of action, and disciplined her for it. No magnanimous or heroic character is matured by sunshine alone; clouds must water it as well; smiles must be chastened by tears; and all the more effective if the sorrow is such that

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it must be borne in solitude; thus knitting the soul to a firmer texture, and fitting it for a braver life.

She was betrothed to a son of Judge Trumbull, a young gentleman of education, of refined feelings, of generous impulses, and cultivated manners. His morality was unimpeachable and high-toned. His friends were anticipating for him a shining career. But God's thoughts were not as their thoughts. He was smitten with disease under which he slowly sank into the grave ere he reached his twentieth year; and Miss Seymour was left in the early spring-time of womanhood to mourn with hidden tears. Not long after, her father was visited by one of the severest of human afflictions, insanity. It came upon him gradually. He mismanaged his property. It took wings and flew away. He continued many years in that mental condition, incapable of providing for his family. Thus at the inexperienced age of seventeen she found herself without a father's helping and directing hand, and nearly penniless. But her benevolent and energetic nature rose to her circumstances. She not only gave sympathy and cheer to the family, but determined to engage at once in teaching, to contribute to their support. She first opened a school for painting and embroidery at Windham, Conn., where she continued a year. She then removed to Sharon, in the western part of the State, and opened a boarding-school for young ladies. She had but just reached her nineteenth year, but she found stanch friends. Rev. Mr. Perry, the pastor of the church; Dr. Rockwell, the physician of the place; and Hon. John Cotton Smith, — afterwards Governor of Connecticut, and for some years president of the A. B. C. F. M., — were her firm supporters. Here she wrought successfully for six years; returning at the close of each term to Hartford, and carrying her pecuniary gains to gladden the afflicted family deprived of the intelligent guidance of its head. But while thus kind and self-sacrificing, she was a stranger to the renewing grace of the Holy Ghost.

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Miss Seymour was trained an Episcopalian. At the age of fifteen she was confirmed, but declined to partake of the sacramental supper under the conviction that her engrossing attention to worldly pleasure was inconsistent with the self-consecrating act. Perhaps, too, in the depth of her heart there was a lurking feeling that the low type of religion, which then characterized the Episcopal church of Hartford, was not just what she needed. We imagine that such a feeling revealed itself in a pleasant remark, which she then made to Mr. Gallaudet, with whom she was on terms of much familiarity, and which she never forgot. On her way to church, one Sabbath morning, she met him going in the opposite direction to Dr. Strong's church, of which he was a member. She cheerily said to him, "Why don't you go to our church, Mr. Gallaudet? It's a great deal the *easiest* way to go to heaven." "O, I know it," he answered, quickly, "but I prefer the *hardest* way." That unstudied reply may have been an arrow guided by the great Archer. It may have started trains of thought, which, in connection with other truths, led her ultimately to "prefer" herself "the hardest way."

However this may be, after she had been some time at Sharon, she became deeply impressed with the importance of personal religion. She read the Bible and other religious books, devoted much time to reflection, attended meetings, tried to pray, and diligently strove, as she thought, to enter the kingdom of heaven, but found no peace. One Sabbath a plain man, a stranger, preached on the Sovereignty of Divine Grace. She saw the inefficacy of her own works, the worthlessness of her own righteousness. The divine plan of free justification rose to her view as never before. She cast herself upon it and experienced a new joy. She became at once an active and cheerful Christian. Her influence was felt in her school, and several of her pupils were led to rejoice with her in a new-found Saviour.

One or two events occurred about this time which deeply impressed her with the reality of a special providence.

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On reaching Hartford at the close of one of her school terms, she found that her purse, which contained all the pecuniary profits of the term, and with which she had anticipated the pleasure of making her friends glad, was lost. She was sorely tried, for it seemed improbable that it would ever be found. "The gentleman who had escorted her was, however, expecting soon to return by the same road, and promised to find it, if possible.

"As he passed on his way, he came to a certain place where a general muster was held; and it occurred to him that some one in the great crowd assembled there might have found the lost purse.

"No sooner had this thought entered his mind, than he stopped his horse, arose, and calling aloud, inquired if any one there had seen such a purse, (describing it,) containing such a sum of money? After a moment's pause, a small boy from the midst of the crowd cried out, 'My daddy found it;' and the gentleman had the happiness soon after of placing it in the owner's hands.

"Another incident, more noticeable still, should here be mentioned. While Miss Seymour had many warm friends in Sharon, there was one person who, wishing to establish a rival school, circulated reports to her injury. His opposition to her was for a time very bitter and determined, and a source of much annoyance. In the midst of it he went to Hartford, to attend a meeting of the legislature. While there, he took occasion to speak against her, among her old friends and the friends of her father. Perhaps he might have succeeded in creating a prejudice against her, since it is easy to do mischief, had it not been for that watchful Eye which was ever about her steps, 'to establish her goings,' and to 'set her feet upon a rock.'

"It so occurred that her kind friend, Governor Smith, went to Hartford also, at about the same time, and the malicious remarks of Mr. —— were reported to him. His noble spirit was stirred with a just indignation, and he resolved that the truth should appear.

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"Accordingly one day, in the court-house, as the lawyers lingered after session, he related to them Miss Seymour's history since she had been in Sharon, and spoke of her character and conduct in a way that drew tears from all eyes. When he had finished, the venerable judge Trumbull took him aside, and weeping, told him of his great affection for the dear young lady, whom he still regarded as a daughter.

"It is perhaps scarcely necessary to add, that the unmanly efforts of her calumniator were throughout unsuccessful.

"Miss Seymour continued her school, retaining the confidence and affection of her pupils, and the regards of her numerous friends, until called by Providence to act her part in another sphere."

By this varied discipline in youth and early womanhood, sometimes genial as summer twilight, and sometimes rough and searching as the wintry blast, tasking her inventive energies and fortitude to the utmost, and forcing her to associate with people in different ranks and conditions of life, she became familiar with human nature in its varied workings; as developed in the fashionable and intelligent society of the city, and in the less cultivated, though not less kindly associations of the country; as well as in the changing moods of childhood and youth, gathered in the school-room.

She not only learned to mingle with accomplished ease in different circles, but attained that insight into human motives, which gave her a nice discernment of character, fitting her to meet the varied tastes, and acquired habits of a large parish, so desirable in the wife of a clergyman.

As Providence had qualified her for her sphere before he called her to fill it, she at once entered upon her work with energy and discretion.

She gave herself wholly to her duties, that her husband might give himself wholly to his. She assumed the econom-

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ical responsibilities of the family. She made the arrangements for the table and the wardrobe. She paid every bill with promptness and exact integrity. She was careful of pecuniary interests, but never parsimonious. She was always prudent, yet always generous. For this domestic task she had special capacities. The fact that she managed on a small salary to feed, clothe, and educate nine children, and to entertain a large circle of visiting friends, is proof sufficient of her economical skill. The spiritual interests of her children were her chief concern; and she had the satisfaction of hoping that they were all with her heirs of the heavenly kingdom. She was self-denying, bold, heroic, yet mild, persuasive, genial. She had a kind word and smile for all. She always made herself agreeable in the different families of her husband's parishioners, and won their esteem and affection. The children, as well as the parents, loved her. She earnestly sympathized with her husband in his investigations of religious truth, entered warmly into his theological discussions, shared even his enthusiasm in elucidating and enforcing the great doctrines of the gospel. In his several rencounters for "the faith once delivered to the saints" she always stood firmly by him, and when others withdrew from his side, cheered him on to further conflict. She had no patience with those who are prudent through cowardice, or are intrepid and chivalrous in defending the good and the true only when popularity is to be achieved by the effort. She had the rare merit of daring to be singular. More mild and more uniformly genial, with more blandness of manner and much more *tact* than her husband, she was equally brave and determined.

Thus with words of comfort and of hope, ever a co-bearer of burdens, she cheerfully went with him in his ministerial, literary, and controversial labors, till she saw him full of days retiring with honor from his last affectionate charge. Then, after forty-four years of co-operative work with one of the ablest New-England divines, just beginning to feel that

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Providence might permit her to rest a while in the mild sunset of age, surrounded with long-tried friends, she was summoned to a higher sphere in the sixty-eighth year of her age. Dr. Edward Hitchcock preached the sermon, replete with beauty and pathos, on the occasion of the funeral.

We cannot compare Dr. Woodbridge and his wife, the one to the massive and towering oak, and the other to the tender flower shedding its fragrance and beauty in its shade. Both alike had the fragrance and the beauty of the flower and the iron texture of the oak, though in different proportions; and in consequence of this difference of proportion, differently developed. She could appreciate his decision and firmness; and he could appreciate her womanly graces, her refinement of feeling and gentleness of manner, covering an indomitable energy in the cause of virtue and of truth. As there was a sympathy of spirit and co-operative work between them here, so we cannot doubt that the rays of their respective crowns will be interwoven in one unfading wreath of glory, showing forth the riches of grace in Christ Jesus through eternal years. They were emphatically helps meet for each other. In tracing in our future pages the influence of one, we shall trace the influence of the other. Without such domestic aid, it is more than conjectural that Dr. Woodbridge, with all his abilities, would never have reached the summit of spiritual power which he gained.

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CHAPTER VII.

HIS EARLY MINISTERIAL AND PASTORAL WORK IN HADLEY.

THE work of the gospel ministry lies in the spiritual realm. Its effects are radically invisible. Its implement, "the sword of the Spirit," is spiritual truth; the subject on which it operates, the unseen spirit. Its primary aim is to awaken thought, reflection, religious emotions, desires, volitions, decision. Its progress is the production of increasingly elevated trains of thought; of more spirituality of affection; of more purity of intention; of more fixedness of purpose; of more exaltation of character. It seeks alone the advancement of "the kingdom of God," which the Saviour declares "is within you." Hence the real success of the Christian ministry is by no means always apparent, especially to the superficial, who look very much on the outward, seldom on the inward, — the clock-work of wheels which move and guide the pointers of human action. Its progressive workings are always consonant with the workings of the Holy Spirit. They reveal themselves only as his indwelling agency reveals itself in words and actions; the product of hearts made vital by his transforming power. After the most careful investigations, the shrewdest conjectures, the most far-reaching calculations regarding the success of a laborious pastorate, unnumbered influences of it will never be seen or estimated this side the grave. The ages of eternity alone will be sufficient for their full comprehension.

"Trifles lighter than straws are levers in the building up of character."

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Many a little rill of thought, of emotion, and of holy endeavor, started by the faithful herald of gospel truth, of which neither himself nor his people ever dreamed, will doubtless, after myriads of revolutions, burst forth in rivers of joy and praise, and flow on with augmenting volume forever.

Many causes contribute to confine the pastor's influence to this invisible sphere. Some attendants on his ministry are naturally reticent. They never disclose their innermost sentiments; not even those most interesting to themselves, such as the majority of mankind cannot well suppress. Some are too diffident to utter their convictions or to express their feelings. Others have too little knowledge of language, especially of its nicer shades of significance, to describe the more subtle and attenuated workings of the moral sensibilities. Many have too little aptitude for introspection, too little internal vision, to seize and define the thousand fleeting emotions and desires, which, while they whirl through the mind, mould the character; much less are they competent to assign their true origin and to trace their progress in giving tone to life. Multitudes are therefore exceedingly liable to attribute their convictions, even their conversion and spiritual growth, to other than the real cause — the stated ministry. These indirect influences of the faithful pastorate are often its richest. There are also hearers of the word who have a peculiar delicacy of feeling, who shrink from protruding their individual interests on the attention of others, particularly their more hallowed enjoyments, such as communion with Christ inspires. Besides, many of the deepest emotions of the Christian life, the sweetest hopes, the purest joys, the loftiest aspirations, the unutterable affections of the still hour, awakened by glimpses of the height and depth of gospel truth, are too exalted and fine, too much like the experiences of heaven, ever to find fitting expression while in the body. He surely cannot be deemed visionary who expects, in the progress of immor-

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tality, to discover results of pastoral labors most wonderful, infinitely surpassing the loftiest flights of imagination to conceive while an inhabitant of earth.

"A sentence hath formed a character, and a character subdued a kingdom."

The preaching of glad tidings has also a higher end than the good of the individual. The gospel with all its blessedness is not an end in itself. It has two ulterior ends: the salvation of men and the glory of God; and, separately considered, the last is a far richer good than the first. The highest end of moral existence is the divine glory, or the just conception, appreciation, and love of God's being, perfection, and government, constituting, in rational intelligences, the elements of a blessedness pure and glorious as his own. The highest end of the gospel is identical with this grandest design of the universe; for in the divine scheme of mercy, devised and executed in harmony with divine justice, the whole of Jehovah's character shines forth. The highest end of the gospel ministry is, therefore, the manifestation of this glory. It is successful when sinners are saved. It is successful when sinners, instructed, invited, warned, admonished, but still persistent in impenitence, perish. By salvation realized, the divine mercy is illustrated. By salvation offered and rejected, divine justice is illustrated.

This profoundest design of the gospel message, lying in the depth of the Divine mind, and shining there with a brightness almost dazzling to the strongest seraphic vision, can, of course, never reach its full realization in time; it must be reserved among the "things unseen and eternal." It can be enjoyed here only by him who is exalted into the higher regions of Christian experience, when the soul is rapt into holiest sympathy with God; only by him who is illuminated by the dawning of that sublime, almost awful beatification which the heavenly hosts are represented as enjoying when they sing "Hallelujah!" over the ruined enemies of the church. When the minister of Jesus, purged

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of selfishness, rises into this loftiest Christian experience, becomes emphatically *one* with God, he can rejoice with something of those seraphic emotions which will find their full activity only in the final blessedness of the righteous; he can take sublime pleasure in the thought that every sermon he preaches, every word of invitation, of admonition, of warning, he utters, will show forth with ever-increasing distinctness the justice of the sentence pronounced against the finally impenitent. Hence he will be faithful to his solemn trust as an ambassador for Christ. He will keep in view the great day of final reckoning. Realizing his responsibilities, he will "preach the word;" be "instant in season and out of season;" and do all that in him lies to rescue his hearers from the doom of the wicked; sensible that he must give account of his stewardship to him before "whose face the earth and the heaven" shall flee away. Tears even will give force to his entreaties and warnings. He will exhort the people of God to work and pray, and weep with him. But if those, thus warned and entreated, will perish in sin, he can look up to God with joy beaming through his tears, and be comforted with the assurance that this opposition to truth and disregard of atoning love, while unutterably offensive to God, will not rob him of a ray of his glory. Time-serving ministers, and those who flutter along the surface of the gospel, may be almost appalled at this sublime view of unselfish exultation in the vindication of divine justice and glory; but not the Christ-like, who love to dwell on the deep things of God, who have enjoyed feeble foretastes of these loftiest felicities of heaven.

Similar to these were the abiding convictions of Mr. Woodbridge respecting the design and success of the gospel ministry. He not only soared into these upper regions of Christian thought; but at times enjoyed in harmony with his Master the same exalted experiences. By them he was enabled to "endure hardness as a good soldier." He

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knew that God would be glorified by his persevering efforts, "though Israel were not gathered." No man rejoiced more than himself in visible successes, in powerful revivals, when sinners were seen crowding the way to Zion, and Christians awaking, stood shoulder to shoulder with him in the forefront of the battle. Yet in days of discouragement and trial he could fall back on these august truths as a reserved support, and rejoice in the glory of God; just the intellectual views and Christian experience indispensable to the widest efficiency of the minister of Christ; not only because the Holy Spirit specially attends these central gospel verities, but because their clear and pungent presentation reaches furthest into the soul and touches the innermost springs of moral activity; thereby starting broader and deeper currents of those incidental influences of ministerial labors, which, by replenishing and purifying the fountains of social welfare, extend a vitalizing power which no mere human sagacity can trace or estimate.

As we have intimated, Mr. Woodbridge for the first five years of his ministry witnessed few of these marked results which he so earnestly desired. Until near the close of 1815 the number of admissions to the church had been only twenty-eight. Truth, however, was rooting and thought awaking.

There are minds of a peculiar mould which readily seize on anything new. The very fact of its newness whets their appetite for it; even while their former views were more congenial to their selfish tastes, and the reception of the stranger severely chides their former practice. Such step with ease into new modes of thinking, and readily blaze with zeal in new courses of action. Others ascend with difficulty into new regions of thought, and creep slowly along new lines of activity. Novelty deters them. They are fascinated with old ways. The easy swinging motion of "the old ruts" best pleases them. Pressed with argument, they must deliberate. Entreated, they hesitate, question, doubt. Urgency often throws them into the attitude of resistance.

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They must work out the problem for themselves. We can do little more for them than keep their thoughts at work in the right direction. Sometimes the new truth is welcomed only after the severest conflict.

While the Holy Spirit may in sovereignty make use of only a few truths in enlightening the reason and quickening the conscience to such a degree as intelligently to convict the sinner and lead him a penitent believer to the feet of Jesus; yet as all gospel truths are "profitable," were revealed for the express purpose of becoming moral forces in the soul, the Holy Spirit usually works with more efficiency, both in beginning and maturing the Christian life, when these forces have found their way into the mind in such numbers and in such symmetry of adjustment, as profoundly to affect the different faculties and susceptibilities of the soul. While the Spirit has by no means limited itself in its working on the human spirit to the rules of philosophy, nor compelled itself to wait on this slow operation of the human reason in opening its windows to one beam of light after another, till the full splendors of revelation have poured themselves into it; yet the Spirit ordinarily waits on these natural methods of thought, and leaves the truth to work its way into the chambers of the intellect, to pierce the conscience and to burn on the sensibilities according to their respective laws; processes of thought and feeling demanding alike time and reflection.

We may justly expect the most thorough revivalistic work of the Spirit in churches where gospel truths in their symmetrical relations are most fully and cordially received.

Mr. Woodbridge not only saw religious truth with great distinctness, but had the ability and disposition so to exhibit it to others, that they could see it with similar distinctness. He well knew what he meant to say in every sermon, and his attentive hearers knew equally well at its close what he had said. With this definiteness of scriptural thought he stood up Sabbath after Sabbath before his congregation of from five to seven hundred immortal beings, with the

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authority of an ambassador of Christ to utter the message which he knew would prove "a savor of life unto life," or "of death unto death." He felt in some measure the solemnity of his position, and was determined, as strength was imparted, to be faithful. Sometimes gathering into his grasp masses of inspired truth, he hurled them with herculean strength, shattering the shields which indifference or determined resistance held up in self-defence; and sometimes employed lighter missiles, swift and sharp, which pierced the mail of self-righteousness and stung the conscience on every side. Always positive, his manner was varied. He now spoke with the sternness of one sent to arraign the culprit at the bar of justice; and then with the tenderness and winning pathos which could weep over the self-ruined and degraded. Both in preaching and in prayer he always made God great; exalted him to the throne, the originator and end of all things, and exhibited his glory as of more value than all the universe besides. He now portrayed his illimitable perfections, his holiness and truth, as by no means clearing the guilty; and then his long-suffering faithfulness, his sovereign mercy, his right in the plenitude of his goodness to do as he sees fit, without consulting any, even the loftiest of his intelligent creatures; indeed, as doing wrong to consult them, because it would be proposing to subject infinite wisdom and love to finite wisdom and love. At one time he held up man in his littleness, entire sinfulness, and total ruin; at another, in his royal dignity, as the son of the King of kings, a rational, voluntary being, capable of moral government and endless progression. He unfolded with equal explicitness his unutterable blessedness if believing in Jesus, and his indescribable degradation and woe if continuing incorrigible. It was, however, the richest joy of Mr. Woodbridge to show forth the glory of Christ as the God-man, the only possible Mediator between the sovereign Lawgiver of the universe and his rebellious subjects. He gloried in his Deity and humanity alike. He now

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talked of his wonderful love, love which had no beginning and could have no ending, of its ineffable tenderness and yearning willingness to save; and then of his inviolable justice as "the holy One," uttering his solemn admonitions and fearful threatenings to those who slight atoning grace; ever making prominent the perfect harmony of the Saviour's kind invitations which come gushing from his infinite heart, with the unalterable demands of the divine law and the dignity of the final Judge. At one time he depicted his hearers as lying in the hands of God, entirely dependent on that sovereign grace which alone originated the plan of redemption, and by which it is alone carried on. At another he pressed the personal responsibility of the sinner, his perfect freedom and full ability to meet his obligations; and showed with the irresistible cogency of logic that all the inability he might plead constituted his supreme guilt, and excuses based upon it would insure his everlasting condemnation. On these points he gave the sinner no rest. He never wearied in enforcing the momentous truth that his salvation must be all of grace; and at the same time, as the rational and voluntary subject of an infinitely holy government, if lost, his ruin would be entirely his own work.

He addressed Christians with equal point and appropriateness. Indeed, in his applications of truth all classes were remembered. While he rejoiced to comfort the mourner in Zion, he evinced no desire to give peace to those who loved the dominion of sin. The several doctrines and precepts of the gospel were pressed as occasion demanded, without dilution or the polishing of human ingenuity, just as he conceived them to be, with all their roughnesses and sharp points; ever endeavoring to place his hand on the individual conscience, stripping it bare, and laying upon it some burning truth of God. He meant, in his fidelity to his solemn trust, to present the gospel in such fulness and variety, that every capacity and tendency of the human soul should receive its due proportion. He spurred the indolent to action;

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he chided and encouraged the timid and wavering; he drove the bold in sin from their refuges of lies; he stripped away the flimsy coverings of those who would shield themselves behind excuses; in a word, he so wielded the sword of the Spirit that it smote his hearers, whether saint or sinner, beneath whatever covering they sought to hide. They were like the ship caught in the centre of the ocean whirlwind, where the mountain waves lash it with equal force on all sides; and the ill-fated crew see no prospect but the crushing of their frail bark and graves beneath the billows, unless he who rules the tempest interpose. Truth thus urged on every moral susceptibility, and energized with a positiveness and decision of manner indicative of the firmest conviction of its reality, could not fail to awaken thought, and thought will awaken emotion. His people, thus compelled to *think*, were compelled to *feel*.

Different minds would of course be differently affected, according to character, to previous convictions, and methods of thought. To some his exhibitions of truth were as the refreshing draught to the weary. Their long-felt wants were met; they saw the way of life more plainly; they found a firmer basis for their Christian joy. To others the same truths were extremely unpalatable. They shook the foundations on which they were standing; they showed the fallacy of their previous reasonings, the uncertainty of their cherished opinions, the frail structure of their hopes. Instead of soothing, they irritated. In some instances they became more and more rasping till they struck on their fretted sensibilities like caustics on the inflamed nerve.

Could we make the past in its radical elements of thought and feeling live again; could we uncover the indwelling spirit and observe its varied workings,—how interesting to the thoughtful Christian to look into the minds of those six or seven hundred hearers of Mr. Woodbridge more than sixty years ago, and trace the effects of his ministry in the unuttered reasonings, feelings, desires, and half-formed pur-

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poses, which in after years germinated into holy or unholy activities! How interesting to turn the leaves of that record-book, to mark the various reflections and answering emotions as the hearers thoughtfully retired from the house of God; as parents conversed about the truths unfolded during the day with their households; as they gathered around the evening altar and read the chapter from which one or both texts were taken; as in the fading twilight they directed their way to the evening prayer-meeting! How interesting to follow during the succeeding week the merchant to his store, the mechanic to his shop, the farmer to his field; one citizen here and another there, pursuing their several callings; to attend the women to their domestic cares, and the youth in their sunny walks of life; and read the brief record of thought and feeling written on the mental page of the times!

How many such as the following should we there find recorded: "What a being is God! How incomprehensible! How fearfully just! How solemn to live with his eye upon me!" "God is surely good. How kind in all his ways; how fatherly in all his dealings." "Who can estimate God's infinite holiness and justice?" "I tremble in view of his hatred of sin." "How dreadful must be his wrath! I ought to rejoice in his government; yet how can I when his justice is so dreadful to him who violates it?" "The Christian may well rejoice in his government; his mighty power and unchanging love are round about him." "How I wish I were a Christian." "How perfect is his law. It condemns me. How plain are my obligations. What a sinner I am! All my life is sin. How bitter must be the end! How dreadful the loss of the soul." "I shrink from thinking of my wickedness. It seems overwhelming." "What a Saviour is Jesus; just what I need; O that I could trust him!" "What a heaven or hell is before me! Why am I so insensible?" "Would that I could be saved." "I feel condemned; I know the wrath of God is abiding

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upon me." "I cannot bear to think of my condition." "Mr. Woodbridge's sermon last Sabbath threw me into the dark in exhibiting God's infinite holiness; I wish he would not preach so severely. How sad he makes me feel; for though a professing Christian, if what he says is true, I cannot be a real Christian. His preaching almost makes me feel angry." "I must be more in earnest, more prayerful, more exemplary." "I need more Christian joy. I must make God my portion." "O my selfishness, my selfishness! it creeps into all my duties; it soils all my better purposes."

"Can the preaching of our minister be true? I don't want to hear these doctrines of sovereignty and election. It is exceedingly unpleasant to feel that I am entirely in the hands of God. If it is true, I have nothing to do, that's clear. Yet God bids me love him, repent, and have faith in Jesus. Here is inconsistency." "It don't look rational that God should cast those he has made into hell. It makes him a most unfeeling being." "I don't believe I am such a sinner as Mr. Woodbridge attempted to show to-day. I can't be totally depraved, I'm sure." "I feel that I am one of the chief of sinners. I have tried to feel that there was some good in me, but I see by the preaching to-day that it is not so." "I don't believe that Christ is God. I can't believe contradictions. I know I am not such a sinner as to need an infinite Saviour." "I wish I knew what is true." "I cannot help having some misgivings in regard to my condition. This preaching troubles me." "I wish Mr. Woodbridge would not always press duty so hard; it makes me feel uneasy, sometimes dreadfully cast down." "What is the use of all this hammering? It greatly annoys me. I used to go along feeling quite comfortably, but now I am full of fears and anxieties." "It makes me feel angry when I hear Mr. Woodbridge say so much about these high doctrines and these solemn duties. I don't believe it is profitable. I want to enjoy myself when I go to church, but I

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can't; he is always preaching something that makes me feel badly; it is insufferable, I can't bear it; I won't bear it. I'll see what can be done towards forming a Unitarian church."

Thus, could we lift the veil from the minds of the people at Hadley, during these five uneventful years to human appearance, we should witness almost every variety of mental exercise, possibly awakened by gospel verities, in full play; thought contending with thought, passion with passion, prejudice with prejudice, reason and conscience with all; while truth would be seen entering deeper and deeper into the soul, almost daily awakening stronger approval or intenser opposition; and the lines of the embattled hosts becoming more and more distinctly drawn.

Could our eyes be opened as were the eyes of the servant of Elisha, and these years of seed-sowing made to pass before us, we should see spiritual agencies, both from above and from beneath, busy there in the service of their respective masters; the latter fanning the flame of hostility, suggesting cavils, quibbles, objections, and urging on their employees, both in the church and out of it, to the deadly encounter; the former breathing into the hearts of the friends of truth assurance, courage, magnanimity; inspiring zeal and perseverance.

In the spring of 1815 this inward conflict broke out in more decided action. Wickedness became more bold and rampant; even malignity began to show itself. One dark evening a log was laid in the road and so arranged as to overturn the minister's carriage on his return from a religious meeting. But Providence interposed, and he was preserved. Some had become so exasperated that they were resolved to hear such preaching no longer; a Unitarian organization was contemplated. A large portion of the church still remained cold and formal, had no adequate sense of the importance of the hour, or of the fearful conflict which was daily deepening around them. Some there were, however, who had all along loved the truths so bitterly hated

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by others, and had been growing into conformity with them. They stood manfully together, and rallied around their pastor. They stirred up each other's pure minds by way of remembrance, and took firmer hold of God's strength. They humbly confessed their sins, and in the boldness of covenant faith wrestled with Jacob's determination.

In this year an unpretending pamphlet entitled, "A Brief History of the Progress and Present State of the Unitarian Churches in America," was issued from the Boston press. It was composed wholly of extracts from an English book (Memoirs of Lindsey by Mr. Belsham), and most of the extracts were letters written by "ministers on this side the water to their friends on the other." Some of these letters were written by ministers of Boston avowing Unitarian sentiments, even while they were not only pastors of professedly orthodox churches, but professing themselves substantially orthodox. This pamphlet, uncovering the slow fires of Unitarianism which had been long smouldering beneath the surface, produced a powerful sensation throughout the New England churches. This excitement was communicated, in a greater or less degree, to the people of Hadley; increasing, on the one hand, the restiveness of the dissatisfied under the preaching of their decided pastor; and on the other, the determination and devotedness of those who loved the truth.

The storm long gathering had also been intensified by the decisive church action of Mr. Woodbridge, harmonizing with his preaching on the subject. He had resolutely refused to receive any to the fellowship of the church who gave not satisfactory evidence of regeneration and consequent union to Christ. This had disturbed many; for it affected not only their ecclesiastical relations, but their social consideration. A crisis was evidently approaching. It was a time of deep anxiety to those who were thoughtfully watching the signs of the times. Trouble and division, if not ruin, seemed pending over them. It was, however, but one development

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of the moral forces which had been for five years at work. The distinctive truths of the gospel, plainly, pungently, and continually enforced, will inevitably insure ONE OF THREE RESULTS: the people will either bow to their claims; or, becoming callous and indifferent, they will sit quietly under their enforcement; or they will rise in determined resistance. Divine truth is never inoperative. "My word," says Jehovah, "shall not return unto me void."

The time of "extremity," which may be called "God's opportunity," had arrived. It was an occasion for him to get glory to his sovereign grace. He suffered the wrath of man to rise, that by his interposition it might praise him. At the right moment he opened the windows of heaven; the rain of the Spirit descended. Songs of triumph were heard both on earth and around the Throne.

Other ministers may have preached perhaps just as decidedly and faithfully as Mr. Woodbridge, and opposition arisen from the same or similar causes. But through the weakness of God's people the enemy has been suffered to prevail; the defender of the faith has been hurled from his position, and souls lost. And the sad work has been done in the name of piety. Some wise ones have said, "Our minister is unpopular among the impenitent, or the young; and these are the classes we especially desire him to reach; we had better dismiss him, and get one more acceptable to all." The change has been effected; and it has gone further, perhaps, than was intended; the rich blessing in store has been prevented. It was not so in Hadley. The majority of the church stood firmly with Mr. Woodbridge. They held him in his place, and he held on in his great work. When the soil was fully prepared, the harvest was gathered. The Lord came down "travelling in the greatness of his strength." The results were glorious. Let the praise be ascribed to "him who worketh all things after the counsel of his own will."

Mr. Woodbridge wrote for one of the journals of the day

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an account of this "wonderful work of God" soon after its occurrence. We will give it entire, with the exception of the first paragraph.

"In the spring of 1815, an unusual excitement was produced, which many supposed threatened our union and prosperity as a people, by efforts that were made to restrain violations of the Sabbath, and particularly by the plain exhibition of the distinguishing doctrines of the Gospel. To avoid the pain of hearing these truths inculcated, many avowed a determination of entirely withdrawing from the worship of the sanctuary; some even intimated a wish to separate from the congregation, and attempt the formation of a new society. The public agitation continued through most of the following summer; a growing impatience of restraint among the youth, and an increasing dissipation of manners, were too apparent, threatening to carry before it every relic of rational sobriety, or serious thoughtfulness. The circumstance which, most of all, spread a gloom over our prospects, was, that amid the triumphs of wickedness, the professed friends of Zion, with the exception of a very small number, were apparently little impressed with those views and feelings which the occasion demanded; and our meetings for prayer had become cold and formal.

"While such was our situation, a sudden and extraordinary instance of hopeful conversion occurred in a person of respectable connections and considerable influence. He had been roused from a state of carnal security by the sickness and death of his youngest child. He had desired several of his pious neighbors to spend the evening, immediately subsequent to the funeral, in special prayer for himself and family, scarcely suspecting that he had any other conviction of sin than those transient pangs frequently produced by affliction, and which commonly vanish with the cause that produced them. Their surprise was great when, on meeting him at his door, they beheld his countenance, on which, a short time before, they had witnessed only the gloomy expression of grief, now kindled by smiles, while he bade them welcome in the liveliest accents, adding, 'My friends, you think you have come to the house of mourning; it is not so: it is the house of rejoicing.'

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"Every one was amazed; and some were at first ready to conclude that he must be under the influence of a powerful delusion. But when he told them of the change in his moral feelings, when he talked of his previous convictions, and his present resignation to the will of Heaven, resulting from his discoveries of the excellence and perfection of the divine character, all were constrained to acknowledge the finger of God. At this interview he expatiated, with all the ardor of a young convert, on the obligations of Christians to fidelity in admonishing the impenitent, and tenderly reproved the sluggishness of those around him. From that memorable evening may be dated the beginning of this revival, if by a revival of religion we are to understand what the phrase originally and most probably signifies, a resuscitation of the graces of the saints to vigor and activity. His reproof was not unheeded; by the influence of the Holy Spirit it was carried home to the bosoms of nearly all who formed the little circle. This was towards the last of December; and in a few days the whole neighborhood seemed to be deeply affected by the things of eternity; meetings for prayer and other religious exercises were frequent, crowded, and very solemn.

"The children of God manifested a most fervent zeal for the salvation of sinners and the enlargement of Zion. Many of the impenitent were awakened from their lethargy, and almost daily we heard of one and another who had, it was charitably hoped, commenced the song of redeeming mercy. To believers it was a new day of Pentecost — it was as the dawning of millennial glory. While such was the appearance of the little village where the good work commenced, a general stupidity continued, for a number of weeks, to prevail in other parts of the town, and the glorious efforts of grace were observed by many with eyes of suspicion or contempt.

"A day of humiliation and prayer was appointed for the special purpose of imploring the effusions of divine grace. To the surprise of many, and to the joy of the people of God, the house of the Lord was better filled than it had commonly been on the Sabbath; worldly labors were suspended, the assembly was solemn, and it was evident that 'He to whom pertaineth the kingdom, and the power, and

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the glory,' was beginning to make bare his arm for our salvation. From that day the work spread with amazing rapidity. Instances of conviction and conversion frequently occurred. For more than three months, accessions to the number of from ten to twenty persons in each week were hopefully made to the spiritual Zion of God. Religion now seemed to engross the time and thoughts of all; it mingled with the first salutations of the morning; it was the parting theme of the social evening. Opposers were confounded, and, with scarcely an exception, obliged, however reluctantly, to own the hand of the Almighty.

"At the beginning, most of the subjects of the work were men; and of these, a large proportion were heads of families. Several were aged; and numbers had formerly been ranked among the most thoughtless and irreligious. Out of no class, perhaps, did God, in his adorable wisdom and sovereignty, select more, proportionally, to be vessels of his mercy, than from the class of scoffers and open opposers of the truth. The saving influence of the Spirit, however, extended, at length, to persons of almost every age and condition. Many females, young people, and little children, have been, it is believed, made obedient to the faith. Not far from two hundred and fifty are the hopeful subjects of this glorious work. One hundred and fifty-eight have been admitted to our communion, of whom two were received on their recommendation from sister churches. Of these ninety-five are males and sixty-three females. To thirty-eight, baptism was administered on the day of their admission.

"The season of conviction has often been short, but in nearly all cases the impressions have been just and deeply solemn. They have not originated in dreams of terror, conjured up by a disturbed imagination, but in a clear perception of truth, accompanied with a consciousness of utter sinfulness, moral impotence, and ill desert.

"A passage in the last very interesting report of the 'General Association of Connecticut,' describing the character of the late revivals in that State, is perfectly applicable to the awakening among us. In few instances have the subjects of this glorious work expressed any great fears of future punishment. The general impression has been in

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the very first stage of conviction. 'O how have we sinned against a God of infinite holiness and goodness! It is sin, it is ingratitude to God which bears us down.' Little dependence has been placed on sudden ruptures of the mind from the beginning of the revival to this time, and none at all on dreams, and visions, and new revelations. Our assemblies have been uniformly still and solemn. Much has been attempted to illustrate the nature of true religion, as distinguished from all counterfeits. The several graces of the Spirit have been often portrayed with an accuracy and fidelity limited only by the ability of the preacher; the most searching treatises on practical theology have been recommended to the perusal of young converts, and the necessity of solicitude, caution, and self-inspection, in laying the foundation of a superstructure for eternity, has been constantly enforced.

"The truths which have been particularly blessed, and which have been urged without respect to consequences, are those that in these latter days have acquired the distinctive appellation of *doctrines of grace*. The strictness and spirituality of the moral law; the total depravity of the unredeemed heart, and its entire enmity to God; the consequent necessity of regeneration, and its fruits, holy submission, faith and repentance, justification wholly through the merits of the Divine Redeemer, and not by any works of the creature, either previous or subsequent to the new birth; the indispensable need of the special influence of the Spirit in the renovation of the heart, the saints' perseverance, the divine sovereignty, particular election and decrees, and other doctrines connected with these, — have formed the grand subjects on which have been employed the labors of the pulpit, the instructions of the conference room, and the private addresses of the fireside. Here I must take the liberty to remark, since different opinions, in regard to the proper mode of dealing with awakened sinners, are adopted by men whose sentiments are, in general, Calvinistic, that the only method which has been employed among us, is the same which is recommended by the example of the apostles, who went out and preached that men should repent. This consistent and scriptural mode, steadily pursued and contravened by no directions more simple or more

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wise than those contained in the Bible, though it has sometimes been represented as encouraging the stupid inactivity of sinners, or impelling them to seek refuge in despair, has, through the blessing of God, proved the means, more, perhaps, than anything beside, of alarming the secure, increasing conviction where it had already commenced, and tearing away speedily those supports of self-dependence which ultimately must crumble, in all instances, where mercy is designed.

"The effects of the revival have been most happy, and such as many, even of the enemies of the Cross, allow to be good. It has produced among the people a spirit of union and peace. Ancient jealousies and disputes have, in very many instances, ceased, and have given place to meekness, mutual forgiveness, and all the offices of friendship. Intemperance has received a powerful check, and I am persuaded that less than one fourth of the ardent spirits which used to be thought necessary, is now consumed by the inhabitants of the town. Liberality in the distribution of property is another fruit of this revival.

"The people here have never, to my knowledge, been particularly deficient in the exercise of this virtue, but, on the contrary, have been somewhat distinguished for their generosity in affording patronage to missionary societies and other benevolent institutions. It is, however, no small gratification to observe that the showers of divine grace, falling copiously, have not all been absorbed in the bosom of the earth, but have served to multiply and swell the streams of their charity. As proof of their liberal spirit, it may be stated that they long employed, and paid by subscription, two assistants to their pastor. And their unsolicited kindness, through his fatiguing though pleasant labors, cannot soon, he trusts, be erased from his grateful remembrance.

"In a word, the effects of this awakening have been such as cannot but force from the lips of piety the thankful acknowledgment, 'This is the Lord's doing, and it is marvellous in our eyes.' The work is indeed divine; and to God the Father, Son, and Holy Spirit, be all the glory forever.

"Appearances at present are less favorable than they have been; numbers, however, are yet solemn, and among

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the people of God there are, I hope, not a few to whom is still granted the spirit of prayer. How soon the blessed Comforter may be grieved from us by our stupidity and ingratitude, we cannot tell; but we certainly need the prayers of all who have an interest at the Throne of Grace.

"Let Christians be animated to diligence in their Master's cause. The day in which they live is a day of wonders, and woe to those who, at such a period, can be at ease in Zion. 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and amen.'

"I am, sir, very respectfully yours,

"JOHN WOODBRIDGE.

"HADLEY, MASS., July 17, 1816."

This revival was very clearly the work of the Spirit. Its great power demonstrates its superhuman origin. As one of its instrumental causes had been the clear elucidation and earnest enforcement of "the doctrines of grace" in connection with searching exhibitions of the Divine law; and as the people had been thus roused to profound thought on their momentous relations, when "the baptism of fire" was received, religion, salvation by grace, fleeing from the wrath to come, became the engrossing themes. All classes were so eager to hear the way of life unfolded, that preaching was comparatively an easy task. Rev. Sylvester Woodbridge, brother of the pastor, assisted in gathering the harvest. He once remarked that "he and his horse were about equally useful; for his horse carried him, and he carried the gospel." The church was strengthened by the addition of one hundred and eighty-seven members. Many old professors were awakened to "newness of life." The reigning formality and laxness in doctrine were arrested. The design of organizing a Unitarian church was defeated. Opposition to the self-crucifying doctrines of the gospel in other minds than those of Unitarian preferences, was hushed; and almost the entire community, the church especially,

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were brought into harmony with the doctrinal views customarily proclaimed from the desk; indicating that the teachings of the Holy Ghost were in essential agreement with the preaching of the pastor. It set the church forward in spirituality, and gave it an impulse in every variety of holy efficiency, which most of those then connected with it carried with them to a higher sphere. It was recently said by one of its ancient members, "The revival of 1816 saved the town." Dr. Woodbridge often remarked in his closing years that he "never witnessed so powerful a revival before or since."

He was then young and ardent, and he entered into the work with the earnestness of his fervent nature. Dr. Joseph Lyman, always a warm friend of the pastor of Hadley, who surveyed the work from across the river; and who, while a man of marked ability and an able preacher, was never blessed with what may be properly termed a revival through his long ministry, thought "Brother Woodbridge was making converts a little too fast." The records of the church, indeed, show, that while the great majority of admissions at that time remained steadfast, there were several cases of defection and excommunication; a fact which, if it indicates that Mr. Woodbridge, in his youthful zeal, "was a little too fast," equally proves that he was afterwards faithful in discipline.

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CHAPTER VIII.

HIS MINISTRY AND SUCCESS IN HADLEY, — CONTINUED.

THIS remarkable work of the Spirit placed Mr. Woodbridge much in the condition of a conqueror. Not that all opposition was at once silenced, but the field was won; the way was opened for him to follow up his successes, and by prayer and work to insure a final triumph in the strength of the Lord. While he could not repose on his laurels, for the foe was still vigilant and ready to rise in resistance, the territory was subdued and placed under his administration. The gallant ship had passed out of the treacherous harbor, through the straits, beyond the shoals, beyond the headlands, and under a cloud of canvas was moving in the open sea.

This was one of those effective revivals whose influences flow on refreshing the community for generations. The church was strengthened with graces as well as by numbers. A new life vitalized, a mellower radiance suffused the whole town. As when the sun shines forth after the warm shower-cloud has passed away, and the thirsty earth looks up with a revived and cheered face, so the rain of the Spirit threw over this field of Zion a richer lustre and a fresher verdure.

The life of the Christian minister is pre-eminently one of SPIRITUAL COMMUNION — of intercourse of spirit with spirit. First of all, and most of all, with the Father of spirits, with the Infinite Intelligence, the Source of all intelligence, and whom to comprehend is to comprehend the highest reason, the substance of all rational existence. It is, as it were, to be lifted into the light of the central Sun of all suns, the

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centre of all thought, of all life, of all light, of all power; especially is it to commune with him, who dwelleth in light unapproachable, through his Son, "the express image of his person," the only Mediator, the only channel of communication between the self-existent Spirit and the lost finite spirit. It is coming in contact with the perfect, the all-glorious; it is entering the highest ranges of thought; it is soaring into the region of purest affections. Then, it is communion with the richest intellects of the world, those whom God has exalted nearest to himself, and to whom he has imparted the most of himself. Foremost of all, with prophets and apostles who have, as it were, talked with the Infinite as "friend talks with friend," and brought down instruction from the "excellent glory." In the light of this, as in an ocean of light filled from the Throne, he daily bathes. Then follows communion with the most enlarged and refined of uninspired minds; such as Chrysostom, Augustine, Wickliffe, Luther, Calvin, Pascal, Howe, the Edwardses, the Wesleys, Dwight, Woods, Hall, Chalmers, Jay, Mosheim, Neander, and multitudes of others, mightier perhaps even than these, who have stood as beacons along the centuries, reflecting the light of truth and the glory of divine grace. To such minds he listens; with such he wrestles. He leads the highest life of man; a life of loftiest thought, of research, of analysis, of discrimination, of progress in grandest ideas; a life passed in converse with the brightest visitant from heaven to earth — Divine Truth; and in communings with the sublimest realities of immortality. It is by such exalted meditations that the minister of reconciliation becomes instrumentally qualified to discharge his responsible public functions. Even when he comes forth to stand before his people, or to mingle in their domestic scenes, spirit is still the grand centre of thought, the subject on which he works, the object which he endeavors to move. Verily, he whom Christ calls to oversee one of his little flocks is privileged to walk the most elevated plane of human life.

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Let the grovelling and the worldly strike for "high salaries," "splendid congregations," and "conspicuous parishes," and let them hug their idols grovelling as themselves; but let the noble-minded be satisfied with the sublimest themes of the minister's thoughts and the dignity of his work, yielding immortal fruit, "fast by the throne of God," as bringing their own reward. True, his severest toils, his sharpest conflicts, his grandest achievements, are often wrought in retirement. The world may not know him. He may win no name among the great. But angels watch over him and cheer him under his burdens. Aye, the eye of Jesus is upon him; he even communes with him from day to day, and before the assembled universe will distinguish him with the plaudit, "Well done, thou good and faithful servant."

Such an unostentatious life of spiritual communion was eminently that of Mr. Woodbridge. These profound investigations and lofty contemplations were the joy of his being. They imparted, in his estimation, the highest dignity to the ministerial office, and more than compensated for the toil and self-sacrifice it imposes. He was not only a man of thought, but of highest thought on highest themes. Says his niece, who was familiar with the workings of his mind, "From the time of his conversion to the end of his life, my uncle was in a great measure absorbed in meditations of "God as infinitely holy, righteous, and sovereign." To use his own words, "Sweet are meditations on subjects connected with the glory of God and the everlasting interests of men; for these are the themes which will engross the thought and awaken rapture in the bosoms of the ransomed in that vast eternity which is their promised inheritance." Such prolonged contemplation on these profound subjects left their mould on his mind and character; turned the strong currents of his influence into channels most befitting his holy calling. His thoughts became grand and magnificent like the themes on which he dwelt, too massive

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and weighty for the flippant harangue or the mere sensational preacher. His study became increasingly his chosen home, and the life of the Christian scholar most congenial to his taste. Satisfied with his books and parochial labors, he needed not "to go abroad for joy" or intellectual stimulants. He never sought to lead in great public enterprises. He was never conspicuous on anniversary occasions. He was not a platform speaker. He seldom held office or shared in the management of benevolent associations, though always their firm supporter. He rarely took a prominent part in large deliberative bodies, though possessing many qualifications for doing it. Hence the pleasure of perusing his life — especially these fourteen years now under review — will not be the pleasure of marking the course of striking incidents or shining exploits; but mainly of tracing the workings of mind, its capabilities and onward movement, the accumulation of intellectual stores, the advancement of personal holiness, and the quiet success of ministerial labors.

Having received such signal testimony of the Lord's presence with him, Mr. Woodbridge prosecuted his work with renewed zeal and hopefulness. His love for his people became warmer and more disinterested; the family feeling more predominated. He felt himself linked to many of them by the ties of spiritual paternity; others had received a fresh anointing through his instrumentality, and from a state of indifference or positive alienation had become one in spirit with him. They saw spiritual realities much as he saw them, and felt concerning them much as he did. The same illuminating Spirit had taught them, which, when it works effectually, always draws the children of God into unity. Indeed, holier sympathies were awakened throughout the congregation. The thought of devoting his best energies to their eternal welfare became increasingly pleasurable. The people also gathered around him with purer affection. He felt their hearts beating warmer against his own, inspiring him with new strength. While they admired

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him for his talents and devotion to their spiritual interests, they never lost sight of his high spiritual prerogatives as "a man of God;" whom, not from a cold sense of duty, but as the glowing expression of their hearts, they were required to "esteem very highly in love for his work's sake."

Built on such a foundation, this mutual affection could not be easily shaken. Indeed, it rather strengthened than weakened till his removal to New York; imparting to pastor and people mutual enjoyment and profit, and enhancing their mutual usefulness.

Says the wife of a clergyman trained from childhood under his ministry, "Few ministers, even at that time, commanded such universal confidence and respect from their people as he did." Another daughter of Hadley, also the wife of a clergyman, testifies: "Dr. Woodbridge loved his people; he was willing to spend and be spent for them, and they in return loved him. I cannot recall a single disaffected family during his first ministry in Hadley. I think I may say we were proud of our minister. We had much rather hear him preach than any one else. Often during the summer months he had a great deal of help; sometimes would not preach for six Sabbaths. At such times we were always glad to see our minister back in the pulpit again. . . . . I have always regarded Dr. Woodbridge's first ministry in Hadley as eminently successful. At the time that he left for New York there was hardly a family in the town that were not church-going people; and one might live there months and not hear a profane word or an oath, except from the habitually intemperate; and in contributions for benevolent objects his church took the lead (according to ability) of all the churches in the vicinity." A leading member of his church a few months since remarked: "I well recollect attending a council in a neighboring town not long before Dr. Woodbridge left us. I was asked how we were getting along with ministerial affairs in Hadley. I replied, 'I don't know

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that Dr. Woodbridge has an opposer in town ; ' " and added, " I have no evidence to-day that my answer was incorrect." We have other unimpeachable witnesses to the universality and strength of this reciprocal attachment. And what were the results of a faithful ministry thus imbedded in the respect and affections of his people? POWERFUL REVIVALS OF RELIGION ; A CHURCH EMINENT FOR SPIRITUALITY AND CO-OPERATIVE ACTIVITY, DIFFUSING THROUGH THE TOWN A HIGH TONE OF CHRISTIAN MORALITY, OF REFORMATORY ENTERPRISE, OF MISSIONARY ZEAL, OF BENEVOLENT SACRIFICE, OF EDUCATIONAL AND ÆSTHETIC CULTURE. NO CHURCH OR COMMUNITY IN THE VICINITY STOOD HIGHER IN THESE REGARDS IN 1830, WHEN DR. WOODBRIDGE CLOSED HIS FIRST TERM OF SERVICE AMONG THEM, THAN THAT OF HADLEY. FEW MINISTERS HAVE LEFT NOBLER MONUMENTS.

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CHAPTER IX.

HIS FIRST MINISTRY IN HADLEY, — CONTINUED.

BY WHAT MEANS AND MEASURES WERE THOSE REMARKABLE RESULTS SECURED ?*

SECTION I.

CERTAIN GENERAL CAUSES, BOTH NEGATIVE AND POSITIVE, CONTRIBUTED TO HIS INFLUENCE OVER HIS PEOPLE.

IT was certainly *not* by any thoughtful care or predetermined aim to please his people. However desirable he may have felt their good-will to be, measures for securing it never much occupied his thoughts. These were centred on nobler objects. In his preparations for his sacred calling, his eye was rather on the throne than on the congregation to be convenienced. While they were hearing, he bore in mind that God would be hearing.

Some, who have taken upon themselves the solemn vows of the gospel ministry, have apparently deemed it incumbent upon them to manage the churches over which they were placed "with a cunning hand." Great cautiousness, a sharp-sighted shrewdness, bordering upon, if not identical with, worldly policy, has colored their parochial movements. They may not have been swayed by purely selfish motives. They may have believed themselves only following the divine

* We cannot suppress the conviction that this Chapter and its several Sections would be a profitable *study*, both to candidates for the ministry and to ministers themselves; as well as to those whose duty it is to choose the pastors of our churches.

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maxim, "Wisdom is profitable to direct." But they have mistaken her voice; they have had wrong notions of duty; have not given sufficient thought to the origin and true character of the ministerial office. While they have meditated much on the example of Paul in being "made all things to all men," that he "might by all means save some," they have meditated too little on his declaration, "Woe is unto me if I preach not the gospel;" too little on the command of God, "Preach the preaching that I bid thee;" "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." They have thought much of the rights of the church, but too little of the rights of God. Consequently, the momentous fact, that the ambassadors of Christ appointed by him stand far above the churches, has become dim and shadowy; while the fundamental right of the churches to choose their pastors has stood out with noonday distinctness. The thought that, as the pastor is chosen by the church, he is the creature of the church; that as he is the servant of the church, he must obey the bidding of the church, has gained undue influence over them. He who takes this partial view may be easily led to believe that it is his great, almost paramount duty to please the church. He will be inclined to make the inquiry, Will this truth, or this mode of presenting it, please the leading members of the society? Will it please the young? Will it please the worldly-minded? Will it please the fashionable? Will it please the multitude? As he goes his round of parochial duties, he will move with extremest caution like one walking over ground strewn with precious things, which to touch is to destroy. He will look with furtive glances this way and that, step with greatest care, lest he hit some sore spot in some excitable parishioner, and the result be wincing, offence, opposition, removal. Like a skilful mariner he must dress his sails to the ever-changing breezes; and all this because *policy* to hold his people has assumed the position of a commanding duty.

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Every element of Mr. Woodbridge's moral nature repelled him from such a course. The art of flattery he never learned. He had no disposition to insinuate himself into favor by any sinuosities of speech or conduct. To those who knew him best he could not be painted in an attitude more unlike himself than seated in his study, with his Bible open before him, his sermon-paper spread out on his desk, and his pen in hand, soliloquizing thus: "What text shall I select, or what truth shall I present next Sabbath, and in what manner shall I present it, so as best to please Deacon A., or Deacon B., or Dr. C., or Esquire D., or Farmer E.? How can I enforce the divine message so as most to captivate the young, to fascinate the masses, or to call forth the admiring exclamation, 'What a splendid sermon!'" His people, in all the fancied aspects in which they may have imagined him, never conceived him as occupying such a position. He could be kind, affable, courteous, familiar, at times enter heartily into the sympathies of his people; but sycophancy found in his heart no soil in which to germinate.

His thoughts were elevated, and fastened to what was worthy of his exalted capacities — Divine Truth. With his eye entranced, and his heart ravished with her form, he could say with the deepest sincerity, —

> "And truth alone, where'er my life be cast,
> In scenes of plenty, or the pining waste,
> Shall be my chosen theme, my glory to the last."

It might be said of him, as was said of Dr. Thomas Arnold, "He could not draw a happy breath in the presence of falsehood, and the master-passion of whose spirit was the love of Law and of Truth." As a preacher, his commanding aim was rightly to divide the word of life; his anxious inquiry, not what my people *want*, but what they *need*.

Nor did he gain this controlling influence by any premeditated efforts to captivate the æsthetics of his hearers. He never stooped to cater to "itching ears" by the announce-

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ment of unusual or half secular subjects or strange texts, nor by any variety of the endless round of clap-trap too often resorted to by the ambitious and time-serving. He did not believe that such manœuvrings were any part of being "made all things to all men." True, he "sought out acceptable words;" he endeavored to plant the seeds of truth at the lowest possible depth in the hearts of his people; he labored earnestly to nurture the springing germs of grace, and to secure the fullest developments of the Christian life. He was sometimes eloquent in the truest sense, eloquent in grandeur and pathos of thought, and in outbursts of strong, hallowed emotions. His susceptible nature, under the pressure of the stupendous truths he attempted to grasp and unfold, would not allow him to be otherwise. But he never resorted to any of those devices of a meretricious or sensational mode of address, so agreeable to the unregenerate and the lukewarm professor; and which some wearing the robes of Christ's ambassadors condescend to adopt for the purpose of eliciting unprofitable interest, or of arousing storms of sympathetic feeling, as useless as they are impassioned and ill-directed.

But there were *positive causes* of his commanding influence over his people.

Mr. Woodbridge had in unusual measure that ministerial *independent honesty* which is the outflow of profound Christian humility, reverential submission, and cordial obedience; all radically forming constituent parts of each other; all reciprocally receiving from, and imparting vitality and strength to each. It is the intellectual conviction, warm with the noblest sentiments of the heart, that one is not his own master; that with all his powers and opportunities he belongs exclusively to God; a conviction strengthened and touched with tenderness by the thought that he has been purchased by the blood of Jesus, and exalted to the office of Ambassador for him solely by his interposing grace. It is the spirit that sits reverently at the feet of the Great

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Teacher with the courage and decision to say, "What thou biddest me do I will do; what thou biddest me teach I will teach." He who is possessed of it is independent of man, and loyal to God; HONEST BOTH TO GOD AND TO MAN; and he is so, because he has that abasement of pride which comes forth in childlike docility looking upward "with all lowliness," and inquiring, "Lord, what wilt THOU have me to do?"

There is a ministerial independence which is bold and reckless; which bids defiance to the preferences of both wonted hearers and of the world at large; which boastingly says, "I will utter my sentiments at whatever cost; no man shall bribe me to silence." This is not the independence of love and loyalty. It is not like that of Paul or of Luther; it is more Satanic than angelic. The independence of which we speak is of quite another sort. It is the fruit of the Holy Ghost. It wears the stamp of the Saviour's hand. It is appropriate, nay, essential to every true ambassador; an independence indissolubly bound up with fidelity to his trust, and earnestness in his self-denying work. It is removed farthest possible from a sense of official dignity. It has no prurient desires for authority; no vaporings of self-reliance; no burnings of self-applauding zeal. It is quiet, but energetic; disinterested, but firm. It says with Luther at the Diet of Worms, "I am bound by my conscience and the word of God." This loyalty to his Saviour King, and humble independence of the preferences of his flock, which lifts the minister officially far above them, while he feels himself *one with them in the warmest sympathies of his heart,* lies at the foundation of every largely successful pastorate.

The persuasion that he possessed this complex characteristic, a humble, independent honesty in his work, the pastor of Hadley wrote on the hearts of his people as "with a pen of iron." They never for a moment suspected him of time-serving. They never imagined that he would cater to their vitiated appetites. They never thought that he would con-

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sult their preferences further than the Scriptures demand. On that rock they saw him standing; and they knew that no consideration would induce him to leave it. With one consent they felt that he was an *honest man*, an *honest ambassador*, an *honest minister of the New Testament*. Whenever he stood before them as the preacher of righteousness, whether in the house of God or in the conference-room, he carried to their minds the impression that his sole object was to save his hearers, and to honor his Master — opinions of a minister which will prove vital elements in any community.

Another positive ground of this commanding influence of the pastor of Hadley over his people, was the felt permanency of the relation existing between them. His uniform conduct testified that he regarded Hadley as his *home*; the field over which God, as well as man, had installed him. He never awakened the suspicion that he was holding out the idea to other churches that he could be had; much less that he was soliciting calls. They felt that he was their minister by divine appointment; that, should his health be preserved to old age, he would live and die with them, and pillow his head beside theirs in the sacred repository of their dead.

The true affection of a people for their pastor is peculiar. There is none other exactly like it. It is a reflection of that love which the true Christian feels towards Christ himself; and finds, perhaps, its nearest resemblance in that cherished by his disciples and those holy women who ministered to him when on earth. It has much of the tenderness and warmth of the domestic affection, elevated with blendings of reverence, of spiritual dependence and helpfulness, of mutual confidence and varied sympathies; linked to the conviction of a common oneness in spiritual wants and supplies, and of a common destiny in the presence of God forever. There may be, indeed there often is, a pleasing substitute for this pastoral affection, originating in admiration

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for talents and genius, or the pleasantries of social intercourse; but which, though sometimes dignified and graceful, lending a charm to the relation, is utterly unlike it. However pleasurable to the unregenerate, it wants the purest elements of the genuine, — a consciousness of union to one who is felt to be their teacher and friend in sympathy both with themselves and their endeared Lord; hallowed with some foretaste of that blessedness of holiest love which will be experienced in its fulness by the redeemed when they "shall behold his face in righteousness."

Such a friendship is no transient production. Though beautiful as the rainbow, it is not, like the rainbow, evanescent. Its radication, its growth, and full unfoldings in graceful proportion, require time. Its richness and beauty are seldom reached in connection with the idea of brevity in the relation. Its counterfeit may, like Jonah's gourd, grow up in a night, and perish in a night; but the genuine plant neither matures nor withers so quickly. In Mr. Woodbridge's manifested purpose to make Hadley his permanent home, he gave opportunity for this exalted friendship, which is the basis of the highest ministerial usefulness, to take root and bear its ripened fruit.

Section II.

MR. W. IN HIS STUDY; THE SPIRIT WITH WHICH HE STUDIED; HIS HABIT OF, AND GIFT IN, PUBLIC PRAYER, AND HIS TYPE OF PIETY, EXERTED A POWERFUL INFLUENCE OVER HIS PEOPLE.

Mr. Woodbridge was a *hard student.* He loved study. He thirsted for knowledge. Following alone the bent of his inquisitive tendencies, he would have made his library his home. But nobler aspirations than personal predilections pointed in the same direction. Having clear conceptions of the design and grandeur of his vocation, — the

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production of holiness, and the final result — salvation, "unto the glory and praise of God," he felt that the ministry of reconciliation was the most momentous of all work; that he was not placed in charge of an important church to show his oratory or awaken personal admiration, but to preach what God commanded; not to amuse the fancy, to titillate with witticisms, or to surprise with eccentricities, but to instruct the reason, to probe the conscience, to stir the heart; not to electrify the æsthetic sensibilities, but to inspire his hearers with hungerings "after righteousness;" not to make them pleased with themselves, but PLEASED WITH GOD.

To achieve a work thus momentous in endless results he saw the necessity of great resources. His experience of six years of pastoral life had already shown him that incessant drafts would be made on his wealth of thought. A few good sermons would not answer his purpose. They might be a sufficient supply for an itinerating evangelist, or a Methodist preacher, who needs at most only an outfit for a three years' cruise. But such would be a very meagre provision for a stated pastor, who must bring forth from his treasury things new and old, year after year, Sabbath after Sabbath, and on numberless other occasions demanding ministerial service, so as to instruct and edify an intelligent and cultivated auditory, capable of digesting strong meat. Agreeing with the maxim of Bacon, he saw the necessity of being "a full man" and a "ready man," and therefore determined to do hard mental work; not only to read, but to read thoughtfully, understandingly; to lay up treasures of thought, of facts and incidents; of illustration and poetic imagery; of whatever, in short, would enable him to elucidate and enforce the gospel of Christ. It was no part of his purpose to put off his people with crudities of scriptural thought, speculative vagaries, or empty declamation; but, if close study, profound meditation, and severe discipline would enable him to do it, to provide them with substantial food.

He was not only determined to accomplish this task, but

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to discipline himself for it. His body must be made the handmaid of his mind, and not his mind the slave of his body. Consequently, he was rigidly abstemious. Not because he was not fond of the luxuries and delicacies of the table, but because he would not yield to the clamors of appetite when it stood in the way of his great life-purpose. Perceiving that the overtasking of his digestive organs checked his mental activity, he was conscientiously careful not to burden them. Says one of his family, "He was the most abstemious man in the matter of eating and drinking I ever knew. *He would not eat injurious food*; and could hardly be persuaded to take intoxicating drink even when ordered by a physician."

It was his usual practice to go into his library soon after breakfast, and there remain, if particularly absorbed in any theme demanding investigation, till called to tea. At noon, a waiter with two slices of bread or a bowl of gruel and a cup of tea was sent in to him, which sufficed for his mid-day meal. It seemed as if he must live among his books or "bear no life." Dr. Wm. Robertson's youthful motto, "*Vita sine literis mors est*," was practically adopted as his own. Even when out of his study he could scarcely be said to take relaxation, his mind being still employed in thought.

It is the yet higher praise of Mr. Woodbridge that he was not only a hard student, but a hard student in the right direction. Many ministers study as diligently as he did; they are as closely confined to their books; their lives seem as much bound up with the acquisition of knowledge. But they follow too much their selfish inclinations. They study the languages, and enrich themselves with classic lore; they study philosophy, the natural sciences, history, general literature or politics, perhaps become vehement politicians. They prepare lyceum lectures, or write literary reviews. They are far from bringing all their powers to bear exclusively on their work as ambassadors for Christ. They may

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become thorough scholars; they may win the laurels of popularity. But their whole mental efficiency is by no means brought to bear on their professional work to which they are bound by solemn covenant. With all their learning they are but half-ministers. On the contrary, the professional spirit was strong in Mr. Woodbridge. It gave him an engrossing interest in its work. It inspired the determined purpose to qualify himself for its high duties. He felt this to be not less a pleasure than an obligation. He therefore pursued with avidity those branches of knowledge, and in their relative proportion, which he prayerfully judged would render him the most efficient minister of the New Testament. He would *study* for God as well as *preach* for God; indeed, he deemed the former but a part of the latter.

He gave his first attention to the Bible. He did this not only as the lover of truth; not only because he saw treasured there the sublimest of all realities, those which form the basis of Jehovah's moral kingdom, pervade every part of it, and crown its summit with an effulgence that fills eternity with light, and therefore most worthy of rational thought; not only because he deemed it the part of the finite mind humbly and reverently to receive the communications of the Infinite Mind so kindly made; but because he had the most decided conviction that the word of God — "the sword of the Spirit" — is the only instrument which this renovating Agent employs to revivify the lifeless soul of man; that it is not science, nor philosophy, nor political, nor mere social truth, which God has appointed as the instrumental power to effect this wonderful transformation, — the waking to life and holy activity the "dry bones" of a world blighted and seared by sin, — but the living word. He believed this alone capable of accomplishing "a task so hard," — that all else is "straw" and "rotten wood" to pierce the scales of the leviathan. As this vital instrument is alone that which the Spirit himself uses for this noblest end, he deemed it the only instrument which the Spirit

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would permit him to use in co-operating with him. In this regard he esteemed the Bible of highest value, and as worthy of his profoundest thought and research. It also called forth his deepest reverence as the grand directory prepared by Mercy's hand to guide the blind and deluded back to God; as the torch kindled at the throne of mercy to illumine man's pathway through the depths of theological lore — a gift of "Love divine," which can no more be estimated by human arithmetic, than "the mysterious One," who is the life of the world, and with whose instructions the inspired pages shine.

> "Most wondrous book! Bright candle of the Lord!
> Star of eternity!"

Thus duty, gratitude, love, fidelity to his trust, all conspired to form in his mind the solemn purpose of making the Bible his first and most earnest study. All the enthusiasm of his fervid mind glowed in the pursuit. No devotee of science, or of the bewitching charms of philosophy or poetry, ever entered upon his chosen work with more ardor. No valiant general ever besieged a city more determined to force his way through its iron gates, than was Mr. Woodbridge to take the citadel of Revealed Truth and make it his own. First he was resolved to become master of our English version. He explored the Old Testament and the New alike. The histories of both were subjected to his command; he could call up almost any incident in either at will. The dispensations of the covenant, the promises and threatenings, the rites and forms, and their significance in both, were equally understood. A multitude of passages, many entire chapters, were stored in his memory. His familiarity with the words of scripture, with their location and connection, became such, that he was playfully called by his friends, "the Concordance." He was able to quote passages in sermons, extemporaneous as well as written, in public prayer and in conversation, with "remarkable facility and appropriateness." It was his purpose, however, not only to become

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acquainted with the letter of Revelation, but to penetrate its lowest depth, to seize its precise import and true spirit. He studied it critically and "with diligent painstaking;" endeavoring to get the exact meaning of every chapter and verse. He determined to master the original languages of the Scriptures, that he might go to the bottom in his biblical researches, and feel that he was standing on solid ground in his biblical interpretations. He took up his Greek Testament with renewed zeal. He studied it daily, and became very familiar with the exact words which Christ and his apostles used and the Holy Spirit inspired. But he had been years in the ministry, had reached even middle life, entirely ignorant of the Hebrew, the language of Jewish legislators and prophets. He felt increasingly his deficiency in this regard. It became painful to him, and he determined, with all the labor of a large parish pressing upon him, to master the Hebrew as he had the Greek. He bought a Hebrew Bible, Grammar, and Lexicon, and sat down to the work without the assistance of a living teacher. It was in his circumstances, and single-handed, an onerous task. But by perseverance he accomplished it so far as to read the Hebrew scriptures with satisfaction and ever "increasing confidence." He became exceedingly fond of the study, and pursued it daily till his age exceeded fourscore years. Says Rev. Mr. Ayres, his nearest ministerial neighbor, "He was familiar, beyond what is common, with the Greek Testament. He bought a Psalter, in which were printed, in parallel columns, the Hebrew, Greek, Latin, and English. This was his constant companion in the study." His Greek Testament was indeed daily in his hands so long as he was able to study at all. It was one of the last books he laid down. Rev. Mr. Beaman, one of his nearest clerical neighbors for some eighteen years, and who was connected with him during that period with Hampshire East Association, remarks, "The Bible was his great text-book. In its English and Greek he was quite at home. I don't

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know that any passage was ever presented to him for an expression of his opinion, in Association or elsewhere, when he did not appear to have examined it with care, and settled his opinion about it. On the biblical literature of the past and the passing times he was thoroughly posted."

Thus this eminent minister of Christ — and let it ever be borne in mind as one great cause of his eminence — studied the Bible, and every part of it carefully, critically, thoroughly, and became, as many long conversant with him have said, "mighty in the scriptures." His profound and accurate knowledge of the inspired word, his penetrating insight into its innermost life, may never be lost to view in searching out the causes of his peculiar power over his people. Being "mighty in the scriptures," he became mighty in all his ministerial work.

Nor should it be forgotten that he felt such a sense of the necessity of the Spirit's illumination in the study of the scriptures as to lead him to earnest and importunate prayer for its aid. It is the testimony of several of his most intimate acquaintances that Mr. Woodbridge "studied the Bible with *much prayer*." Certainly, no one had a stronger conviction that the richest significance of scripture can be obtained only by the enlightening power of the same Spirit which moved holy men to write it; that by this superhuman aid alone is the Bible seen in the light of its own radiance; and it is only when seen in the light of its own radiance that its vital truths are comprehended in their fulness and beauty; are "spiritually discerned." We have abundant evidence that Mr. Woodbridge shared largely in another essential prerequisite to the successful study of the scriptures — a *preparation of heart* to welcome them; a love of all those truths most humbling and mortifying to human selfishness; a sympathy with God, and all that is radiant with his character; a sympathy with the Cross, and all that centres there. Surely, he in whose soul these holy sympathies predominate, is in a moral condition cordially to receive the varied truths

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of God's word, even those to which the unrenewed heart is most bitterly opposed. When one searches the scriptures with feelings and affections in harmony with the feelings and affections of God, he may almost be said to study them with the insight of God; so readily does the human mind, when all moral obstructions are removed, open itself to the revealed Word. There is a natural adaptation of one to the other. In Eden, divine truth found its home in the human intellect, because it was congenial to the human heart. When all the reigning disorders of the heart are removed by the purifying power of the Spirit, divine truth will again find a welcome home in the intellect. Love receives with open arms the object loved. To be "filled with all the fulness of God" is the surest guaranty of success in biblical investigation. "They who have steeped their souls in prayer" need not fear delusion.

MR. WOODBRIDGE STUDIED THEOLOGY DILIGENTLY AND PROFOUNDLY. A knowledge of the individual truths and facts of scripture did not satisfy him. He deemed what most regard as the consummation of scriptural knowledge but the beginning. His questioning and penetrating mind could find no rest till he had pierced beneath the surface, had gone to the bottom of whatever subject he proposed to understand, had looked all around and beneath it, and discovered its germ and essential relations. The brilliant panorama of realities made to pass before us in the Bible — except the uncreated One and his attributes — he saw were but developments of facts. His thoughts advanced at once to their causes and connections. He sought their underlying principles; the manner and direction of their working. He saw, indeed, in these scriptural verities, because most indubitable, the very best materials for science; and as they are the grandest, the most stupendous themes that can possibly engage the thoughts of intelligent beings, he saw not why they might not be wrought into the grandest of all sciences. If it is important to systematize the facts of astronomy, of

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chemistry, of botany, of geology, of mineralogy, the phenomena of mind and of political society, that they may be grasped more easily and distinctly, why is it not important to throw these scriptural facts and truths into scientific form for the same reason? Why should we not thus have the distinctive science of the Bible, the noblest of all sciences; a science, the materials of which are directly before every intelligent reader; a science we may carry with us to the heavenly world, there to be pursued through eternal years under the instruction of angels? Every thoughtful mind demands that all other orders of facts and truths be reduced to science, their salient principles ascertained, their relations to these and to each other traced till the whole is seen one uniform system, as the tree, roots, trunk, and branches, are all held by the mind as a unit. Why may not the intelligent mind demand for the same reason that a similar classification be made of biblical truths, facts, and statements? Indeed, the beauty and force of truth, either physical or moral, can be fully seen and appreciated in no other way. "Order is heaven's first law." Order is as decidedly the first law in the spiritual realm as in the natural. This law of order in the physical world, all admit, must be understood, would we fully understand its various phenomena. So the law of order in the spiritual world must be first seized, before we can intelligently grasp its complicated, yet harmonious system of grandest realities.

"As the rock of the affections is the solid approval of reason,
Even so the Temple of Religion is founded on the BASIS OF PHILOSOPHY."

There is no truer proposition than that the Bible is grounded in the profoundest philosophy; indeed, in the only true philosophy; for fundamental truths and facts, nowhere recorded in the book of nature, must enter as data into such a systematized scheme of thought. No system of moral truth, therefore, at all deviating from that involved in the teachings of Revelation, will endure the progressive researches

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of the reasoning universe. Before the advancing wheels of this, all others will be ground to dust.

Mr. Woodbridge, early convinced of the utility of reducing the teachings of scripture to scientific form, made it his earnest endeavor, for the purpose of rendering himself the most efficient minister of the New Testament he was capable of becoming, to find their philosophical harmony; and thus their greatest power over the reason, and through the reason over the heart and conscience. He felt that the fully-developed biblical scholar must be a thorough theologian; otherwise, he could never sound the depths of revealed truths; never bring into distinct vision their consistency or combined power. He also put this science before all other sciences. While he admired the science of mind, of civil government, of moral duties, and of the various phenomena of the physical world, he regarded theology as furnishing themes of the profoundest and sublimest meditation; as traversing fields of investigation which will interest the soul in its endless progression; nay, will delight angelic intelligences forever.*

He also saw that the varied teachings of Revelation sus-

* He agreed with Dr. Tayler Lewis, who says: "Why, it may be asked, should not the highest knowledge for an immortal being be termed a science, and considered a legitimate object of intellectual inquiry? Why should not wisdom, in the scriptural sense of the term, be regarded as a legitimate branch of education? Shall the attention be confined to what are styled the natural sciences, or in other words the study of the works of God, whilst the moral character of their author, our own fallen nature as he has described it to us, and our relation to the only source of all light and true knowledge, challenge no claim to investigation?" . . .

"Nature, when rightly understood, is nothing more than a train of phenomena manifesting the natural attributes of the Creator. The study of nature in its highest and purest sense is the study of these natural attributes. Seldom is it regarded in this light, and pursued with reference to this end; yet, even when it is taken in this more elevated sense, there is a higher science still, contained in that word which God has '*magnified above all his name*,' or above all other methods by which he has made himself known — a science, the principles of which shall abide

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tain certain psychological relations, are addressed to particular principles or tendencies of the mind ; that as the communications of the infinite Spirit to finite spirits they were peculiarly fitted to awaken certain ideas, sentiments, affections, desires, volitions ; in a word, to arouse all the energies of the soul, and to draw them out into the most effective co-operation with the divine will. He perceived that the several exercises thus awakened possess definite characteristics, and are subject to certain laws ; and that it is a part of theology to ascertain their nature, order, connection, influences, and modes of action ; thereby showing the specific effects of the several truths of the Bible both on man's intellectual and moral nature. When these several truths, carried home to the heart by the power of the Holy Ghost, awaken their correlative sentiments, affections, desires, and purposes, they constitute Christian experience.

An accurate knowledge of these throws back a strong reflective light on the science of scriptural truth. They show us what that truth is by experience. This is a part of theological teaching which can never be dispensed with. It constitutes a large share of the theological knowledge of the uneducated classes ; that which impresses the conviction of the *certainty* of their theological opinions ; — "they must be so, for they have *felt* them." He who studies the Bible without the guiding light of this experimental knowledge, will be liable to travel a road widely diverging from the line

forever, when nature, and the laws which govern it, existing as they do, not necessarily, but by arbitrary appointment, shall cease to be entirely, or give place to others." . . .

"Yes, there is such a science, abundant in its facts, most extensively varied in its phenomena, and rich in its precepts of the highest wisdom — a science not merely speculative, but having a practical application to our dearest interests. It is the knowledge of the nature of the immortal spirit, — that temple not made with hands, belonging equally to the lowest as well as the highest of the human species — a knowledge of its moral state, its moral destinies, the moral ends of its creation, and those moral ties which connect it with the dread realities of another world." . . . "RELIGION IS THE ONLY TRUE AND ETERNAL SCIENCE."

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of truth, and plunge at length into the darkness of delusion. Indeed, in regard to many of the more experimental doctrines, he will be almost sure to fall into pernicious error. He who investigates Bible truth thoroughly, and experiences it at the same time on his heart, is the ONLY SAFE THEOLOGICAL INSTRUCTOR. This was Mr. Woodbridge's firm conviction, strengthened by every year's observation. He deemed it, indeed, impossible to work out a truthful, well-rounded system of theology from the Bible without it. One might as well attempt to give another, who had never tasted it, a just conception of honey, or to a blind man a perception of color.

Mr. Woodbridge saw not only the utility of a scientific arrangement of scriptural truths, but that such an arrangement had the most clearly defined and solid basis on which to rest. He saw that reality, which is represented in scripture as the highest and best, the CHARACTER of the great originating Power, from whom all other existences proceed, and to whom all are to be subjected through the coming eternity, MUST BE THE UNIFYING PRINCIPLE OF THE WHOLE. He could not fail to see, what every attentive reader of the Bible must see, that God and his perfections shared and contemplated — the personal possession of all his moral excellences by moral beings, and the manifestation of all his excellences to such beings; in the more common phraseology, that God and his revealed glory are represented throughout his word as objects of highest interest in his spiritual kingdom. In harmony with reason every page proclaims that nothing can exceed in excellence Him from whom all other excellences come forth.

In the view of Mr. Woodbridge, all the truths and facts of scripture are the dictate of God's united perfections, with the ultimate design of their impartation and manifestation to his intelligent creatures, as the only method by which their happiness can be made like his own, — the most exalted and ravishing which finite existences can enjoy. For

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the same reason the entire arrangement of the moral universe, — its laws and precepts, its far-reaching plans and purposes, even the introduction of evil and the endless woes it will occasion; the scheme of redemption with its unfathomable designs of mercy, and the unutterable agonies necessary to carry it into execution, — he believed are just what, in the multiplied connections and bearings of each, the divine excellences demand to secure the fullest development of the grand design of creation. Each and all stand related to this governing centre as the sun's rays to their source and to each other, forming one consistent whole. In brief, all that God has done, and all that he has designed to accomplish; all that man, as a being capable of moral government, is required to do, and is appointed to suffer; all the events of his immortal destiny, constitute a boundless scheme of moral causes and results — "a wheel within a wheel," with God for its centre and highest end; all with one united chorus hymning forth the glory of his name.

> "From God all nature came,
> And to Himself it rolls."

As reason, agreeing with the divine Word, declares God and his glory to be the highest and best, so Mr. Woodbridge's heart joyfully responded to, and embraced them in its warmest affections. Nothing in all the universe was so attractive and lovely to him as God and his glory. The stupendous system of revealed truth in all its parts was therefore seen by him to be peculiarly excellent, coming as it does from the heart of infinite Excellence, and shining with its glory.

Mr. Woodbridge's VIEWS OF CHRIST rendered this system of divine truth specially beautiful to him. He saw that the scriptures clearly teach that Christ is the universal Creator and Upholder; that "all things were made by him," and "by him all things consist;" that he is the "Wonderful Counsellor, the Mighty God," the great "I AM," the Jehovah who appeared to Moses in the burning bush; that the

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Lawgiver of Sinai, the God of the Old Testament, is the Lord and Saviour of the New; that glorious Being, who, sharing in man's nature, took man's place under the law, and died in his stead. He rejoiced that to Jesus of Nazareth, the Messiah of the Old Testament and the Christ of the New, was given all power in heaven and in earth, qualifying him to carry on the Mediatorial kingdom. He rejoiced in his wonderful works, — especially that grandest and most affecting of all, the atoning sacrifice which he offered up for the sins of the world, — as the decisive expression of his exalted character, of the dignity of his person, of the beauty and glory of his divine perfections, sufficient to convince the world of his Godhead. Hence the profound reverence and exalted love which Mr. Woodbridge felt for God and the glory of his name, went forth towards Christ, his Saviour and all-prevailing High Priest, in its full intensity; only penetrated and refined with a deeper gratitude and diviner tenderness, not unfrequently causing him to weep when most he rejoiced. Nothing in his view was so touchingly beautiful as the glory of God displayed in Jesus, the triumphant Intercessor at the Father's right hand, where he will "gather together in one" all the redeemed to share with him the glory he had before the world was. At the thought he often felt like joining with rapture in "the passion song of blood." His niece remarks: "I never knew a person more filled with a sense of the preciousness of the Saviour in his divine glories, in his humanity, in all his works, and all his offices. God the Father, Son, and Holy Ghost, was all his theme."

Thus loving the divine character and glory, especially as shining in the person of Christ, with the strongest affections of his nature, he was in a condition of mind joyfully to receive the varied truths of scripture, the fitting exponents of that highest character and glory; even those sometimes called "hard," "mysterious," "incomprehensible," because lying deepest in the heart of God and revealing most of his character, — such as divine sovereignty, the divine purposes,

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the incoming of sin when it might have been prevented had the Allwise seen best; the apostasy of the race secured by the sin of Adam; the entireness of human depravity; the sweep of sin and ruin over our world terminating in the eternal doom of unnumbered multitudes; justification alone by the righteousness of another; regeneration alone by the Holy Ghost; the election of some to everlasting life, and the passing by of others, — all these he welcomed as readily as those truths more congenial to the selfish heart; indeed, with more readiness, because they reveal more of the glory of God and of Christ, — objects to him of such paramount interest that all others became obscured by their brightness.

The same reasons, which led many to hate and oppose the Calvinistic system, led Mr. Woodbridge to love it, and, with all the energies of his powerful intellect, to defend it. He saw both the grandeur and power of the system as centred in the deepest and brightest point of the moral kingdom — the glory of God in Christ; and as growing out of this brightest point and partaking of its excellence, he conceived it inherently worthy of universal acceptance. He saw that the beauty of every several truth in the system is not only enhanced when seen vitally connected with its germinating principle, but its power over the reason and conscience increased; that scriptural truths, mighty as they are individually considered, never exert their full influence over the heart and life when seen in the mass without order or logical connection; only when seen to be vitalized by their vital source, unitedly springing from it as one living whole. They thus lie in the divine Mind. They thus lie in every mind which fully grasps them. They were designed to give forth all their power only when distinctly seen; and they are distinctly seen only when logically bound together. When the strong links of a chain are separated each from the rest, they have no power to suspend the weight or move the draft; but when all are firmly fastened one to the other, the successive links become powers; each strong to bear

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the strain of the whole. So when each revealed truth is understood to form a link of the mighty chain, which, fastened to "the throne of God and of the Lamb," stretches through the moral creation; and, winding round and round it, holds it together and to its centre, the power of each and of the whole over the human mind are immeasurably augmented. This system, at once sublime and beautiful, comprehensive and powerful, having its centre in God, the Saviour; and shedding abroad its influences to the extremities of the moral universe and down the eternal ages, Mr. Woodbridge felt himself under the strongest obligation to defend and propagate.

When God in Christ and his glory are seen to be the great unifying principles of revelation, and the heart is in harmony with them, the scriptural system of truth may be very easily ascertained. The science of theology becomes as *certain* as any physical science. It is no inaccessible height as some would have us believe. It is no shaking quagmire into which those attempting to cross sink; nor is it an entangled wilderness in which the traveller necessarily becomes bewildered. To the pure in heart it is a smooth and delightful pathway. When the repellences of depravity are removed, all that is needed is to ascertain the exact import of the text of scripture, the capability of penetrating the depths of truth, of drawing with precision logical sequences, and of forming logical arrangements; then the fabric of systematic theology rises before the mind almost spontaneously. It is as readily comprehended as the blended colors of the rainbow.

We do not deny that there are difficulties in forming a correct theological system from the Bible, even when its main facts and statements are fairly before us. But they are not peculiar to the system adopted by Mr. Woodbridge; they are common to every theological system which at all approaches the true. They grow out of the vastness of the subjects discussed and arranged. Hence, all may be said

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in brief to originate in the more generic difficulty of gaining adequate conceptions of the being of the self-existent God, — of infinite justice, of infinite truth, of infinite goodness, of infinite holiness, of infinite mercy and wisdom, and of their perfect harmony in all governmental proceedings; a difficulty enhanced by the difficulty of gaining just conceptions of what those boundless perfections — taking into view the interdependency of all the acts and measures of moral government, and the complexity of its myriad movements — may require God to do in order to secure their fullest manifestation. These it cannot be denied constitute difficulties of great magnitude surrounding every system of divine truth. To gain precise ideas of what is literally boundless, stretching infinitely beyond our utmost powers of comprehension, must be difficult; but to determine what these illimitable excellences will do in acting out themselves on a theatre of infinite breadth and of infinite duration, must be still more difficult. But great as these difficulties are, they are not insuperable to him whose heart is in harmony with God. Will one only surrender himself to the guidance of "the Eternal Spirit," who "searcheth all things, yea, the deep things of God," we have the assurance that we shall "know the things that are freely given us of God." Under such illuminations the obstructions standing in the way of *certainty* in theological science may be overcome. The mountains shall sink to plains. The selfish and self-sufficient, indeed, however extensive their learning or determined their research, will be liable to involve themselves at every step in ever thickening gloom, or, deluded by the "sparks of their own kindling," to rush on their downward way with swifter speed; but they who do Christ's will "shall know of the doctrine." "The meek will he guide in judgment; the meek will he teach his way."

It is a pleasure to the friends of Mr. Woodbridge to know that he studied the Bible WITH MUCH PRAYER for the guidance of the Spirit, not only in investigating its individual truths,

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but in ascertaining their systematic relations. They confidently trust that the illuminating Spirit would not allow his praying servant, so ardently loving the divine glory, to fall into important errors.

Let it never be forgotten that the theology of the Hadley pastor was strictly biblical, like that of Edwards, of the Puritans, of Philip Melancthon, of John Calvin. It started not with philosophical speculations or hypotheses, but with "What saith the Lord?" It simply assayed to throw into scientific form the revelations of scripture without dilution or change, to show their permanent relations, their effects on the human mind, and the strength, character, and order of these effects. This strictly biblical character of New England theology constitutes the life of the system. It is this which gives it its transforming power over society. Herein also consists its principle of progress, or of modification. If any new truth is discovered in the Bible, it is incorporated into it. If what has been deemed a scriptural truth and incorporated into it, is found to be unscriptural, it is discarded. It is purely a biblical theology, and must be while it retains its identity.

We know it is said that a system of theology, or a creed, which is a brief statement of fundamental scriptural principles, "cramps the mind," "trammels thought," "shackles free inquiry," "compels men to move in tread-mills." Whatever may be said of certain philosophical systems called theologies, more properly called, perhaps, "anthropologies," this cannot be true of the scriptural theology of which we have spoken, — which makes God in Christ and his glory the germinant centre, whence the destiny of men and angels, all that is involved in the idea of moral dominion, — laws, commands, purposes, administration, rewards, and punishments, proceed, — all of which are developments of the eternal Mind with the ultimate purpose of illustrating the glory of his being, and of filling every part of his moral kingdom with its brightest displays. Does the prayerful endeavor to

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pierce the fathomless depths of infinite Intelligence; to explore the boundless fields of the divine purposes; to soar to the height of the changeless law of Sinai; to compass the love of Calvary; to comprehend the grandeur of the divine empire; to search out the endless succession of events throughout its length and breadth, — "cramp the mind"? Does bidding the soul rise as on an angel's wing, and speed its way through creation and down through eternity, and gather up the facts and truths with which it abounds; seek out their everlasting principles, and bind the endless variety of their developments in one harmonious whole with philosophical accuracy, — "trammel thought"? Is studying what has employed, and will employ the first created and the loftiest spirits dwelling in the light of uncreated Intelligence, and which will employ the glorified from earth in their endless progress in knowledge and blessedness, — "shackle free inquiry"? Believe it; there will be far more biblical theology in heaven than there ever has been or can be on earth, because there the lower depths in the ocean of truth will be sounded, and its eternal harmonies be better understood. Souls emancipated from the prison-house of the body will soar into the full blaze of eternal truth. They will there know as they are known. Theological science will inevitably increase as knowledge of divine things becomes more accurate and profound through the endless vicissitudes of eternity. Can a system of truth which is thus forever to expand, which includes in its circle of inquiries the boundless universe of moral beings and forces, which bids us travel the endless round which seraphs travel, compel its votary to move in a "tread-mill"? No. The theology which makes man the centre, free agency its predominant idea, may "trammel thought," circumscribe inquiry, and suppress the ever-heaving aspirations of the human mind, because it makes the finite the central, underlying principle; and the finite can never be expanded into the infinite. But it can never be true of that system of

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revealed theology which begins with the Infinite, which encircles the boundless, the illimitable, the eternal. It should never be forgotten that it is a wrong theology, a theology which interprets the Infinite by the finite, which endeavors to compress the Infinite into the compass of the finite, which would make God very much such a being as ourselves, that "cramps the mind" and limits the range of thought. Which soared highest among the unsearchables, continued longest on the wing, and descended with the most of heavenly glory kindled in his heart; Jonathan Edwards or Theodore Parker? Which really had that theology which insures the freest and widest sphere of thought; which most purifies and exalts the moral sentiments; which awakens that adoring worship which inspires the lips of Gabriel, and will enrapture the redeemed without end? We will not pause to reply.

Mr. Woodbridge's theology was no narrow system of thought. Beginning with God, and keeping his glory in view, it not only permitted, but encouraged the profoundest and widest investigations.

While Mr. Woodbridge intended, in strict loyalty to biblical truth, to be an independent theologian, to penetrate the depths and rise to the heights of the science by the free use of his own powers, seeing and judging for himself, never to be flattered or blinded by the fascination which towering geniuses sometimes throw around their readers, he yielded himself more readily to the lead of the elder Jonathan Edwards than to any other human intellect. Such, indeed, were his exalted conceptions of the almost superhuman comprehension of spiritual realities evinced by this "prince of theologians," combined with piety correspondingly profound, that he perhaps sometimes lay more submissive at his feet, spellbound by his wand, than he himself was aware of. While he read John Calvin with pleasure, and often spoke of his extraordinary learning, commanding genius, and devoted piety, with enthusiasm; while his eyes kindled

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with animation at the bare name of Martin Luther; while Turrettin, whose works are marked with such exactness of statement and are so redolent of theological science, was often in his hand; while the rich pages of John Howe, of John Owen, and other English Puritans gave him food for thought; while Bishop Butler, Witherspoon, Magee, Wardlaw, Chalmers, Robert Hall, Andrew Fuller, and other Scotch and English divines, pleased him, the writings of Edwards touched the special idiopathy of his being. He enjoyed marvellously the uncommon depth and the stupendous circles of his thoughts. If he led him no further into the boundless fields of divine knowledge than some other imperial intellects, it was by paths more congenial to his taste, and in which his own natural gait of mind moved with more ease and pleasure. Edwards's grand conceptions of God, almost angelic; his far-reaching thoughts of the divine government; his just appreciation of the divine law and the divine glory, so transcendent that the self-interest of the creature sinks into insignificance in comparison; especially his sublime and affectionate views of the Saviour, of his ineffable scheme of redemption, of the extent of his mediatorial kingdom, and its final triumph, — themes, which, finding their centre in the eternal throne, stretch through and encompass the intelligent universe, binding it together in holiness and blessedness, — were peculiarly grateful to his habits of thought and to the tone of his religious experience. He delighted to traverse those lofty ranges of investigation opened in Edwards's Dissertation on "God's Last End in Creation;" "The Nature of Virtue," "Original Sin," "Decrees and Election," "The Perseverance of the Saints," "Moral Government," "The Immortality of the Soul," and "The Justice of Endless Punishment;" — truths set forth in a more practical manner in his "History of Redemption," and in his account of the Revival Scenes which he promoted and described.

With Edwards his mind found its home in the investigation of those exalted themes where the intellects of most

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men, even divines, reel, and bowing low prefer rather to adore than to inquire. He was specially pleased with Edwards's power of keen analysis of the varied phenomena of mind; his wonderful capacity of seizing the ever evanishing emotions and steadily holding them in his vision till he could estimate their tendencies and trace their laws. He had the highest admiration for Edwards's treatise on "The Freedom of the Will," which he often perused, and always with admiration for its acuteness, its sharp discriminations of metaphysical thought and powerful reasonings. While he might have dissented from some of its minor positions and statements, as a whole he deemed it a masterly defence of human liberty, of all that constitutes the just basis of full responsibility; leaving the rebellious subject of the divine government without excuse, and God reigning without a rival. But the intellectual characteristic of Edwards which particularly gratified Mr. Woodbridge, was the wide sweep and intense perspicacity of his mind, which pierced through and through, and in all directions, every subject he chose to consider, enabling him to see it in its minutest parts; combined with his vast power of comprehension by which he seized it as a whole and all its related truths and their bearings, so as to anticipate all leading objections to the particular truth he is discussing; thus lifting it out of its affiliated truths, and so presenting it in its entireness that it stands out forever afterwards before the mind of the reader, one of the settled truths of the divine kingdom.

He had a high regard for Edwards as a man of intellect and commanding influence among his contemporaries. A clerical friend was one day riding with him along the banks of the Connecticut. The conversation turned on President Edwards and the clergy of his time. His friend inquired, "What was Edwards's relative position among the neighboring ministers? Was he noticeably above them?" Straightening himself up, he promptly replied, "Yes, sir; head and shoulders above them." And stretching his hand

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out towards the river, "Why, he was among them like Neptune among the Nereids."

After President Edwards, Dr. Joseph Bellamy shared his highest esteem as a theological writer. He particularly valued his works for their sound judgment, accuracy of theological statement, and discriminating views of Christian experience; and for the symmetrical piety and ardent attachment to his divine Master with which they are everywhere adorned. Then came Hopkins, Smalley, West, Strong, Dwight, Burton, and Emmons. The last he admired for his clearness of thought, his transparent style, his easy, natural eloquence; especially for his magnificent views of the divine character and government, while he dissented from some of his daring and dogmatic speculations. In his journal, August 29, 1849, he says: "I have read this afternoon for some time in Emmons, and admire, as usual, his clearness, depth, and originality, though I by no means adopt all his views. I like his strong Calvinism; while I regard some of his peculiarities as unscriptural, and of a dangerous tendency." This not only shows his opinion of Emmons, but his habit of thorough theological study. He read the works of the early New-England divines, such as Willard, Shephard, and Hooker, with profit, but with less interest than those of a later date.

He also read the works of foreign divines, with the exception of the Germans, against whom, on account of their rationalistic speculations, he entertained a strong prejudice. Saurin he admired both for the correctness of his biblical views and his commanding eloquence. He was delighted with the religious writings of Pascal. He also felt a deep sympathy for the other Port-Royalists who fought so bravely in the profligate reign of Louis XIV. for the doctrines of grace, while still under the spell of the Romish church, and still partially blinded by her sorceries; but who, notwithstanding, "by endeavoring to free theology from the chains of the hierarchy, and to promote a knowledge

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of the Scriptures among the people; by inculcating, in the place of formal piety and lifeless ceremonies, an ardent participation of the heart and soul in the exercises of devotion, and a strict purity of life, rendered undeniable service to the cause of true religion;" and he read their works with general approbation. He was thoroughly acquainted with the opinions of other religious sects with which he was in any way specially connected. He was well versed in the Arminian system of divinity, and strongly dissented from its distinctive tenets. He read the various new theological works as they came from the press, such as Drs. Richards, Emmons, Woods, Tyler, McCosh, Shedd, and was an habitual reader of some of our theological Quarterlies. He also informed himself in regard to the main points of difference in the several theological controversies of his times; such as that respecting Unitarianism and Universalism; "new measures;" Dr. Finney's theological views; Perfectionism, as developed at Oberlin; and the boasted improvements in theology originating at New Haven. He read the pros and cons on these theological and religious controversies till he felt himself complete master of the grounds taken by both parties, and then took his position intelligently, and maintained it with firmness. By these long and searching investigations, with constant reference to the Bible as the ultimate ground of appeal, he became an adept in theological science. No divine of his time was more thoroughly conversant with this species of learning, particularly with the Calvinistic Edwardean line. He was perfectly at home in all the discussions of its advocates, and could always give his scriptural reason for the views he adopted.

In 1825 he was honored with the degree of Doctor of Divinity by his Alma Mater, at the age of forty.

Subsequently, when called on ordaining and installing councils to preside and to question the candidate respecting his doctrinal views and Christian experience, he often had occasion to show the extent and accuracy of his theological

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lore. On one such occasion Dr. Herman Humphrey, President of Amherst College, was present. After Dr. Woodbridge had conducted the candidate through a most searching examination, he gave up, as is customary, the further examination to the council; each member being asked if he had any questions to propose to the candidate. When Dr. Humphrey was asked, he rose very sedately, and with a twinkle in his eye, as was his wont when a humorous expression was working its way to his lips, said, "No, sir, I have no question to ask; but I was about to move that if Dr. Woodbridge were not already a D. D., he be made one *forthwith*."

Next to Theological Science, the SCIENCE OF MIND occupied some of Dr. Woodbridge's best thoughts. The soul of man, that which the Almighty breathed into him, rose brightly on his vision, an object of surpassing interest. As the last production of the Creator's moulding hand he considered it the highest, the most finished, the most perfectly wrought, of earth's existences; made in the image of God, he viewed it deathless as the all-creating Spirit, endowed with inherent life and energy, with all the constituents of self-motion and self-progress; as that which will alone survive when the brightest, the loveliest, and most indestructible things of our world shall have passed away; nay, as that which, when all material orbs, however enduring or however multiplied, shall have fallen from existence, will still be seen pursuing its flight over that interminable pathway which alone spirits of its own vital mould are destined to traverse. This existence of inherent life, whose laws of motion will work on to immortality, he considered the most worthy of study of all that God has created and placed within the range of his personal observation; for it is studying principles and laws of action which will not only continue forever, but be objects of increasing interest, even after all the spirits of just men made perfect, disencumbered of flesh, shall be gathered together in glory.

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His taste for abstract meditation, for observing simple entities, the operations of pure spirit and purely spiritual dependencies and relations, which appear to most as the merest ethereal shadows; but which are in truth the very highest realities of intellectual and moral being; realities inappreciable by the senses, because exalted far above the sensuous and ephemeral; realities as enduring and changeless as God himself, and which are cognizable alone by consciousness, weighed and estimated alone by the pure reason; inquiries indeed best carried on by closing the eyes and all the senses to the outward world, — gave him peculiar pleasure in the investigation of mental phenomena, the movement of thought, and the flittings of emotion, both as individual existences, and as arising and evanishing in succession according to inherent laws. Nor was the determination of their moral character of less interest to him than the ascertainment of their laws. He considered the surface of human conduct of little moment. It was his delight to go into the depths of motive. He desired to take a view of the affections and all the voluntary responsible workings of the soul in their roots, their incipiency, their growth, their maturity; to survey the internal wheels and springs of the clock-work of the free, willing spirit, as well as their expression on the figured dial-plate of life. He wished to judge of his own conduct, and, as far as possible, of the conduct of others as God does, by whom the character of the external act is always determined by the character of the internal and invisible. He felt most powerfully that it is upon *the heart* of man that God fixes his all-piercing eye forever; and determines the acceptableness or unacceptableness of every human act by what he discovers there. So he felt that he who would preach the Gospel most truthfully and searchingly must also fix his eye on the hearts of his hearers; and the farther he is capable of penetrating into their dark depths and of tracing their hidden workings in the roots and fundamental laws of mental movements, the

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more effectively he believed him capable of heralding forth its glad tidings of great joy.

But what gave Dr. W. peculiar pleasure in the study of mind and inspired his sense of its paramount importance to the gospel minister, was its apprehended subserviency to the elucidation of theological science and the effectiveness of theological statement. While he believed that theology has its distinctive truths and facts, their relations and interdependencies, capable of being analyzed and generalized into an individual science, he still maintained that it sustains such intimate relations to the human mind, especially to the moral affections and volitional powers, that accurate and thorough knowledge of mental laws will greatly facilitate one's efforts in clearing up to his own conceptions the distinctive truths of revelation accurately systematized; and render essential aid in exhibiting them in their combined power, in their mutual dependence and most forceful application to discriminated religious experience and to the well proportioned activities of the Christian life.

Hence, next to those boundless themes, the Divine perfections and government, he deemed —

"The fire of God, the immortal soul of man,"

the noblest subject of study; confident that it would not only make him a more skilful workman in the field of Christian effort, but tend to lift his thoughts into communion with the infinite Spirit.

His early studies in mental philosophy, and his habits of philosophic thought early acquired, led him to give his attention mainly to Locke and to the Scotch school of metaphysicians. He very decidedly preferred the Aristotelian method of philosophizing to the Platonic. He never felt much inclined to German philosophy or to the Coleridgean interpretation, and attempted transfusion of its profound researches into the currents of English thought. He regarded its advocates as bold adventurers in philosophical inquiries, who, with a sort of

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reckless hardihood, were endeavoring to sound depths in the mysteries of intellectual and moral being, which no lines of human thought can ever fathom. He also apprehended that the rationalism and neology of that land of scholars and metaphysical dreamers, were intimately connected with their philosophical opinions. His intense dislike to anything which had the remotest tendency to impugn the essential truths of Christianity, or to throw the slightest shade of obscurity over their heaven-derived effulgence, was enough to produce indifference, if not antipathy to German philosophers. But we cannot avoid the conviction, that had he bestowed more thought on the inquiries of Kant and Coleridge, especially as unfolded and applied to theological science by such careful scholars as Marsh and Shedd, or as modified and its alliance with Christian ethics and scriptural doctrines opened by Hickok, he would have derived from its study very decided advantages; they would have given breadth and fulness to his philosophical views, which, in their reflected influences, would have imparted richness and freeness to his theological opinions without at all impairing their scriptural soundness or weakening their scriptural force.

He continued his philosophical inquiries down to the close, indeed till after the close, of his active ministry. He read the lectures of Sir William Hamilton and the works of McCosh, as they appeared, with the lively interest of earlier days.

Dr. Woodbridge did not neglect the productions of the historic muse. His tenacious memory and large capacities of reflection rendered him a profitable reader of her graphic delineations. In some departments he became familiar. But he never read her bewitching pages as the mere gatherer of isolated or curious facts, or for the purpose of repeating them like a parrot at the dictation of his author to amuse the social circle or to please his Sabbath congregations. His philosophic mind demanded a longer gauge. He sought

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the causes of events, the motives of the great actors in the several epochs passing in review. Studying history thus is studying human nature on a large scale; it is testing political principles and the administrative abilities of political rulers; it is going down among, and searching out, the radical causes of civilization. Studying ecclesiastical history thus is studying the history of gospel influences. It is not only learning what doctrines were preached during the successive periods through which the churches have travelled, but their effects on the mind and heart. To him who pores over the historic page, looking through and beyond the imposing pageant of actors and characters passing before him; who fixes his attention on the moral forces at work beneath, moulding society and the churches, history becomes the best of philosophic teachers, because teaching by example. Indeed, this searching study of ecclesiastical history is to the thoughtful, if not the study of theology, a powerful accessory to its right apprehension It liberalizes the mind; enlarges the circle of moral observation and religious thought.

Dr. Woodbridge could not well have studied history in a different manner or with different interest. His mind would inquire into causes, motives. Profane history, however, does not seem to have been one of his leading studies during his ministry. He once remarked that his knowledge of civil history was mainly acquired before entering on professional life. But ecclesiastical history, and those detached portions of civil history bearing on the interpretation of the Bible, and which are interwoven with the religious history of the world, he investigated during the whole course of his ministry.

Dr. Woodbridge's imagination, his strong sensibilities, his natural refinement of feeling and appreciation of the beautiful, early awakened a genial love of polite literature, which he cherished through life as an element of power. Every mental capacity or tendency seeks gratification in its appro-

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priate aliment. The pure intellect unwarmed by emotional tendencies, feeds on simple truth; rejoices in its clear cold light; craves alone distinctness of vision. Sensibility feeds on emotion, or that which excites and gratifies itself. Each susceptibility seeks that which is fitted to awaken its responsive feeling or affection. The moral sensibilities seek excitement in moral truths; the spiritual, in spiritual truths; the risible, in the ludicrous; the gay, in the mirthful. He who has strong, quick, commanding sensibilities with but slight intellectual developments, craves in literature and oratory the fervid, the excitable, the passionate; is satisfied with these, though little instruction is imparted. He whose imagination is predominant feeds on pictures, word-painting, poetic combinations, brilliant imagery, coruscations of fancy, unexpected turns of thought, and flashes of wit. He whose æsthetic tendencies are at once delicate and powerful, relishes the beautiful, the lovely, the grand, the sublime. Where all these are equally blended and refined by culture, there is a warm appreciation of true eloquence and all literary beauties.

The manly intellect and strong sense of Dr. Woodbridge disgusted him with a literary composition or an address of mere words, of mere beauty of style, of mere expressions of passion; or of all these together, with but a slight infusion of thought. He must have argument, solid reasons as ground for the persuasions or appeals; for the feelings or activities to be promoted. His was a cultivated taste. He desired not only truth, but truth radiant with emotions; glowing indeed with those specific emotions which the truth, exhibited in connection with the occasion, demands. He admired in oratory the firm grasp of a definite subject, and the rapid perception of the various accessories necessary to its forcible unfolding; the swift flow of sentences and periods, warm, gushing utterances, when appropriate words leap as by enchantment to the lips, rendering the diction liquid with intense heat, and kindling to a flame the

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hearts of listeners and swaying them at its will, as the tall prairie grass bends before the sweeping gale.. The power of such grand manifestations of sacred truth, burning into the hearts of both speaker and hearers, he would have rejoiced to attain. Prompted, therefore, as well by his natural taste as by his desire to persuade men to be reconciled to God, he studied the best specimens of eloquence both sacred and secular, that he might learn to kindle with their fire and to subdue with their power.

He made himself familiar with those French masters of the rhetorical art of pulpit eloquence, who at once adorned and rebuked the brilliant court of Louis XIV.; some of whom, after "the grand monarch" had been carried to his sepulchre, continued for a time to delight the élite of the French metropolis. He felt their deficiency in the true evangelical tone, in that subdued humility, in that touching Christian sympathy which weeps over the perishing, and in that sweetness of trustful joy, which are the rich experiences of souls penetrated with the power of justifying grace; but he admired their noble conceptions, their pathos on occasions of sorrow, their magnificent style, their bold utterances, their pungent reproofs, their clear method and massive structure, their literary finish and graceful proprieties of speech — in these respects only, not as powerful exhibitions of gospel truths, he deemed them worthy of careful study. The best productions of the British and American pulpits at different periods, were often in his hands. He studied and appreciated the torrent-like deliverances of Dr. Chalmers, often turbulent with an exuberance of emotion, glowing with a picturesque imagination, and conveying stupendous thoughts into the minds of his captivated hearers; and the scarcely less vehement and impassioned, but more classic and ornate discourses of Robert Hall. In his later ministry William Jay was a special favorite. His almost boundless versatility, his firm hold of his themes, his simplicity and naturalness of style blended with elegance and taste, his con-

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spicuous arrangement of thought, his felicitous and abundant quotations of scripture, particularly his thoroughly evangelical spirit, pleased him. The sermons of President Davies, warm with the fires of an artless rhetoric, kindled at the altar of God; and those of John M. Mason, marked by a more splendid oratory, were often perused. He read the sermons of Dr. Griffin, when they appeared, with great pleasure, not only as fine specimens of pulpit addresses, but as stimulants to personal holiness, and as mementos of a revered friend who had just passed to his rest. He cultivated so thorough an acquaintance with the writings of Edmund Burke, that many of his more brilliant passages were riveted in his memory, and which he sometimes repeated with striking effect. The rich oratory of our own Patrick Henry, James Otis, Fisher Ames, Webster, Clay, Wirt, the Adamses, he admired, and sometimes studied with delight. The current Parliamentary and Congressional eloquence he read as it appeared, and was familiar with the events and occurrences which gave them birth.

The æsthetic cast of his sensibilities not only drew Dr. Woodbridge to polite literature for the pure pleasure it affords, but his fine appreciation of the vitalizing and refining influences it diffuses over every department of the mind, persuaded him to devote his less studious hours to its perusal. By its power to increase the depth, the tenderness, the elevation, the delicacy, the quickness and life of the emotional nature, he early conceived it to yield a culture highly serviceable in preaching the gospel. Intensely as he loved truth, and earnestly as he sought to apprehend it in its abstractest forms, with the intent of pressing its claims on others, he was sensible that it is not enough, for the masses especially, that truth be seen just as it is in its sharply-drawn and inflexible lineaments. To secure its highest effect, it must first descend from the brain into the heart of the preacher, to be melted by the fires it is fitted to kindle there; and then poured forth as the liquid metal from the

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furnace, to burn its way into the hearts of his hearers. Knowing also the power of the imagination to move every class of the emotions, he was sensible of the importance of adorning truth, beautiful and grand as it is in itself, with the fascinating hues of the fancy; not to overload and obscure its own sterner graces, but to brighten its inherent lustre, and sharpen its point; that, like the polished lance of the surgeon, it may pierce the deeper, and enter with more ease, the obdurate heart and the callous conscience. He was not only aware that the mind is moulded to beauty by the contemplation of the beautiful, but had just conceptions of the power of the poet's wildest conjurations, his dazzling coruscations, his gentle touches and warm creations of human life, which, when treasured in the memory, become consecrations of loveliness, fixed in the æsthetic heart, "a joy forever," to give freshness to thought and lustre to the social affections, quickening aspirations for diviner excellence.

He, therefore, partly for relaxation and partly for improvement, gave himself up occasionally to the wizard power of the poet or dramatist. He delighted to feel his bosom heave and swell with the grand and heroic in character, those sublimities of principle which neither torture nor allurement can shake; with startling combinations and coincidents, natural it may be, yet far transcending the ordinary range of human experience; and with exhibitions of over-mastering passions which stir the soul to its centre. He felt that he was thus treasuring up stores of graceful and powerful imagery, quickening his mind to the perception of kindred resemblances, and furnishing himself with turns of thought both beautiful and energetic, with forms of expression at once concentrated and forcible. While traversing for the hour these enchanting fields, —

> "The treasured pictures of a thousand scenes,"

— he also conceived, that from the almost endless variety of character delineated by the constantly shifting lights and

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shades of humanity in the unravelling of plots, the detection of hidden motives, and the unfolding of innumerable trains of thought and sentiment, of affection and purpose, set forth by the heroic or tragic muse, he was learning some of the profoundest principles of human nature.

It ought, however, to be stated that Dr. Woodbridge by no means read the mass of fictitious productions with which the so-called "literary press" is deluging the community, almost as destructive to pure morals and solidity of thought as were the Noahcan waters to physical life. He made careful selections. The book must be improving. It must wear the shape and lineaments of genius. It must be the production of a master in literary art,

> "Whose song gushed from his heart,
> As showers from clouds of summer."

Otherwise it was never taken up, or speedily laid down. He usually preferred the old, the time-honored, to the novelties of the day, whose claims to poetical genius were yet to be proven. His taste also inclined him rather to the grand, the heroic, the forcible, the sublimely impassioned, than to the fine, the exquisitely beautiful and delicate; and this distinctive characteristic of his poetic taste increased as his years advanced.

He had an uncommon appreciation of Shakspeare and Milton. He was very fond of Young's "Night Thoughts;" he admired Cowper, whose verse of "strong sense is steeped in piety — awful in holiness, but tender in its love." He delighted both

> "In the pure silver of Pope's ringing line,
> Where sense with sound, and ease with weight combine;"

and

> "In the frank flow of Dryden's lusty song,
> Where the pulse of man beats loud and strong."

He enjoyed the rougher, but not less poetic numbers, of Thomson and Aikinside; and the gentler strains of Beattie,

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of Montgomery and Heber. Blair's Grave was a favorite: Gray's Elegy he perused and re-perused. He committed many passages in the last to memory, and would sometimes repeat them with tears. Of Addison and Goldsmith, particularly in earlier years, he was never weary; and of the writings of "Old Sam Johnson," as he was wont to call England's great Lexicographer and for a time literary king, he used to say, "They will live again, there is so much good sense in them."

But let it not be suspected that his ardent pursuit of philosophy, ecclesiastical history, oratory, elegant literature, and general information, ever induced him to push into the background his biblical studies. Dr. Durfee, who began, in the early part of 1826, a course of theological studies under his instruction, says: "While Dr. Woodbridge was a good general scholar, he was a close and careful student of the Bible. Though his reading was extensive, yet he devoted a considerable time every day to the study of the Greek Testament. He was a good Greek scholar. All the powers of his cultivated mind and renewed heart were brought to the careful investigation of the truth as it is recorded on the pages of divine inspiration." This was said of him during the first half of his ministry. His later years he devoted almost exclusively to biblical and theological studies; seldom reading poetry except that of a religious character and the "masterpieces" of the art.

Those long days passed in the study at Hadley were thus spent in earnest work. He wasted no hours in idle dreams or unprofitable reading. All told on his great life-work, preaching "the glorious gospel of the blessed God." When he came forth, his mind, if not his face, shone. He evinced that his treasury of knowledge was not only filled, but beautified with æsthetic culture. No one ever said, "Dr. Woodbridge is not furnished for his work." He fully met the responsibilities of his office as a laborious student. The fruit appeared in his public ministrations. Mr. Edson, prin-

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cipal of a literary institution in Denmark, Iowa, and who for years sat under his preaching, remarks: "The great names in theology and literature were often upon his tongue, — not only David, Isaiah, and Paul, into whose spirit he had deeply drank, but also Bacon and Shakspeare and Butler and Edwards, and the philosophers and poets of every age and tongue — whose sublime sentiments frequently glittered amid his own gems in his public addresses and sermons."

Dr. Woodbridge was not only a student, but a *praying* student. We have already stated, "His study of the word of God was always with much *prayer*." In the same spirit he conducted all his literary pursuits. His library was not more devoted to the investigation of truth than to pleadings for divine assistance. He made Luther's motto, "To pray well is to study well," his own. His deep sense of dependence on God, his reliance on the divine promises, his love to the Saviour, and his delight in communing with him, all led him to the mercy-seat. He was fond of repeating the proverb, "Prayer and provender hinder no man's journey." Testimony is abundant that he loved prayer. A student in Hopkins Academy, who resided in his family, and whose room was directly over the Doctor's study, says, "I often during the day heard the low murmuring voice of one pleading with God coming up from the room below." His niece, who resided for months in his family at different times, testifies, "He spent much time in the closet." Says one who knew him still more intimately, "I never knew one who loved prayer so well." Secret prayer was the habit of his life, and it grew upon him with his years. He often set apart days for fasting and prayer; and has been known to pass all night in pleading for the descent of the Spirit, especially in times of revival. He sometimes speaks in his journal, which he kept for the last ten or twelve years of his ministry, of spending five or six hours during the day in wrestling with God, not for himself and dear ones alone,

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but for the people of his charge. In these intercessions he was wont to pass in thought around his entire parish and implore divine blessings on the inmates of each dwelling. He was accustomed to rise before day all the later years of his life, and spend much time in devotion. His life was emphatically one of prayer. In this his great strength lay. Who can estimate the influence which, through the Hearer of prayer, he exerted in that praying study? Who will deny that his remarkable success may have been more owing to his prayers than to his powerful intellect and protracted studies?

"Angels are around the good man to catch the incense of his prayers,
And they fly to minister kindness to those for whom he pleadeth."

The Saviour says, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." This promise was fulfilled in Dr. Woodbridge's experience. These secret communings with God attuned his spirit, quickened his Christian fervor, and gave warmth to his public devotions. He sometimes prayed in the sanctuary as if the heaven of heavens, radiant with the effulgence of the Godhead, were unveiled before him; and yet with that profound humility which sinks in utter lowliness before the Sovereign of all sovereigns, and looks up with trembling, not unfrequently with tears, always with devout adoration, sometimes even with the raptures of praise. His more ordinary public prayers were distinguished by exalted views of God, solemnity and reverence, humility, submission, and earnestness. Says a minister who labored long by his side: "He cherished the profoundest reverence for the name, character, and government of God. This fact must always have impressed itself upon those who heard his voice, or saw his manner, in worship, preaching, and religious conversation." He felt that God was great, "shrined in holiness;" man

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small and immersed in sin; and he made the facts stand out very distinctly in his preaching and prayers. Another, equally familiar with him, remarks: "His views of God were grand, sublime. I should say he excelled in *adoration*. For Christ, the Son of God, he felt and expressed in his devotions the profoundest reverence, admiration, and affection. His sense of the ill-desert of sin was very strong."

The spiritually-minded will usually form a very accurate judgment of the minister's habits of private devotion from the spirit of his public prayers. This is one of the ways in which the Father who seeth in secret openly rewards his praying ministers. Dr. Woodbridge's people regarded him as very remarkable in prayer. Rev. Henry Seymour, who was trained under his ministry, says: "He was eminently gifted in prayer. It was the universal opinion that he excelled in this part of divine service. He was always reverent, devout, and appropriate. He carried his audience with him into the very presence of the Most High. He had exalted and adoring views of God, and as he led us to the mercy-seat, we were made to feel that the Lord was very great and holy; and that we were as nothing and vanity in his sight." Another, who in youth often listened to him, says, "His prayers were fervent; to God and not to the people, carrying the devout worshipper directly to the Throne of grace." Said one of his flock, "I always felt myself paid for attending prayer-meetings by hearing Dr. Woodbridge pray."

Rev. Rowland Ayres, who was the pastor of the First Church in Hadley during Dr. Woodbridge's second ministry there, writes: "His ability in prayer was at times something wonderful. His soul mounted upward on strong, exultant wing, and took others up with him to heaven. His soul seemed swelling with great thoughts and strong feelings." Some of his *occasional* prayers will never be forgotten.

Mrs. Gleason, sister of the late B. B. Edwards, whose mother we have before had occasion to mention as the

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praying friend of Dr. Woodbridge's mother, relates the following touching incident. "The first time I remember hearing Dr. Woodbridge pray, was at the dying-bed of a dear little sister, who was in her sixth year. After her physician had given her up, my mother asked her if she was willing to die. She replied 'Yes.' 'But,' said my mother, 'are you willing to leave us all?' After a moment her eye brightened. 'Yes, if I may live with Jesus Christ in heaven.' About half an hour before she died, Mr. Sylvester Woodbridge, who had daily and almost hourly seen her, came in with his brother John. She was asked, 'Would you like to have Mr. John Woodbridge pray with you?' She replied 'Yes.' And such a prayer as he made I thought never fell from mortal lips. He seemed to my then young heart to stand with one foot on the farther shore and convey the little one over the river to the bosom of that Saviour whom we trusted she loved. I ever afterward loved to see him in our pulpit, especially to hear him pray; it always seemed to me that he was utterly unconscious that any earthly ear was listening."

During his first ministry in Hadley, a Division of Massachusetts militia met there for review and military exercise. It was not long after the close of our last war with England. It was deemed a very important occasion. Dr. Woodbridge, then comparatively young, was appointed chaplain. The prayer which he offered at the morning parade on horseback was considered wonderful. It hushed and awed the strong men who heard it. They never heard the like before. Many carried the impression of it to their dying day. Some, who are still living, have ever borne it in their memories as a consecrated thing too precious to be forgotten.

The writer attended in the autumn of 1828 the ordination of Rev. I. S. Spencer at Northampton, afterwards of Brooklyn, N. Y. The sermon was preached by a New York pastor, and other distinguished clergymen were present and took

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part in the exercises; but he recollects none of their performances. The ordaining prayer, offered by Dr. Woodbridge, stands out singly and alone on the page of memory, almost as if it were the only exercise of the occasion. Fresh as the pencillings of yesterday, the man and the scene now rise before him, — his noble, erect form, then in the maturity of manhood; his full head of hair thickly sprinkled with gray which even then gave him an appearance of venerableness; the solemnity of his countenance as he began, its gradual kindling to a glow as he proceeded; his face and broad forehead upturned beaming with a rapt expression indicative that all the elements of his soul were on fire with the combined sentiments and emotions appropriate to prayer; his whole frame instinct with the crowd of feelings working within; his loud, sonorous voice ringing in devotional accents through every part of the spacious edifice, — he poured forth, as if alone in the audience of the King of kings, a torrent of supplicatory eloquence, such as he never recollects to have heard from any other man. The grandest conceptions of God as the Sovereign and Father of the universe, of the infinitude of his immutable government over all, of eternity, of the soul and its immortal destiny, of the glory of the Redeemer's work, giving tone and direction to the labors and sacrifices of the Christian ministry, — seemed to have taken entire possession of his thoughts and heart, both awing his own spirit and hushing the vast assemblage into silence and solemnity. That prayer is still remembered by many, and is treasured as one of the precious things of the past.

Rev. Mr. Ayres refers to another instance of his power in public prayer when he was far advanced in life. It was after he had retired from the active duties of his office, and was attending upon the ministry of Mr. Ayres. The occasion was a National Fast appointed by President Buchanan, near the close of his administration, when the dark storm-cloud, which soon deluged the land and filled the atmosphere with

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the death-wail, was just emerging above the horizon. He says: "In the afternoon of the day we held a prayer-meeting. He was with us. He was full of feeling for the country, of scorn and indignation against those who, reckless of their solemn oaths, were betraying her. He led us in prayer which *thrilled* us with emotion. I remember none of its expressions but this one quotation: 'Ride *thou* in the heavens for our help, and in thine excellency upon the sky.'"

True, Dr. Woodbridge was not always thus remarkable and inspiring in prayer. He was not only "dependent on moods of mind and conditions of body like other mortals," but like others also dependent on the influences of the Spirit. When this deserted him he was "weak as another man." It was only when this All-powerful Agent made intercessions within him, arousing his intellectual energies and kindling to a glow his powerful susceptibilities, that his soul became as it were enraptured with the sublime affections and sentiments of prayer; elevating his associates in worship to the same exalted plane of devotional aspirations.

Who can doubt that these wonderful manifestations in public prayer were the outgoings of his secret communings with God; the open reward of the promise? And who can fully estimate their immediate and far-distant effects on his people; connected as they were with the conviction, which grew up in the minds of many, that he was as faithful in his retired as he was eminent in his public devotions?

The *type* of Dr. Woodbridge's *piety* gave him *special power over his people.* The most influential piety differs as well in quality as in quantity, as well in character as in intensity. Very much is depending on the predominant element, the innermost primal force, and its relation to the other constituents and developments of the Christian life. The religious affections, answering in a measure to the religious views entertained, may be unbalanced, one-sided, distorted. They may blaze along some one track of duty, and utterly neglect others. They may fluctuate; to-day burst into a flame of

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zeal ; to-morrow flicker like a dying lamp. They may be mutually obstructive ; they may be mutually helpful ; they may be symmetrical, all the exact correlatives of their respective gospel truths ; all fervent, all sweetly attuned to consistency, forming the live, well-proportioned Christian. Hence the almost endless variety of Christian experience, and the manifestations of Christian character. Piety may be genuine, and yet extremely defective. The great practical question should not be, Will this or that type of piety bear its possessor to heaven ? but, What is scriptural piety, God-pleasing piety, piety most influential in bringing sinners to Christ, and in elevating the churches to higher planes of Christian experience and activity ? To this question the reply is obvious : that which has the deepest and strongest basis ; which takes the firmest hold of the soul and every part of it ; which is the most unlike the spirit of the world ; is most humble, most self-forgetful, most self-denying, most consecrate to God ; most steady, persevering, worshipful ; most in spirit like that fervent and rapt devotion and glowing zeal which sing and work and burn and shine around the throne.

Dr. Woodbridge's piety may be characterized in a word as responsive to his theological belief ; and therefore rooted in the most influential truth of the moral universe, — God in Christ. In estimating the influence of his piety, we may not overlook this fact. We may not forget that there is no idea which so stirs the human soul as that of God. Though a word of only one syllable, it is the broadest and longest word in the English language ; it is more suggestive of profound thought ; penetrates further into the soul ; strikes more chords in the moral sensibilities ; and symbolizing, as it does, the most stupendous ideas of the universe, it exerts throughout its length and breadth, wherever truly known, the most soul-subduing influences. The divine law and government, and scheme of atonement, have also, when traced to their source, when seen to be the radiance of the eternal

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mind, similar effects upon the moral susceptibilities. No experimental truths lie deeper than these. The strongest element of Christian life must strike its root as deep. Its profoundest voice must be "The Lord is my portion; Christ is all my trust and joy."

In harmony with this thought, it may be said there are two radical Christian graces, which, as they grow and expand, branch out into the symmetrical experiences of the well-balanced, all-sided Christian. The first is an absorbing love of God AS GOD, and of his glory for ITS INTRINSIC EXCELLENCE. The second, the outgrowth of the first, is the not less absorbing but more tender love of Christ as the atoning Saviour; a quick and cordial sympathy with him, a nice and scrupulous regard to his honor. Either of them, when fully matured, will drive from the soul the "gloomy damps" of selfishness and pride. Combined, and normally developed, they give the truest proportions and highest finish to Christian character.

These germinant graces were richly bestowed on Dr. Woodbridge. Springing from his heart's centre, the same rich soil in which his theological system struck its deepest root, they inflamed his whole soul. They broke out in gratitude and praise and solemn vows. They quickened his sense of responsibility; gave intensity and breadth to his Christian life; made him self-forgetful, self-renouncing, "steadfast, unmovable, always abounding in the work of the Lord."

That these radical graces were the governing, even absorbing affections of his heart, all devoted Christians who attended long upon his ministry will cheerfully admit. They came forth in his earliest Christian experiences, and grew with his growing years. Many instances indicative of their power over him might be named. We will mention two or three.

I once met him in a public gathering of Christians. The closing service was, by previous appointment, the Lord's Supper. The brother to whom had been assigned the duty of

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preaching on the occasion was not present. I was pressed to fill his place with an extemporaneous address. I had just been reading some treatises respecting the intimate and affectionate relation of the *man* Christ Jesus to the Father; the tender love the Father must have felt for him as personally united to his eternal Son, and the great sacrifice he consequently must have made in surrendering him to the shameful and agonizing death of the cross. As my mind was full of the theme, I concluded to make it the subject of my remarks. Up to this time I had known little of Dr. Woodbridge except as a fellow-townsman much older than myself, and whom from boyhood I had occasionally seen in the pulpit. He was now upwards of sixty, and his hair silvery white. When I had announced the subject and begun to unfold it, I observed the serious face of the venerable man upturned with fixed attention. Soon I saw him put his handkerchief to his eyes and hastily wipe his cheeks, down which the tears were streaming. He instantly fixed his eyes again upon the speaker. In a minute or two up went the handkerchief. He again fastened his eyes, and again with a quick motion the handkerchief was brought into requisition; and thus the process went on till the address was closed, when the deep seriousness and flush of his cheeks told how deeply his feelings had been moved. The writer has no distinct recollection that other eyes in the assembly were equally moistened. The effect he always supposed attributable alone to the theme — the divine tenderness and glory displayed in the atonement, combined with the dignity of the divine Sufferer, whose memorial supper we were about to celebrate.

The writer frequently preached before him afterwards, and seldom without seeing the venerable man in tears; especially if the theme discussed related to the goodness and majesty of God as the sovereign Lord of creation, or the atoning sacrifice and glory of Christ. Even in the retirement of his study, when in serious conversation on the high

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themes of the divine government and the redemptive work, he has seen his eyes swim with tears and his lips tremble with emotion.

His daughter says: "On Thanksgiving mornings papa often read the last of David's psalms with much emotion, and often with a gush of tears."

It may here be remarked that, as expressive of his worshipful feelings towards Christ, he used to say that if any earthly tune were sung in heaven, it would be "Coronation."

In the far advance of his years one of his friends* observed that his cane was a little too short for him. He determined to present him with a new one. When he had procured it, the thought occurred to him that it would be appropriate to engrave upon it some passage of Scripture which the Doctor might select. Meeting him one day, he said to him, "Dr. Woodbridge, what is your favorite passage of Scripture? I mean that which you value more than any other." Thinking a moment, he replied in his decisive way, "*The Lord reigneth, let the earth rejoice.*" It was engraven on the head of the cane and given to him. A fine passage surely for any one to lean upon. This little incident reveals the ruling thought of Dr. Woodbridge, flashing forth on that occasion, and flashing a flood of light into the depths of his hidden life. This continued to be the governing principle of his intellect and his heart, increasing and becoming more tender as he approached the time of his translation. Not long before he passed away, his daughter one day met him in the hall coming from his own apartment with an open Bible in his hand, "and tears of joy in his eyes." As he saw her he exclaimed, "I have just been reading this passage, 'As I live, saith the Lord, the earth shall be full of my glory.'" The thought seemed so glorious, he must communicate his joy.

This is the highest form of Christian experience, and when fully realized, the most ravishing.

* E. W. Blatchford, Esq.

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"Its holy flame forever burneth,
From heaven it came, to heaven returneth;
Too oft on earth a troubled guest."

A profounder poet has represented its possessor as singing, —

"His will is a spirit within my spirit,
A portion of the being I inherit.
His will is mine obedience. I resemble
A flame all undefiled though it tremble.
GOD! GOD!
O spirit of my spirit! who movest
Through seraph veins in burning Deity
To light the quenchless pulses!" THOU pourest
"The depths of love in thy peculiar being"
Into mine.

The influence of such a type of piety, a type whose first and strongest germ is the experience of the central thought of the moral universe; constantly breathed forth in public prayers, in sermons, in conference-meetings, and by the fireside, must be profound and pervasive. Being the root of all the graces, it gives character to all; imparts tone, depth, and energy to every sense of obligation. While it directs, it intensifies Christian zeal. A fountain in the soul, it hourly breaks out in new currents of Christian activity answering to occasions. It yields the most precious fruit unto God in self-renouncing lives. It evokes the spirit of harmony and good-will; diffusing a placid sunshine, not only through the soul of the possessor, but through the community. It starts the inquiry, not, "Does this remark or act of the pastor or of the brethren please me?" but, "Does it glorify God?" thereby contributing both to the permanency of the pastoral relation and to its spiritual efficiency. It so completely fills and subsidizes the several faculties and susceptibilities of the soul, that it neither leaves room for motives of selfishness to operate, nor opportunity to diffuse its cramping and belittling influence; weakening, if not paralyzing, the power of both the pulpit and the church. Such a self-renouncing and God-glorifying spirit, subtle and diffusive, lying in the depths of many minds and hearts, perhaps half unconscious-

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ly, yet mighty in its secret workings; moving unnumbered trains of thought and suggesting unnumbered Christian activities; suffusing and modifying all with the spirit of its source, — the throne and the cross, — must send forth a subduing influence which no finite intelligence can estimate. Omniscience alone can observe its myriad currents; Omniscience alone fairly count up its final results.

Section III.

DR. W. AS A PREACHER; THE TONE AND SUBJECT-MATTER OF HIS PREACHING GREATLY AUGMENTED HIS PERMANENT INFLUENCE OVER HIS PEOPLE.

Having heard so much for years of *manner* in the pulpit, it may be refreshing to pause a moment, and reflect on the importance of *scriptural thought*, affectionately and pungently enforced, as an element of pulpit power.

The spirit and subject-matter of Dr. Woodbridge's preaching were in strictest harmony with his doctrinal belief and profoundest Christian experience. What the Holy Spirit had written both on his intellect and heart his lips uttered. Looking up to the throne he never said, "I cannot speak to a sinful world what Thou art speaking to me." On the contrary, his love and reverence for Him who sitteth thereon, made the publication of it one of his purest pleasures.

The whole structure of Dr. Woodbridge's mind led him to inquire, "What is truth?" with persistent earnestness. Neither the demands of his reason, nor the cravings of his emotional nature, were met, till in the light of his best judgment he thought himself standing on the Rock. He could say with De Quincey, "The finest sound on this earth, and which rises like an orchestra above all the uproars of earth and the babels of earthly languages, is truth — absolute truth; and the hatefullest is conscious falsehood." His love of sacred truth was still more intense and of a finer tone, it being suffused with his reverential love of God and

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holiness. If natural truth was beautiful to him as the diamond, sacred truth shone upon him as the same diamond sparkling in the noonday sun. It brought the radiance of joy to his heart; a joy that kindled a still higher joy in heralding it forth. The very pursuit of what is morally loved increases both the ardor of pursuit and the sense of obligation to continue it. The longer and deeper we delve in the mines of the Inspired Word, the stronger becomes our sense of responsibility to work them. This was eminently true of Dr. Woodbridge. His love of these soul-inspiring communications which came direct from heaven, and the obligation imposed upon him to meditate upon them till they burned on his heart, constraining him to proclaim them, were prolonged, even intensified, through the successive years of his ministry. These God bade him understand. These God bade him defend; and to do it became the strongest desire of his heart. Everything incompatible with this must give way. His daughter says: "Whatever his motives for entering the ministry, to fulfil the duties of it became the master-passion of his soul. He could truly say, 'The word of thy mouth is better unto me than thousands of gold and silver;' and also those other words of David, 'How amiable are thy tabernacles, Lord God of hosts.' 'Thine altars, Lord God of hosts, my King and my God.' . . . One great object, the proclamation of the truth in its simplicity, ruled my father's life. For this he labored and prayed, and made sacrifices; and no life of him could represent him fairly where this did not constantly appear." A memorable remark he once made to a friend reveals the high estimation in which he held the gospel ministry. It was just after he had preached his "Two Discourses on the occasion of the Fiftieth Anniversary of his Ordination." They were conversing in his study respecting that event and the close of his long ministry. With the common feeling that the part of life we have travelled over appears short and often indistinct, his friend said, "Well, Doctor, now this long ministry, with its labors and pleasures, is past, I suppose it seems to

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you much like a dream." Instantly straightening himself up in his chair, bending forward, and fixing his large blue eyes upon him, he exclaimed in his most emphatic manner, "*I know, sir, it is* NOT A DREAM!" His daughter continues: "He was naturally an impetuous man, and in his defence of truth, no carpet knight. He dealt great blows at Doubting Castle, and all other strongholds of error that came in his way. And great faults, you know, often follow hard after great virtues. Besides, it is much easier to stop a pleasure-carriage, when it is going too far, than a steam-engine." She adds: "And here perhaps, as well as anywhere, it may be observed, that if in his zeal for a good cause he sometimes went beyond the bounds of prudence, I think I may say, it was not so much because he wanted self-command, as that he quite forgot himself in the object so dear to him. If a sacred truth was imperilled, it did not matter much to him what weapon he used to guard it. The truth must be preserved at all risks."

This intense love of gospel truth, which could be satisfied with no substitute or counterfeit, with no visionary or fanciful construction of it, with no superficial principles of interpretation, with nothing short of thorough, prayerful expositions of the sacred page, could not fail to impart tone and consistency to his pulpit ministrations. It gave them solid basis; infused into them divine vigor. It hallowed the work of preaching; made it not a matter of selfish preference, but of conscience; not of man-pleasing, but of God-pleasing. Indeed, to wield the instrument of the Spirit wrought in heaven and put into his hands by prophets and apostles, nay, by the Master himself, he conceived to be the special duty devolved upon him in assuming the ministerial office; a service which he could not decline without both grieving the tender heart of his Saviour and wronging the souls intrusted to his guidance. Nor had he any disposition to decline it. He cheerfully heard the mandate, "Preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine." Even

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when men endured not sound doctrine, but "after their own lusts" heaped to "themselves teachers having itching ears," and turned "away their ears from the truth," he still gladly heard the command loud and clear from the throne, "Watch thou . . . make full proof of thy ministry."

As, in accordance with the immemorial usage of New England, the sermons of the Sabbath are the grand vehicles of Christian instruction and impression, he determined to make the pulpit his tower of strength, the point on which to plant his heaviest ordnance. He was perhaps conscious of what was afterwards said of him by one of his most intimate acquaintances, that "the pulpit was his fort;" and, as it was the prompting of his heart to give his best to the Lord, it was his joyful purpose to make his pulpit the centre of scriptural light and power; the theatre of his highest efforts and holiest achievements.

He also conceived that if it was his special responsibility to unfold the Bible, it was his duty to unfold every part of it, as he had opportunity, and the necessities of his people required. If God revealed every truth therein contained for the highest good of man, then every truth was needed for the accomplishment of this noble purpose. The sword of the Spirit he believed to be perfectly wrought. Its length, its width, its form, its edge, its point, its sheen, were just what the Infinitely Wise had contrived as the instrument of the most glorious Agent, and to achieve the most stupendous change ever wrought in human character or in the moral world. To alter it by the omission, obscuration, or distortion of a single truth, is to weaken it. He who would wield it most efficaciously, must wield it just as it is put into his hands by him, who wrought and tempered it amid the glories of the Godhead.

We are fully aware of the deceptive nature of the profession to preach the whole Bible, even when honestly made. There are a thousand avenues by which delusion on this point may enter the mind. One may preach the Bible a decade or two decades of years, and yet never preach the

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whole, or even enough of its leading principles to save his hearers. He may preach from this and that text, and inquire, "Is not this the Bible?" He may go on inquiring, "Is not this truth?" till he has selected two or three thousand texts out of the almost seven thousand verses contained in the sacred canon; and we should be compelled to acknowledge that in every case he had unfolded the text truthfully; while with equal fairness we should be constrained to affirm that in all his scriptural teachings he had traversed only the surface of gospel profundities; had disclosed but a few feeble rays of their hidden glories. He alone can be sure of carrying out his purpose of preaching the whole circle of inspired verities as he has opportunity, whose heart is in full sympathy with God, and with all that he has revealed.

This self-forgetful principle was happily the controlling aim of Dr. Woodbridge's religious activities. To save souls to the glory of divine grace was the "master-passion" animating his professional work. This was the impression he made both on his earlier and later hearers. Says one: "What I specially remember of Dr. Woodbridge was his simple-hearted earnestness and faithfulness in his work to save souls, his sole purpose seeming to be to honor his Master and do good to his people, forgetting himself in his warm love to them." He "loved his people," says another, "and was willing to spend and be spent for them." Souls saved to the honor of his Saviour he sought with all the yearnings of his strong nature. One trained under his ministry, referring to her youthful days, says: "We used to find ourselves stimulated by the frequent classical allusions and the always classic style of his sermons. The children could be instructed by his discourses, though he was not in the common acceptation a 'children's preacher.' Of course we used to wish he would exchange his pointed sermons so full of personal application, for what we felt sure there was in him in reserve, of rhetorical display." One of his daughters, on reaching maturity, once spoke to him on this point; wishing he would use more of that manly, finished, sonorous

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eloquence of which she knew her revered father was master. "O," he replied, "my business is to save souls, not to please the ear."

When such inspiring sentiments and affections take possession of the soul, diffusing through it a fragrance like that breathed from the "sweet fields beyond the swelling flood," quickening the conscience and energizing to heroic action, we may justly anticipate the character of the pulpit instruction and zeal of him who is actuated by them. They will inevitably lift him into an elevated sphere of thought; purify his sympathies; refine his motives; render him spiritual, self-sacrificing, magnanimous, decided in his proclamations of the divine word. Combining these ennobling views and feelings with Dr. Woodbridge's persevering labors in his study, his searching investigations of the Bible, of theology, of Christian history, of ethics, of general literature and current religious events, including doctrinal developments and revivalistic measures, we cannot fail to form some just apprehensions of the power and elevating tendencies of his ministry through the fourteen years now under review.

"The power of the pulpit" is on everybody's lips. But what constitutes its power? In a word, the TRUTHS it earnestly and affectionately enunciates. Consequently, the grander, the more comprehensive and impressive the truths it holds forth, the profounder the thoughts they awaken, the more numerous the points in individual and social life on which they press, — the more powerful the pulpit becomes. To estimate, therefore, the full power of the pulpit of Hadley we need to bring into review some of the more prominent truths on which he who occupied it for so many years specially dwelt, and the heartiness with which he uttered them.

HE DWELT MUCH ON THE DIVINE GLORY AS THE GREAT END OF LIFE AND THE DISCRIMINATING MOTIVE OF ACCOUNTABLE ACTION. This central principle of the created universe is the starting thought of all that is or is to be: "The Lord made all things for himself." It is the corner-stone of the divine government. It adorns the foundation of the church of God and

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embellishes its crown. It informs all things; regulates all things; beautifies all things. It bears on every element of man's being, and lays claim to all that he is and possesses. It is a principle broad as the intelligent creation, and enduring as immortality. It enacts every divine law, and fixes every divine purpose. It is the ultimate and decisive criterion of Christian character. It makes the question, "Do I love God's glory more than I love my own selfish interest?" the determinative question. It infinitely exalts God, and shows the comparative littleness of everything finite. The entire created universe in one scale would weigh nothing against the divine glory in the other. It is a truth most stupendous and attractive to the Godlike. While it touches human life and angelic existence alike on all sides, and the laboring mind can never fully comprehend its boundless reach, it is nevertheless one of the simplest and plainest principles of conduct.

This central truth of the universe, being both the formative truth of Dr. Woodbridge's theology and the controlling element of his Christian experience; and thus enthroned alike in his intellect and heart, became the primal and pervasive thought of his preaching. Holding it as he did to be the basis of the divine dominion, the reason for every divine precept and of all providential proceedings; to be the final cause of the redemptive scheme, of its conditions and appliances and everlasting results, it operated as a principle of life diffused through every sermon. A truth thus comprehensive, pressing upon man on all sides and at every moment, commanding entire consecration to God and the complete subordination of self to his glory, must be a powerful truth. The pulpit which proclaims it, directly or impliedly, on all occasions of public religious gathering, and breathes it forth in every public prayer, cannot be otherwise than a powerful pulpit. "You are not your own,"—"you are bought with the blood of Christ to the glory of divine grace,"—thundered in the ears of worshippers Sabbath after Sabbath through successive years, cannot fail pro-

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foundly to move their moral sensibilities, constituted as they are by the moulding hand of their Creator to meet this grandest end of their being. In the mirror of a truth so grand, so reasonable, so divine, they must see the nobleness of disinterestedness, of all-embracing benevolence, of self-sacrificing toil; they can but see the unmanliness of selfishness, the littleness of self-seeking, the unworthiness of pride and self-exaltation, the degradation of making one's own happiness and advancement the chief subject of thought or object of pursuit. A truth thus vital, constantly pressed and attended by the Spirit's power, can but elevate a church into a brotherhood of humble, self-denying workers, and raise the surrounding community into nobleness of aim and purpose.

Dr. Woodbridge PREACHED THE DIVINE LAW. No man was more profoundly impressed with personal obligation to God. He wore a sense of it daily on his conscience as a part of himself. How could it be otherwise with one who lived as in the presence of the all-seeing Jehovah? In this position he could but see the Divine Law blazing from the self-existent justice of the Godhead, and as bright and glorious as its uncreated Source. He heard its voice ringing through the moral universe, ringing through the soul of every intelligent being, and loudest of all, ringing through his own soul; and his heart cheerfully responded to the claim. "Do right," was a maxim wrought into his daily life, and, as he stood before a disobedient world, frequently on his lips. He enforced the law of Sinai with all his power of argument and persuasion; he enforced it emphatically as a spiritual law, taking cognizance of all the feelings and affections of the soul. If God created the universe for his own glory or for the manifestation of himself; if he brought forth the crown of it, rational and voluntary beings, to possess and show forth in their own persons his moral qualities proportional to capacities, and to enjoy them; in a word, if he created man in his own moral image, it be-

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comes the first and paramount duty of man to bear that image, to feel towards the great "I AM," his government and laws, all that he has created and done, as he himself feels. Hence comes forth that universal law of moral being, expressive of our individual relations to God as Creator, and to this noblest end in creation. If he made us, he owns us; if he made us for his glory, he has an indefeasible right to require us to be filled with his own holy excellences. He could not, indeed, do otherwise and be consistent with himself. He could not do otherwise without defeating his chief end in creation. Hence the right and necessity of issuing the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself;" that is, thou shalt feel just as God does both towards himself and all created intelligences, and just as he created thee, a rational and moral being, to feel. Thus "the great law of love," the first and second commands, are but the expression of the relation which every rational existence sustains to this ultimate end of creation. That law was an inevitability; it sprang from the governmental consistences of the Godhead and the necessities of finite moral existences. Thus based, it is a law wide and deep as the universe; and can never be annulled or weakened. Like Omnipresence it meets the intelligent being everywhere, will follow him and hold him with unrelaxing grasp as he travels down the immortal ages.

This changeless law thus deeply radicated, touching man on all sides and at every step of his endless journey, Dr. Woodbridge proclaimed with all its intensity of authority on the human conscience "in season and out of season." He proclaimed it as meeting every individual and binding him to the throne without the possibility of escape. Personal obligation inseparable from the great design of his being, glorifying God in body and in spirit, was indeed a prominent theme in his preaching. He pressed it on every hearer as if his salvation depended alone upon his obedience. He would, if possible, induce every one to inquire, "Lord, what

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wilt thou have me to do?" Duty, in the profoundest sense, duty, as including all the activities of moral being, as covering entire consecration, he set forth as that which could not be put off or laid aside under any pretext whatever. Without it there was no possibility of meeting the supreme end of our existence. There could be no evidence of personal piety on any other ground.

He inculcated the teachings of James not less than those of Paul; unfolded the glories of the law, not less than the glories of grace. He pressed obligation in its multiplied forms as set forth in the gospel; pressed it on every point and relation of life, till his people felt in a measure its power, and saw that all excuses were wicked and vain.

He also declared man's RESPONSIBLE ABILITY TO OBEY GOD'S HOLY LAW; that his "cannot," often pleaded as an excuse, is nothing more than a "will not," a fixed determination, which constitutes his greatest guilt. His depravity may weaken, even destroy, all *disposition* to obedience; but depravity, however intense and pervasive, can never weaken personal *obligation* to obedience. All the incorrigible will stand before the Judge without excuse. Addressing the impenitent, he once said: "To defer obedience another moment, what is that but to justify yourself in rebellion, to harden yourself against the Almighty, and to defy his vengeance still longer? Do you say, 'I *cannot* obey'? 'Out of thine own mouth thou shalt be condemned.' What! *cannot* do the most reasonable thing in the world! *cannot* love infinite excellence! *cannot* abhor yourself for having treated it with neglect and scorn! *cannot* throw yourself at the feet of an injured Father! *cannot* trust in a divine Saviour, who poured out his heart's blood to redeem you! . . . Notwithstanding your entire dependence, you know, my dying fellow-creatures, that you have all the powers of free, moral agents. That you have these powers, with whatever metaphysical subtleties you may attempt to perplex the subject, is a matter of consciousness; and all the

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commands, invitations, and threatenings of the gospel imply that you possess them. Will you use your liberty aright? I leave with you the message of God, I can do no more. Will you yield to his urgent importunity? Will you yield *now?* 'Return unto me, and I will return unto you, saith the Lord.'"

The pulpit that unweariedly heralds forth this immutable law as expressive of the divine glory, and bright with the purest blessedness of the moral universe; a law which lies so deep in God's moral dominion that should it be eliminated the whole would fall in irreparable ruin; a law coming forth from the very heart of God, and fastening itself on every fibre of the human conscience, could not fail to be recognized as a transforming power in the community.

Dr. Woodbridge PREACHED THE SOVEREIGNTY OF GOD. He preached it as the necessary outgoing of God's primal thought of creation, his purpose to manifest himself and impart his own holy enjoyment to a system of intelligent beings; a design most worthy of a perfect Being to devise and execute. If God put forth his creative power for a definite purpose, and that the most munificent conceivable, the highest benevolence and wisdom demand that he have some *fixed immutable plan*, by which this most worthy end shall be secured. He commands every individual to contribute to this by his individual obedience, by his possessing and showing forth the divine excellences in his own person, as the dewdrop reflects in miniature the image of the sun. Should all the individuals throughout God's moral dominions perfectly obey him, all the glory possibly flowing from their *individual obedience* would redound to his name. But taking into view the wide circumference, the past and endless future, of his moral empire, it is easy to see that measures rising above individual relations to the divine glory and the immutable law requiring of each perfect obedience, may be necessary in a system of free moral beings in order to disclose the lowest depths of Jehovah's character, in the con-

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templation and possession of which the largest happiness of his moral subjects will forever consist. They are measures of government expressive of the relations, not of the individual to the divine glory, but expressive of the relations of the *whole intelligent universe* in its endless progress and unnumbered developments, to that glory. They are not acts or measures of justice so much as of sovereignty, while they are never in conflict with perfect integrity or benevolence. The atonement, for instance, is not an act or measure of justice, but of pure sovereignty. The motive is found alone in the depth of God's heart. The angels fell, and he left them in their rebellion and degradation. Adam fell, involving his descendants in his own ruin. For these God instituted a scheme of redemption. Why this discrimination between these two orders of intelligent beings? Why is the decision in favor of the inferior order? God gives us no reason but that which lay in himself — his own sovereign love, — "GOD SO LOVED THE WORLD." All that taught by revelation we can say is, "Even so, Father, for so it seemed good in thy sight." This is not an act of justice. Justice said, "Leave the sinner in his ruin."

It is thus not only as holy Lawgiver and Judge, but as the holy Sovereign that God sits upon the throne, managing the affairs of the universe, however extensive it may be, guided alone by his own infinite perfections. It may transcend in multiplicity of parts or provinces, and of orders of intelligent beings, all finite computation. He may have created in the past more worlds or solar systems than there are leaves in the present forests of the world; and it may be in his purpose to create, in the future, worlds, even systems of worlds, outnumbering the sands which compose this earth. But he sits as a Sovereign viewing it AS ONE WHOLE; each world and system of worlds being in position, size, and character, such as is best adapted, where it stands in time and space and in its relations to other worlds and stellar systems, to contribute its share towards unfolding the

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sum of the divine glory, which God intends to unfold by the stupendous whole. Each and all are but so many provinces of his moral empire, to be gathered at last into one great family about the throne. These sovereign acts or measures of state, are such as the purest reason and truest love, taking into view the wide range of intelligent beings and their interminable existence, demand. The ultimate design of them may lie too low in the depth of his own excellences, and the vast sweep of their results may be too boundless for the loftiest created spirits at present to comprehend. It may be true, owing to the narrowness of their capacities, compared with the measureless circuit of his plans, that were he disposed to unfold them to their present satisfaction, it would be an impossibility. After all explanations they could only prostrate themselves before him, trust and adore, as they do now. But somewhere in the endless future, when their powers have been sufficiently expanded by the study and discipline of ten thousand times ten thousand years, the ultimate design of these sovereign plans, which now perplex us, will, one after another, be comprehended by the unnumbered multitudes of the glorified; and when, in the progress of ages, they shall be seen in the clear vision of heaven, such ineffable glories of the divine Being, government, character, and ways, will burst upon their view; and such ravishment of soul will be experienced in the contemplation of them, that louder and sweeter anthems will be raised than had ever swelled from the harps of the heavenly hosts in all the myriad revolutions going before. Doubtless the unfolding of these sovereign measures of the divine government, designed to manifest forth his glorious perfections, will be one of the means of increasing the blessedness of the righteous forever. God's resources to astonish and delight thus his holy intelligences will never be exhausted — a fact that gives, and will forever give, unutterable joy to the enraptured throng. This view of God acting as a sovereign with motives too far withdrawn from human, perhaps

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from angelic, view, to be at present comprehended, is inconceivably grand; it reaches the height of the moral sublime.

The view becomes still more impressive by the fact that in these sovereign measures God acts as no finite being has precisely the right to act. No finite being possesses his infinite excellences; no finite being can occupy his governmental position relative to the intelligent universe; no finite being can grasp either infinity and immortality, or estimate the endless and ever-widening currents of their results over the boundless fields of their operations. But as Jehovah can comprehend these infinities of extent and duration, of variety and of multiplicity; and as he is the infinitely holy Creator and rightful Governor over all, he has the right to institute such measures as he, in his PUREST BENEVOLENCE, shall see best, to promote the greatest blessedness of his holy kingdom as it moves on its endless pathway, — a right founded alone in his Godhead, and which no other being can share with him. In this he stands alone in the solitude of his own immensity.

If anything can exceed the sublimity of this view of God's sovereignty, it is the additional fact that his governmental measures enter and control the realm of spirit, not less than the kingdom of matter; and in the former are carried out in such a manner, that every thought and every feeling of every free moral being, and the thoughts and feelings of the whole moral kingdom, stretching through its innumerable provinces and down the endless ages, are under his complete superintendence, so as to render each and all ABSOLUTELY CERTAIN; and yet the freedom and the voluntariness of each and every act remains unimpaired, and the accountability of each and every subject of his moral kingdom unweakened; thus holding up before the adoring worshippers of heaven the sublime spectacle of ABSOLUTE FREEDOM AND ABSOLUTE ACCOUNTABILITY, CO-EXISTING IN PERFECT HARMONY UNDER AN ABSOLUTELY SOVEREIGN GOVERNMENT; and that government universal and eternal; displaying a wisdom and skill to which the Infinite alone is equal.

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This sublimest conception of God and his dominion was joyfully welcomed by Dr. Woodbridge. He felt that God's sovereignty gave him a sure foundation on which to rest. These measures of state, — measures formed with the length and breadth of creation, and the endless future down which all worlds and systems of worlds are travelling in full view, and embracing the minutest existences and events throughout its limitless extent from the falling of a sparrow to the thoughts and feelings, not of the king's heart only, but to the thoughts and feelings of all hearts, — in his view alone insured stability, not only to the foundation of his moral empire, but to the eternal throne itself. In these, too, he saw treasured the largest intellectual development, moral dignity, and blessedness of the great whole. Among these sovereign measures, which he received with cheerful acquiescence, we may name those most baffling to human reason and most offensive to the natural heart — the introduction or permission of moral evil, and the fall of Adam, involving, by covenant arrangement and in agreement with mental laws, the *certain* sinfulness and moral degradation of his entire race; governmental measures bringing in floods of sin of every dye, and wretchedness of every form, sweeping over the breadth of our world; and which will continue to sweep on till the ushering in of the latter-day glory; carrying untold millions to the world of woe; measures enwrapped to our present view in "clouds and darkness," yet to the eye of faith seen as exhaustless fountains of "broad rivers and streams" of blessedness and glory, flowing on, and increasing as they flow, through the interminable revolutions of immortality. He especially regarded the redemptive scheme devised to rescue man from the ruin thus wrought as a measure of sovereignty, originating alone in God's good-will, his eternal love — love, therefore, which can never increase and which will never diminish. The application of the atonement to the individual and the preparation of the heart by the Holy Ghost for its reception, he equally believed dispensations of sovereignty.

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In his preaching, Dr. Woodbridge — as it was his wont to preach what he believed — held up before his people the doctrine of divine sovereignty in its true grandeur, as expressive of all the divine attributes combined, planning and co-working for the fullest development of his moral kingdom. He exhibited the spontaneousness of divine mercy in the most absolute sense, the salvation of the sinner as the free unsolicited gift of God, the overflowing of his compassionate heart. Like Paul, he removed all ground of boasting. He often left his hearers lying in the hands of God, where alone pardon and true encouragement for the sinner can be found; and where, stripped of all self-sufficiency, and prostrate in the humility of self-condemnation, he may be led to rejoice in his entire dependence, giving glory to God alone for salvation.

Nor did Dr. Woodbridge admit for a moment that this absolute sovereignty and entire dependence were the least excuse for religious inactivity. He maintained that God's determination respecting human choices neither impaired the freedom of those choices, nor weakened the imperatives of the conscience or the responsibility of the moral agent. He held that the doctrine of God's sovereignty, received into the mind, was a most powerful principle of heart-activities, and through these heart-activities of outward efforts in Christian life. He believed that by moving the lowest depths of the soul, it moves all that lies above it; that he who bows to God's sovereign disposal will be easily persuaded to keep his commandments. He thus reasons with the sinner making objections to immediate repentance on the ground of this doctrine.

"Instead of quarrelling with the sovereignty of God, acknowledge his right to dispense his favors as he pleases. This is a point at which the enmity of the human heart is exceedingly exasperated. Sinners, who are convinced of their danger, are often offended when told, that, after all their seriousness and their efforts, God may justly leave

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them to persevere in their own chosen way of rebellion, while he rescues others, no less guilty and stubborn, by an immediate act of his power. Such complaints originate from inattention to God's reasonable claims, and insensibility to the intense opposition of the sinner to the revealed method of salvation. The sovereignty of Jehovah is a benevolent sovereignty; for it is always exercised with a proper regard to the welfare of each individual, whether he be saved or lost, and with supreme reference to his own *real glory*, and the highest good of his great moral kingdom. It is your own perverseness, and that only, which renders necessary the exertion of his distinguishing, effectual grace. He *must* act as a Sovereign, in changing your heart, or it will never be changed; and you will force your passage, against all his warnings and invitations, to eternal woe. And suppose he permit you to go on in sin, till you eat the fruit of your own way, and are filled with your own devices; will your punishment be any the less just, because he is pleased, in the adorable riches of his goodness, to have mercy on your fellow-sinners? To complain of his sovereignty is virtually to find fault with his law; for if God may justly punish sin, he may, without doubt, justly deny to such as have sinned, those special influences of his Spirit, without which they will voluntarily resist all his external calls, and plunge themselves into everlasting torments. Instead, then, of charging your Maker with folly, because he has mercy on whom he will have mercy, adore the boundless depths of his liberality, that, obstinate as you are, there is hope even for you in the supremacy of his dominion, and the omnipotence of his arm. Fly, despairing of salvation from your own resources, to his rich and sovereign grace; and rejoice that you are permitted to lie in the hands of One whose mercy is self-moved, and can rise above the greatest demerits of his creatures."

Dr. Woodbridge thus presented both the divine and the human side in the work of salvation without obscuration or

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abatement, as demanded alike by the chief end of creation, and by that true scriptural equipoise of the two sides which Paul expresses: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Mr. Edson says: "He often gave his people critical, analytical, and instructive sermons on God's sovereignty and election, and man's dependence, freedom, and accountability." By the side of divine sovereignty he never forgot to urge human obligation and human ability as perfect and entire; and the claims of the divine law as unrelaxed and unrelaxable either by the scheme of redemption or man's unwillingness to obey, so as to silence all excuses and to impress both saint and sinner with the full force of personal accountability, even "ready to take part with God against himself."

With these radical views of God's glory, of his law and immutable purposes thus logically traced and linked together as entertained and defended by Dr. Woodbridge, New England divines of the latter part of the last century and the early part of the present* were in full sympathy.

In agreement with this class of divines also, Dr. Woodbridge sometimes held up before his congregation the solemn truth that sinners, by rejecting salvation freely offered, could never rob God of his glory in providing it. The condemnation of the finally impenitent would show forth not only the glory of his justice, but also of his grace, suffering forever, as they will, for its persistent rejection. He sometimes brought this truth to bear on the conscience with great pungency; impressively declaring to the neglecters of salvation that if they continued to resist the overtures of mercy, God would be glorified in their final overthrow. A member of a neighboring church, a money-loving professor, whose life indicated that he read the political papers with more constancy than he read his Bible, once said to the writer: "Dr. Woodbridge came over to assist our pastor in the time of a

* See Appendix, No. III.

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revival; and I remember that in one sermon he told the impenitent that if they continued to reject salvation, they would not only be lost, but that all the angelic host would sing 'Alleluia,' as the smoke of their torment ascended up forever and ever." He expressed great horror at the idea, and thought the remark exceedingly unworthy a gospel minister. He was reminded, to his evident surprise and chagrin, that it was entirely a scriptural sentiment, expressed nearly in scriptural language; and that he, perhaps, was more in the wrong in objecting to the utterance of the able divine, than he in uttering it.

The above views show that Dr. Woodbridge made God great in all his public ministrations. God was uniformly seen in them to be most worthy of adoring love; his glory the highest excellence to be sought; a soul in harmony with it the richest attainment; the divine law and purposes rooted in it and going forth for its illustration to be excellent and glorious as itself — ideas such as the profoundest reason and purest love will forever approve; and which pervading a community, welcomed to the heart, deeply pondered, and made principles of action, cannot fail to elevate any people in intellectual dignity, moral purity, and æsthetic culture.

Dr. Woodbridge DWELT MUCH IN HIS PREACHING ON THE ENTIRE DEPRAVITY OF MAN. While he exalted the Creator, he humbled the creature. God on the throne, man at his footstool, are the starting-points of religious thought and Christian endeavor. Not that he degraded man intellectually: by no means. He had an exalted conception of his grandeur as a rational and immortal being. Even his moral nature, as it came forth from his Creator's hand, he conceived to be a thing of "glorious beauty." But this beautiful thing, this golden crown of this world's existences, he saw prostrate in ruin. Something of its pristine beauty remains, but it is shattered and broken. Its fragments may glitter, as the fragments of the Godlike must ever glitter; but they only reveal more appallingly the completeness and terribleness of

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the ruin. At creation, love to God was installed queen in the soul. Now self-love, by its own activity transformed into selfishness, has usurped the throne; and all the affections and sympathies, desires and purposes, from the highest to the lowest, crouch at her footstool.

This humbling truth Dr. Woodbridge justly regarded as holding a radical position among the doctrines of the New Testament. Its earnest setting forth before any congregation assembled to worship in the name of Christ, he deemed of great practical moment. They who would labor to save souls, or to establish themselves or others in consistent views of divine truth, he believed must begin on the human side at this low level. There is no possibility of rising into true knowledge of God or of ourselves, or into the serene atmosphere of holiness, without the previous conviction that we are alienated from God. If our moral natures are not swayed by some innate bias, turning us by its inherent law of motion away from the great source of Christian life and activity, there is no need of the recreating Spirit. If men are not thus utterly lost, there is no need of a Mediator to seek and to save them. If under the government of God they do not deserve to die, there is no need of another's dying in their stead; certainly no need of an infinite Saviour who has life in himself, and can communicate it to whomsoever he will. If they are not lying under condemnation from which they are morally helpless to extricate themselves, where the necessity of a gratuitous justification by the righteousness of another?

Thus he reasoned. So he believed the apostle taught. The doctrines of entire depravity and justification lay in his mind as they lie in Paul's argument to the Roman Christians, indissolubly linked together. He once said, "Deny the native enmity of the heart to God, and the leading doctrines of the gospel become wholly unintelligible." Hence he did not believe that any minister of Jesus could be faithful to his trust, who did not press this tremendous reality on

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his hearers till it burns on their hearts, and they "groan being burdened." He did not believe that the churches could best thrive and reach the state of highest efficiency; nor that individual Christians could attain to that profound piety, which fills the soul and blazes forth in the purest Christian zeal, without the living conviction of this self-mortifying truth.

True, the doctrine of man's utter corruption and degradation in sin, is not in itself an idea fitted to elevate the individual or the community by which it is received; but it prepares the way for the reception of truths the most elevating that ever find lodgment in the human mind. Pressed in connection with the holiness of God; the inflexibility and spirituality of his law; the freeness and all-sufficiency of redeeming grace; the necessity of repentance and faith; the glories of heaven, and the just woes of endless perdition, it moves the deepest principles of the soul. In the hands of the Spirit it sinks the convicted recipient to the lowest depths of humility. It arouses him to an agony of desire to escape from the abyss in which it shows him to be lying. It nerves him to the death-struggle to deliver himself from "the miry pit." It calls forth the self-despairing cry, "Save, Lord, or I perish."

When the Spirit works powerfully with this self-abasing truth in the church, it inspires its members with shame and self-condemnation before God. It strips them of self-righteousness and self-glorying. It shows them, as no other truth does, their utter dependence on sovereign grace; and thus brings them into that state most appropriate to their condition. It superinduces the proper spirit to pray and to labor for their own and others' salvation with the disposition to give all the glory of success to God. The earnest presentation of this truth is thus always a constituent of powerful preaching; of that which is most fitted to save souls, to exalt and refine a community. "No, no," says the objector; "is not the effect just the reverse? Is it not

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a very discouraging doctrine? Instead of being a principle of life and power in the churches, has it not been their bane? By insisting upon the helplessness of the sinner, does it not throw a mountain's weight on his moral sensibilities?" Dr. Woodbridge would reply: "No; not at all; the objection has no force. He who alleges it shows that he has no true conception of the gospel as a system of vitalizing truths. If it discourages the sinner in himself, it points him to the only ground of hope; it alone prepares the way for his receiving Christ as the atoning Saviour. I admit that the doctrine *does* show the sinner to be morally helpless at the footstool of mercy; but it is a guilty helplessness; it is no essential disability; and offers no just excuse to the sinner to remain a moment under its power." He often insisted on this point. At the close of an able sermon he says: —

"Do you plead inability? *What is your inability?* Are you deficient in natural faculties? Are you incapable of reasoning, of knowing your duty, of exercising love, and of acting freely in view of motives? Is your helplessness anything else than disinclination; a heart, supremely devoted to enjoyments, foreign from the glory of God and the interests of his holy kingdom? Is such inability, such helplessness, the apology you offer for unyielding opposition to God? It is that which constitutes your sin itself; it is that for which you will stand at last, condemned, speechless, at the tribunal of eternal justice. Down — down then with your weapons of rebellion! God is in the right. He has done nothing, said nothing, on which you can rest your defence. His law, his gospel, all intelligent creatures, and your own consciences also, will rise as swift witnesses against you, will vindicate the insulted honor, and justify the righteous sentence, of the King of kings."

The doctrine enforced by the Doctor's strong logic, sharp dissecting power, and close personal application, was not always relished by a portion of his congregation. But this,

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in his mind, was no reason for silence or for softer modes of presentation. He rather regarded it as a summons to its more frequent and pungent exhibition. Provided he kept his own heart in sympathy with Christ, he did not believe himself responsible for the bitter feelings it awakened.

As he was once preaching on the subject in his usual argumentative and forcible style, a young man of education and of high family consideration, arose, stepped into the aisle, and slamming the pew-door after him, marched out of the church to show his disgust at the preacher's sentiments. But the Doctor, nothing disturbed, continued his sermon as though nothing unusual had occurred; and added other sermons forming a series on the unwelcome topic, which resulted in confirming the faithful and in bringing sinners to the Saviour of the lost.

THE VICARIOUS ATONEMENT OF CHRIST, AND THE FREE JUSTIFICATION OF THE SINNER, THROUGH ITS EFFICACY, WERE HIS FAVORITE THEMES.

> "He preached the joys of heaven and pains of hell;
> And warned the sinner with becoming zeal —
> BUT ON ETERNAL MERCY LOVED TO DWELL."

No gospel truth flowed more frequently or more lovingly from his lips than free salvation. He saw in it the only ground of hope to a being so utterly ruined and helpless in sin as man. He saw the Cross alone standing between him and the bottomless gulf. His view of God's holiness, justice, and majesty, as the sovereign Ruler, was sometimes almost overwhelming. He felt like bowing with the Seraphim, and shouting, "Holy, holy, holy, is the Lord of hosts." Divine justice rose before him as an essential glory of the Godhead. Its light must shine forever with all its original intensity. Its "lightning frown" must by the necessity of its inherent excellence "flash ruin on all its foes." The divine law, its inevitable expression, must stand, and condemn the transgressor. Its language in harmony with that of justice to the guilty must be wrath or displeasure. If salvation reaches

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him, it must be sovereign, the spontaneity of Jehovah's compassion. No obligation constrained him to the work; it flowed alone from his delight in mercy.

These considerations exalted his appreciation of the divine interposition to save. If he felt like bowing in rapture of adoration with the Seraphim, ascribing holiness to the Lord, much more, in view of the amazing condescension of grace to those whom infinite justice must infinitely loathe, did he feel like prostrating himself in lowliest thanksgiving and worship. Hence this wonderful truth threw a lustre over all his ministrations. It was the key-note of most, the under-tone of all; even in those from which justice, law, duty, eternal destruction to the wicked, rung out with fearful distinctness, the sweet accents of salvation were blended. Divine sovereignty, too, in his conception, wrapped in its centre the free gift of "God's dear Son," working out redemption for us. Indeed, its ruling idea relative to this world was in his view "the unspeakable gift." Dr. Woodbridge thus, in the broadest and best sense, preached "Christ and him crucified." This delightful truth lay deep in his tenderest sensibilities. His voice often faltered when describing the Saviour's agonies and the ineffable love they set forth, and then its tones often produced a thrilling effect; for, when his heart was full, they were especially adapted to express the pathetic.

His thoughts dwelling well-pleased on the glorious theme, he strove to penetrate its central life and soar to its loftiest height. He sought to ascertain its essential character as a scheme of mediation between the degraded creature, man, and the infinitely Holy One. Who is qualified to carry it into effect? What must be the character and exaltation of him who should presume to be the Mediator between God and his rebellious subjects? Who could offer a sacrifice adequate to the necessities of the case? What must be the nature and magnitude of that oblation in view of which infinite justice could be satisfied? Who, having laid down

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his life in expiation, was worthy to take his place, "far above all principalities and powers and might and dominion," at the right hand of "the King eternal, immortal, invisible, the only wise God;" and there intercede with him to forgive and restore to favor the worthless sinner, only deserving to be buried in everlasting night?

Dr. Woodbridge saw with a clearness which but few enjoy, that he who was the accepted Redeemer of this lost world, must be absolutely infinite in dignity and worth. No being could negotiate terms of peace with the uncreated King and Judge of the universe, who was not equal with him in excellence and glory. None but an infinite sacrifice could be the ground of the expiation of guilt incurred by the violation of a law as valuable as the perfections of Jehovah, combined with the value of the kingdom of infinite holiness and blessedness which it conserved. This conclusion he conceived to be the indisputable teaching both of reason and Scripture. He could see no other medium of forgiveness with God. Hence the doctrine of the supreme divinity of Christ was extremely precious to him. In his apprehension, all the hopes of the church and the race were treasured up in it. Without it the good news of salvation was but a fable; anticipations of heaven, but airy visions. To attack it was to strike at the centre of the most precious truths and the dearest hopes of the world. Assaults upon the God-man Mediator touched the innermost depths of his heart, and aroused all the energies of his soul in defence. It cannot be surprising, therefore, that the atonement, thus deeply laid and gloriously administered, was to him a delightful theme of pulpit address. It cannot be surprising that, in exhibiting the glories of the exalted Redeemer, before whom adoring Cherubim had bowed from the moment of their creation, and at the foot of whose throne the ransomed by his blood will cast their crowns, and raise still sweeter and louder hallelujahs forever, his whole soul warmed and exulted in sympathetic, or rather anticipatory,

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joy. Rev. Mr. Edson testifies: "Often, when presenting God as a righteous Sovereign, or Jesus in his mediatorial character, he would go on from height to height, and from one sublime mountain-top to another, until he would seem as a rapt seraph before the throne, lost in wonder and admiration. His people following him in these flights, as the Israelites did Moses to the foot of the mount of Glory, were scarcely restrained from ascending with him. Multitudes, who have sat under his eloquent ministry, have felt transported like Peter on the mount of Transfiguration, and remember still that it was good to be there." Indeed, the spirit of the atonement threw a light and inspiration into all his services of public worship.

"O Saviour Christ,
Thou standest mute in glory like the sun;
We worship in thy silence, —
We worship in thy sorrow, Saviour Christ."

Dr. Woodbridge was careful to show that THE FIRST ACCEPTABLE ACT OF THE SINNER IS FAITH IN CHRIST, A FAITH ROOTED IN HOLY LOVE; and working out as circumstances and conditions demand, in all the distinctive activities of the Christian life. Faith, thus radical, is the first development of an obedient heart; the first indication to one's self and to others that the principle of spiritual life has taken root. Nothing which the sinner does, or purposes to do, prior to this, can be acceptable to a holy God. He bids him believe on his Son as the atoning Saviour. While he refuses to trust him he disobeys; his heart is opposed to God; for the moment he is in harmony with him, he will be one with him in moral affection; and the moment he is one with God in moral affection, he will commit himself as a lost sinner to Christ. Until that point is reached, there is no true submission; no sweet acquiescence in God's providences; no obedience to his law; no disposition to live to his glory; no disinterested love to man. There may be anxiety to be relieved of the stings of conscience; great alarm in view of everlasting woe; ear-

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nest strivings to enter into the kingdom; firm resolves to come to Christ; outward sins may be broken off; there may be great self-denial and great fervor of zeal; yet, till the soul cheerfully casts itself on the atonement of Christ for justification, rebellion reigns in the heart. Dr. Woodbridge believing this would give the sinner no rest, hold out to him no encouragement till he had bowed his will to the acceptance of Christ both as Saviour and King. Every subterfuge was swept away, and the trembling penitent left hanging alone on the expiation of Christ. One of his intelligent parishioners writes: "His instructions to the impenitent were clear and impressive. He would seem to tear from the sinner every refuge, and leave him naked — condemned by the law of God, with Christ as his only hope."

The pastor of Hadley INSISTED WITH GREAT PRECISION AND FORCE ON THE DISTINCTION BETWEEN NATURAL AND CHRISTIAN MORALITY. He believed that man was originally endowed not only with power to distinguish between truth and error, right and wrong, but also with certain moral principles, which have their seat partly in the conscience and partly in the reverential and social sensibilities. All these were left by the fall unimpaired, except as they are indirectly blinded and benumbed by the forces which then usurped the throne of the heart. Natural men are, therefore, often conscientious and upright, models of integrity, of inflexibility in purpose to be honest, just, equitable in all their dealings with others; benevolent and humane, warmly sympathetic towards the distressed; noble, magnanimous, heroic; even reverential towards God and faithful in forms of worship, — developments which may be properly denominated *natural morality*. But all this is seriously defective. Christian morality is something far purer, more divine, Godlike, in nature radically different. It has its origin in that change of which Christ spoke to Nicodemus, "Ye must be born again." It begins to exist in the soul when the Holy Ghost has made it his temple, when Christ begins to dwell there.

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It is the outgoing of supreme love to God which has resumed its original position. All those acts which we have denominated natural morality are now ingrafted into a new root, are illuminated with a new radiance. The spirit of Christ shines in them. They are such acts as he himself would put forth in the same circumstances and in the same relations. This alone is the morality acceptable to God, because it alone partakes of his nature. One may perform all those acts which belong to natural morality, — commendable as they may be in view of men, noble as they may be in themselves, — and go to perdition, because they are the products of the natural, instead of the regenerate heart.

Sharply drawing this distinction, Dr. Woodbridge pressed the searching truth without softening or diluting it. It might be embers to the chafing conscience; yet he bound it there and left it to work out its saving or hardening process. He stopped not here. He unfolded the hollowness of all natural virtue; he showed that, however pure and exalted, it contained no element of holiness; it was selfishness still, essentially unlike what God commands, what Christ died to bestow, what the Holy Spirit inspires. The mere moralist must take a higher step; he must drink at a purer fountain; his soul must rise into sympathy with God, or he must be lost, because radically unlike "the Holy One." He once thus expostulated with a friend whom he feared was trusting in his own moral goodness:

"What, my dear friend, have you done? Scrutinize your motives, as well in your most specious actions as in those instances of your conduct which have been most manifestly sinful, and will you not be compelled to acknowledge that you have been a transgressor from the beginning of your existence? Has not selfishness, in some of its forms, been the governing disposition of your life? Have you ever acted from supreme love to God and respect for his glory? What, then, when judged by that unerring standard, the divine law, however useful they may be in the present life,

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are your apparent amiableness, your temperate habits, your social affections, your boasted integrity, and your generosity, but the exterior decorations of a sepulchre, the gilding and ornaments of a coffin, hiding deformity and putrefaction? You remember the story of him whose boast it was, 'All these things have I kept from my youth up;' who nevertheless went away sorrowful from the Saviour, and, for aught we know to the contrary, perished at last an incorrigible enemy of holiness and of God.

"However unwilling you may be to submit to the searching scrutiny of the law, and own yourself a rebel, He who knows your heart has decided that you, in common with the rest of your species, previously to regeneration, are destitute of holy affections, and dead in trespasses and sins."

In his preaching, DR. WOODBRIDGE ENDEAVORED TO HONOR THE THIRD NOT LESS THAN THE SECOND PERSON in the Trinity. In his own words, "Without the Spirit's gracious influences, the whole work of Christ as an atoning and interceding Priest, had been in vain, since not an individual would have accepted his offered benefits, and obtained an interest in his merits."

Hence he proclaimed with the utmost distinctness the necessity of the new birth. Such he believed to be the inveteracy of human depravity that no power less than creative could uproot it. This eradication was the work alone of the Holy Spirit. "Ye must be born again," was uttered in his pulpit with no uncertain sound. Ye must be "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," rung in the ears of the gathered multitude Sabbath after Sabbath, and they felt its transforming power. He also set forth with equal distinctness the doctrine and duty of sanctification. By the Holy Ghost imparting strength, God's people are under obligation to grow "stronger and stronger." By the shedding forth of the Holy Ghost, they must ascend the pathway which "shineth more and more unto the perfect day." By the Holy Ghost,

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the work begun must be carried forward till consummated in glory. He says:

"You should be deeply convinced of the infinite importance of his agency in renewing and sanctifying mankind. By many the whole subject is regarded of little moment, or rather, of a dangerous tendency as it respects the interests of holiness. Hence they either overlook it entirely, or so explain it away that all its power in awakening the mind is lost.

"You should think much on the subject; study the Bible in reference to it; and make yourself acquainted with its vast relations and consequences. In the best days of the church it is always a favorite theme; and it is neglected in proportion to the increase of worldliness, infidelity, or pharisaic formality. We ought not to look for a general revival of pure religion till ministers and other Christians are prepared to honor the Holy Spirit, in his peculiar work, as well as the Son. There may be enthusiasm, and dreams, and raptures, without the Spirit; but as there can be no true holiness without him, we ought not to expect its increase or continuance if the necessity of his effectual operations be either overlooked or denied."

But while he taught our entire dependence on the Spirit, he did not teach that this dependence, entire as it is, impairs at all our freedom or weakens at all our obligation. To use his own words, "Human freedom is not impaired, while God infallibly accomplishes his purposes with respect to all the vessels of mercy, whom he had before prepared unto glory."

While he did not believe that perfect holiness could be attained in this life, because God has not promised to bestow it during our probationary existence, he nevertheless taught that perfect holiness is the only Christian standard; that the Christian craves it and nothing less; and that his constant falling short of it, so far from giving him just ground of excuse, justly occasions him the deepest humility. In view of it the Christian often feels that he is "sold under sin,"

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and cries out in bitterness of heart, "O wretched man that I am! who shall deliver me from the body of this death?" This remaining depravity, which will not surrender at once and forever, is his deepest grief. His unwearied cry is, "Give me holiness." This continued imperfection Dr. Woodbridge deemed the strongest reason for resisting it with unrelaxing persistency. At the close of an argument showing the imperfection of Christians, he says:

"This subject urges upon you most impressively the duty of an humble walk with God. Is it true that sin mixes with and pollutes all your doings, your most disinterested charities, your holiest prayers, your most grateful praises? Is it true that you will daily, hourly, every moment, need a fresh pardon, and the aid of all-conquering grace, till your feet shall stand on the shores of the celestial Canaan, with the harp of God in your hand and the wreath of immortality encircling your brows? The dust then surely becomes you. There lie, and confess your sins, and acknowledge the justice of your condemnation, and weep with ingenuous sorrow, and beg for mercy.

"Unite with fervent prayer, untiring watchfulness, and diligence. To this your innumerable inward foes, ever ready for the assault, seem continually, vehemently, irresistibly, to urge you. In such a situation, can you sleep? Awake, for the powers of hell are near, and are eagerly pressing on to circumvent and destroy you. 'Wherefore, take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.'

"Let not the reality of your continual imperfection be your excuse; but rather let it excite you to more ardent exertions to reach the crown of life.

"Be satisfied with nothing less than perpetual progress in holiness. You have but commenced the war; there remaineth yet much land to be possessed; go on from victory to victory, till not an inch of the promised territory shall continue in possession of the enemies of your Lord.

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"Persevere for a few days, and you will gain the perfect purity and bliss after which your glowing heart aspires. No sound of clashing arms, no opposing hosts are in heaven. Its quietude is never invaded by anxiety or fear. Its holiness is untarnished as its pure light, and enduring as its years. Triumphant termination of conflicts and of wars! Hasten, then, blessed day, so long desired by the holy creation."

DR. WOODBRIDGE ENDEAVORED TO IMPRESS UPON HIS PEOPLE A SENSE OF THE FEARFUL PUNISHMENT AWAITING THE FINALLY IMPENITENT. He pressed this appalling truth, not because it was a truth agreeable to his people to hear, or himself to proclaim, but because Christ had taught it, and bidden him, as his ambassador, enforce it. He would not be "wise above what is written," and say it is useless to excite men's fears. Owing to their supreme selfishness, their deadness to spiritual realities, he believed it as important to hold up before his congregation divine wrath, as to hold up divine love: the first, by revealing the sinner's deserts, revealing the divine character as decidedly as the latter; both alike calling forth the adoring hallelujah of the heavenly hosts, both alike should now awaken our deepest interest. For this practice he had the best of all examples, that of Christ himself and of his apostles, even of the loving John, who, while emphatically teaching that "God is love," declared with equal explicitness, "He that believeth not the Son shall not see life, but the wrath of God abideth upon him." Not that mere neutral or selfish feelings could ever be transformed into holy affections; not that men could be "frightened into religion;" but he held that God made use of selfish considerations, particularly the fear of coming retribution, to arouse the indifferent to seek the soul's salvation, to bring them into that state of inquiry and self-condemnation in which Christ can consistently meet them with his pardoning grace. He also held it impossible to impress the full power of HOPE as a motive without a previous or accom-

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panying apprehension of fear, with which hope is always psychologically associated; as the thoughtful Cowper sung,—

"He has no hope who never had a fear."

He remembered too that the most successful revivalists of his own and other ages had made much use of the doctrine; that Presidents Edwards and Davies, Whitefield, the Tennants, Nettleton, even all Hopkinsian divines and pastors whose labors had been signally owned of God, had faithfully set it forth. However unpopular, therefore, the doctrine might be, and notwithstanding it became increasingly so in the later years of his ministry, he steadfastly persisted in enforcing it with the earnestness which its awful purport demands. Near the close of his ministry, one of the younger clergymen remarked to a friend, "I spent last Sabbath in Hadley, and heard old Dr. Woodbridge preach." "Ah! what was his subject?" "O, that old doctrine, the future everlasting punishment of the wicked," with the tone and air of one who regarded the momentous reality as almost obsolete. But with the pastor of Hadley, who received the whole of God's truth with childlike simplicity, it could never become obsolete. On the contrary, it became to him more and more a dreadful reality, which might justly alarm the sinner and awaken the weeping solicitude of the Christian.

He never magnified it out of its true proportions, never elevated it above its true position among other truths, nor distorted it by his own fanciful constructions; yet as an awful reality which Christ had most unequivocally taught, he felt bound, so long as he preached the gospel at all, to inculcate it on his hearers with the solemnity of one who realized that, however terrible its actual experience might be, it was only what he himself deserved. His audience often, especially when in the meridian of his powers, were made to tremble beneath its pungent exhibition.

A truth so appalling, founded in divine justice and man's desert, and when seen as the measure of both, so well fitted to awaken remorse, that "scorching fury of the soul," who

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"drops anguish from her burning eye," and whose undying echo is —

"Ye knew your duty, but ye did it not;"

so well fitted to awaken in every considerate mind a rational fear, which, while curdling the blood and chilling the heart, deters from vice; even fitted to call forth on its apprehended nearness the passionate cry, —

"O, for a shelter from the wrath to come!
Crush me, ye rocks! Ye falling mountains, hide!
Or bury me in Ocean's angry tide."

"The scrutiny of those all-seeing eyes
I dare not" — meet! —

such an appalling truth, we say, firmly held by the pastor and reiterated by the members of the church in their families and in the conference-room, could not fail to diffuse a wide-spread influence; both restraining from immorality and promoting seriousness of thought and solemnity of purpose to avoid so just a doom, and to clasp the cross as the only means of deliverance.

The above particulars, as specimens of the subject-matter of Dr. Woodbridge's preaching, should be regarded as only the subsoil, rich and fertile indeed, having life in itself and diffusing life, and yet as but the mere outline of the scriptural realities he enforced. To obtain a truthful picture of the "green pastures" into which, in imitation of the Great Shepherd, he led his flock, this outline must be filled up with that almost endless variety of hallowed truths, which prophets and apostles, and Christ himself, taught, — those thought-quickening realities, best fitted to give to man AS MAN his ripest development; best fitted to inspire the profoundest and purest Christian experience; to stimulate to the wisest Christian work; to nurture the believer's growth "unto the perfect man, unto the measure of the stature of the fulness of Christ;" in a word, best fitted to render his character such as angels love to see, well-rounded, symmetrical, beautiful, strong, progressive.

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Dr. Woodbridge presented these truths radically. He endeavored to conduct his auditory down among the roots of gospel verities, where he himself had been; to show their connection with fundamental principles; their necessary relations and interdependences; their individual strength and combined force. In other words, he preached much *doctrinally*. One of his constant hearers says: "He dwelt much upon the doctrines in his preaching upon the Sabbath, and I think with a happy effect." His people were thus enabled to see the several truths of Scripture in their unity, in their strength and grandeur; in that form, best arranged, according to mental laws, to be seized by the intellect with the greatest distinctness; best adapted to awaken the purest affection and sublimest aspirations, which the soul brought near to God by the blood of Jesus is constituted to experience. In this manner his people were taught to traverse with him the loftiest ranges of thought, "to tread where angels tread." The doctrines of the gospel in his preaching were never juiceless dogmas, mere intellectual speculations or cold logical deductions; but great vital realities, as vital as the perfections of God, the foundations of his kingdom, and the scheme of redemption, from which they eradiate, warm nutritious aliment for the heart and life.

He preached the Gospel searchingly, and, therefore, discriminatingly. He was deeply sensible of the danger of self-deception. He saw it impending not only over those who

> "Scorn the message
> Sent in mercy from above;"

not only over those clinging to the tattered robes of their own righteousness; over those putrescent with spiritual pride, or palsied with groundless excuses, —

> "False professors, grovelling worldlings,
> Callous hearers of the word;"

but over those who enjoy evidence — *not proof* — of recon-

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ciliation to God. He felt, indeed, that all professing Christians needed the exhortation —

> "The path to bliss is rough and steep and strait,
> Begirt by foes and spread with treach'rous snares.
> Beware! beware! let not thy steps be foiled,
> Be on thy guard! let not thy crown be soiled."

He heard the prophet's searching utterance, "The heart is deceitful above all things, and desperately wicked; who can know it?" He heard the voice of the apostle ringing out in solemn accord with that of the prophet, "Examine yourselves whether ye be in the faith, prove your own selves." He remembered the admonitory declaration of the loving Jesus: "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." In these and other passages he saw the liability of himself and others to put "darkness for light" and "bitter for sweet," written in the flaming characters of God's own hand. His observation taught him that multitudes cherish hopes of oneness with Christ; make even public profession of their faith; but afterwards give little evidence of Christian character. He also saw that this liability to self-deception is immensely augmented by "the cunning craftiness" of Satan and his emissaries. His sharp, analytical mind enabled him to detect the subtlest workings of the great Destroyer, and thus, in a measure, to estimate his wonderful power in fascinating the imagination and inflaming the hearts of men already in sympathy with his own, till they rush towards

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forbidden objects with uncontrollable impetuosity. But he had too much sagacity, saw too far into the depth of things, to be betrayed into the conviction that this influence over the imagination, and, through the imagination, over the moral affections, is Satan's master-device. This he saw is, and always has been, aimed at the throne of the mind, the REASON. He who would subdue a kingdom must first subdue the king. This our great Adversary, who has had six thousand years of experience in his deceptive work, well understands.

It should never be forgotten that this darkening and bewildering of the reason so that the illusions of the fancy are received as unquestioned realities, this so weaving the web of error that it appears brilliant as cloth of gold, — even shines more brightly in view of those bedizened by the false lights with which he has confused their vision, than the web of scriptural verities woven by the hand of the Allwise himself, — is the strategic movement on which Satan most relies. All history proves that he has made RELIGIOUS ERROR HIS STRONGHOLD, — the point where he has worked his deadliest enginery. The widest fields of ruin which he has wrought, have been desolated through the misdirection of the reason; thereby distorting the conscience, falsifying her decisions, and imbittering the heart against God and truth.

No devices of Satan more forcibly impressed Dr. Woodbridge, or appeared fraught with deadlier evils, than those which, seeming substantial realities to those under their spell, are relied upon as enduring supports for eternity; and which, in accordance with mental laws, incite affections as spurious, as the views awakening them are false.

Influenced by these manifold perils arising both from the deceitfulness of the heart and Satan's subtle machinations — those "fiery darts" tempered in the forges of the nether world, he often felt constrained to exhort with the earnestness of the apostle, "Be sober, be vigilant;" "watch unto

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prayer;" "put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand;" "having your loins girt about with truth, and having on the breastplate of righteousness." He felt constrained to utter with more than the poet's fervor the impressive sentiment, —

"Beware of SEEMING TRUTHS that grow on the ROOTS OF ERROR;
COMELY are the apples that spring from the Dead Sea's cursed shore,
But within are they dust and ashes, and the hand that plucketh them shall rue it.
Verily, there is nothing SO TRUE THAT THE DAMPS OF ERROR HAVE NOT WARPED IT.
And when error cometh in like a flood, it mixeth with streams of truth;
And the Adversary loveth to have it so; for thereby many are DECOYED."

To deliver his people from these liabilities and perils, Dr. Woodbridge was aware that it was not only his duty to expose the insidious nature of error and guard his flock against its subtle intrusion; but, in addition, to lead them intelligently to discriminate between the true and the false in religious affections. He therefore felt it to be one of his most imperative duties, in assisting those committed to his care to ascend the steep acclivities of the Christian life, to give them exact and searching views of the several graces which constitute Christian experience. But exact and searching views of Christian experience, he well knew, are inseparably connected with discriminating views of divine truth. The former without the latter is, indeed, impossible. Sensible of this, he faithfully pointed out the difference between true conceptions of gospel verities, which, when attended by the Holy Ghost, awaken the purest, the sweetest, the most angelic affections which the soul is capable of experi-

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encing during its probationary existence, and those illusory notions of the gospel which result in diseased and unsteady affections, which sometimes flame forth in false zeal, are highly commended, perhaps, by men, but are highly displeasing to God, because the mere outbreak of the selfish heart or the distempered imagination. He carefully separated, in spiritual exercises, "the precious from the vile;" which, strange to say, even men of intelligence in other respects, are disposed to confound. With his keen dissecting-knife he laid bare every muscle of the heart; discovered its secret chambers where delusions oftenest lurk. He endeavored by every means to undeceive the deceived; to sweep away all gossamer hopes to which the selfish heart gives birth, and to which it often clings with the tenacity of life. If any went from under his ministry to the judgment and there heard the sentence, "Depart," he was resolved, God assisting, the fault should not be his, could searching views of truth and earnest appeals to self-examination prevail. Nor were his people unprofited by such pungent inculcations. They were often made to feel that the hand of a Master was on their consciences; that "the candle of the Lord" was shining into their hearts. With trembling they were led to inquire, "Is mine a contrite heart or no?" and to cry with bitter tears, "Lord, decide the doubtful case."

THE PREACHING OF DR. WOODBRIDGE WAS IN HARMONY WITH TRUE CHRISTIAN EXPERIENCE; the expression of his own, it met with the cordial response of his Christian hearers.

He preached the doctrines of grace as experimental realities. His people were taught to receive them as such. They were as explicitly taught that no Christian experience was valid or trustworthy, which consisted not in the feelings and affections legitimately awakened by them. Religious experience, in his view, therefore, was no surface matter. While it covered the surface with verdure and bloom, its life had its source far beneath. Its salient germs lived deep in

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the heart's centre; and these germs determined its character. This was Dr. Woodbridge's standard of his own personal experience. By such doctrinal training and experimental discipline, the religious experience of pastor and church would naturally become harmonious. Self-searching would become a daily work; going down into the heart, a daily business.

Dr. Woodbridge was well qualified to lead his people down into the depths of their hearts, because he had gone into the depth of his own. That keen analytical power of his, which enabled him to unravel the closest network which the carnal heart, led on by Satan's devices, ever weaves to delude the unwary, he had turned inward upon his own moral exercises. He had taken to pieces the texture of his own religious affections, and examined each strand by itself, and its relations to the rest. There was no dark corner of his inner being into which he had not descended, torch in hand. By traversing his own heart and examining its dark recesses, he had the requisite knowledge to teach others to traverse and examine the dark recesses of theirs. In this, his Christian hearers gladly accepted his aid. In the light of the great truths he was wont to bring before them, they had seen and deplored their inward wickedness. They had seen, too, their peril thence arising, and trembled in view of it. They felt their need of just that stimulating assistance which he gave them in his most searching sermons. They felt constrained to do this internal work, both as a measure of personal safety, and as a prerequisite for more efficient outward work in the kingdom of Christ.

Endeared sympathies thus grew up between him and his people, not only touching doctrines and duties most offensive to human pride and selfishness, but touching the Christian experiences thence arising. This heart-assimilation of his Christian hearers to himself gave his preaching peculiar power. It promoted harmony in their most sacred feelings. It linked them together in those experiences in which they

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were most interested as co-workers with God, and as immortal beings on the way to the judgment, and to final glorification with their Lord. It gave them unity in prayer. It gave them unity of action. A pastor and church thus associated in holiest sympathies and co-operative labors, could not fail to exert a powerful influence on the surrounding community.

Dr. Woodbridge was a SCRIPTURAL preacher. His sermons abounded with appropriate scriptural passages and illustrations. The spirit of them all was emphatically biblical. True, as has been said, he preached much doctrinally. But doctrinal preaching, in his sense of it, was the highest type of scriptural preaching. He believed that the Bible, in common with the whole range of nature, both physical and mental, has its underlying principles and general laws, from which all its obvious truths, precepts, statements, facts, and incidents, are evolved as from central sources. This was one of Dr. Woodbridge's strongest convictions. Preaching the gospel theologically or doctrinally was, therefore, in his apprehension, presenting it in its profoundest aspects and relations. In this highest and best sense he was a thoroughly scriptural preacher. In all doctrinal sermons his motto was, "To the law and to the testimony." Abiding thus strictly by the Bible, his preaching was highly instructive. Said an octogenarian, one of his earliest and latest hearers, "Dr. Woodbridge gave me more insight into the Scriptures than all the other ministers whose labors I have ever enjoyed."

DR. WOODBRIDGE WAS A BOLD and DECIDED PREACHER. His grand idea of scriptural preaching furnished solid basis for boldness in its presentation. Having ascertained by study and prayer the meaning of his text, it was not his truth, but God's truth, which he was enforcing. Should he fear to utter what God had spoken? God forbid! Such a fear he would have deemed not only unchristian, but unmanly, utterly unworthy of a professed ambassador for Christ.

Dr. Woodbridge had none of that bashfulness or nervous

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timidity, which shrinks from facing a large concourse of people, even of the learned and cultivated. He had a natural courage, the outworking of an inherent manliness and self-respect, which gave him perfect command of himself before any congregation, whatever its size or character. But there is a profounder source of ministerial courage — the thought that one is commissioned by Christ to preach his gospel, attended by a strong desire to please him, which overmasters every selfish consideration. Thus animated, very timid men become bold and determined in the enunciation of unpalatable doctrines and unwelcome duties. They can even denounce the most popular sins, not because they love to reprove, but because they are elevated with the conviction that they are God's servants to proclaim his word. Dr. Woodbridge's courage and decision in preaching was, perhaps, the combined result of both these causes. He was fully persuaded that what he had prepared for the instruction of his flock was the truth of God; and he proclaimed it with the air of one who is possessed with the thought that his message is divine. There was no wavering or vacillation as though a half-conscious doubt respecting the truthfulness of what he was uttering lurked in "the hiding-places" of his faith. It was a fearlessness of decision which sometimes gave to his manner in view of strangers the appearance of self-assumed positiveness. True it is that a bold, headstrong positiveness, when evinced by an ignorant, half-educated man, by one of known superficiality of investigation, or of known carelessness in his statements, is extremely offensive to all of good taste and discernment. But when a pastor has won the confidence of his people for accuracy of statement, for penetration of thought, for thoroughness of research, and for honesty of intention, this positiveness becomes an element of power. Dr. Woodbridge had secured this confidence. His people had learned to rely upon him as a trustworthy teacher. Hence, this boldness and decision, which often assumed the appearance of

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positiveness, sometimes of dogmatism, was one of those constituents of spiritual influence with which he so uniformly carried his people with him.

Moral cowardice no one ever thought of imputing to him. What was said of John Knox, that "he never feared the face of man," might have been said with equal truth of Dr. Woodbridge. His people never doubted that he would proclaim whatever truth or precept he might deem needful. It is said that on one occasion he felt it to be his duty to prepare a sermon exposing and sharply rebuking some prevalent sin among his people. He apprehended it might cause his dismission; and that at a time when ministers were not dismissed for trifles. He indeed said to his wife, after it was written, "This sermon may dismiss me, but I must preach it." He went forward in obedience to his conscience, and no evil effects followed. His influence was rather strengthened than weakened.

While he believed the minister of reconciliation should be gentle and kind, patient and judicious, amiable and courteous, he had no respect for that false wisdom touching ministerial labors which, through the plea of becoming "all things to all men," leads some to attempt, by shading here and there unpleasant truths, and by paring off the sharp points and removing the unsightly aspects of others, to please their churches and to allure into their congregations the outside world who are at enmity with God. He had no patience with those who adopt such a course through fear of losing popularity, eligible situations, or pecuniary advantages. He would say, "What! sell the truth of God, the word of salvation, for such trifles! Sooner let thy tongue cleave to the roof of thy mouth. Be a man, every inch a man; and preach the gospel in all its offensiveness to the carnal heart, as you are appointed to do. Preach the whole of it as you have opportunity. Preach it wisely, but boldly. Preach it affectionately, but decidedly. Preach it kindly, but with positiveness."

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DR. WOODBRIDGE WAS A LIVE PREACHER. This may be a modern epithet applied to preachers and preaching; but it is not modern in reality. Live preachers lived and prayed, and wrought and won success, long before these latter wide-awake times. The pastor of Hadley was in the best sense a live preacher; he proclaimed live truths in a live manner. His physique indicated a live man. Dr. Sprague says, "Dr. Woodbridge was a strong, firmly-built man, with an open countenance, and an earnest, wide-awake manner, which showed that what he attempted would not fail for want of energy and enterprise." This intensity of nature particularly developed itself in the pulpit. It was the result of his intellect and moral sensibilities in their reciprocal action.

The life-inspiring truths of the gospel, which formed the staple or seed-thoughts of his discourses, so vitalized his own intellect and so pressed upon his own strong sensibilities, as oftentimes to kindle them to a blaze. Especially when his mind had been dwelling for days on some of the universalities of the divine kingdom; such as the infinitude of God, the glories of his perfections, the boundlessness of his dominion, the unutterable loveliness of Christ, the wonders of the incarnation and its stupendous results, the ineffable glories of free grace, and the overwhelming conceptions of immortality, — the grandest emotions worked and swelled through his soul, thrilling his whole being. As the Sabbath approached after such meditations, especially as he came before his congregation with his well-prepared message, the momentous importance of its acceptance strung every fibre of his soul to the most solemn earnestness. He felt that he *must reach* his hearers; that they had an interest in what he was uttering, which, with all his powers aroused, he could not adequately set forth; and yet that he must move them, if possible, to respondent earnestness.

His strong and easily moved sensibilities were lodged in a body of great nervous excitability. The one wrought

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upon the other; the emotions put life into the nerves, and the excitement of the nerves threw back an influence quickening the emotions to a still higher fervor; and by this action and reaction produced an excitement which sometimes rose to an intense height. His whole frame indicated its power; his eyes gleamed with a singular brilliancy; his countenance worked and gave forth to view the heated emotions glowing within; his gestures were frequent, sometimes violent; his voice became loud, and varied in its tones, occasionally breaking, almost escaping from his control, under the impetuosity of his feelings; his usually erect form rising to its full height, seemed still more erect and commanding, indicating a speaker under the spell of his subject, and borne away on a tide of emotions of which few men are capable. When in this mood, words, whether written or unwritten, came gushing forth in a full, flowing stream, and he soared into the loftiest flights of manly eloquence. His audience was moved, not with an irrational excitement, but with the strong conviction that the truth proclaimed must be heeded, and often with the fixed resolve that it should become a principle of life.

Dr. Woodbridge made much use of the appeal. His ardent temperament and strong sympathies led him to this. He desired to instruct, but more, to stimulate. While he believed that people might be benefited in some degree, particularly the more thoughtful, simply by the lucid presentation of dry truth, his susceptible nature, aroused, as was its wont, when he approached the close of a Sabbath discourse upon which he had spent days of labor, would not be satisfied without witnessing a portion at least of his hearers giving indications, not simply of a lively intellectual appreciation of the truth unfolded, but the further indication of warm, responsive sympathies with it. If no tears of joy or sorrow were visible, he wished at least to see some expression of solemn interest, denoting that God's word was a fire working within, quickening the moral sensibilities to

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action. In certain circumstances, and in certain conditions of one's hearers, he approved of sermons whose aim is simply to sow seed; but his predominant desire in preparing and preaching sermons was for immediate fruit. He endeavored, indeed, to combine both the seed-sowing and fruit-bearing in one. When he had addressed the truth to the intellects of his hearers, he pressed it on their hearts and consciences. In these applications he was close and pungent. His power of appeal was equal to his power of elucidation. His clear intellect and clear methods of statement made the truth stand out with singular distinctness. He brought every sermon to a point which his hearers could easily appreciate. This process had a reactionary influence on himself; it aroused his own susceptibilities; it made them swell, and throb, and glow like pent-up fires; and he was prepared to pour forth upon his auditory a torrent of burning eloquence, startling them from their intellectual quiet into moral activity. These appeals were frequently the most effective portions of his sermons, because his people were intellectually prepared to receive them. The fire of truth which penetrates the deepest into the soul, most stings the conscience and inflames the sensibilities, always burns first in the chambers of the intellect. Some clergymen of narrow vision, seeing these striking effects of the appeal, as employed by some masters of pulpit address, imagine the appeal to be the sole or main cause of those effects. They are stimulated to imitation, and think to arouse their hearers simply by appeals. They may succeed for a time, but they soon find their audiences listless under their most stirring addresses to the feelings. When their impassioned manner and animated tones were new, their hearers were moved. But after a few efforts and a few instances of excitement, they find their most pungent appeals falling powerless. They become discouraged; they regard their hearers as peculiarly indifferent. While it is not any special indifference to spiritual realities, it is only

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indifference to appeals thus connected. The real difficulty is not with their people, but with themselves. They do not sufficiently understand the laws of mind. The true cause is their failure to follow the divine method. God designed the reason to sit empress in the soul. The heart he placed under her and constituted it to be moved through her influence. The zealous preacher has not sufficiently considered this fact. The fire of truth, which he intended to burn on the heart, has not first been lodged in the reason; and, consequently, after his hearers have become habituated to the animated appeal and passionate manner, disconnected from stirring thought, they fall upon them as hail upon the ice.

Dr. Woodbridge avoided this defect by first fastening his themes in the intellect, by calling forth the response of the reason; "This is truth;" "This God requires of me;" then the appeal came with resistless force. Hence few preachers have handled the appeal with more continued effectiveness. He sometimes swept down upon his hearers like a tempest. They were impressed, solemnized, awed; particularly when the theme was the grand peculiarities of the divine government and the divine method of redemption; sometimes they were agitated with remorse and alarm; often moved to tears. For when his theme was tender, he himself not unfrequently wept; sometimes "he was completely broken down;" and the heart-bursting tears of a minister seldom fail to call forth answering tears.

In these hortatory parts of his discourses he at times became so earnest, and pressed the truth previously stamped on the reason so forcibly, that some regarded him as stern; the more so, when the truth he was inculcating was of the severer cast. To others they wore the appearance of driving. This, in the highest and best sense, we freely admit. He did drive moral truth *home* by moral means. Holy truth is odious to the natural heart. It is not seized at sight as men seize gold. It must not only be lucidly

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brought before the mind, it must be made to penetrate it. It is not enough to lay the wedge on the log you would rive, it must be driven into it. The heavy swinging beetle is as necessary as the wedge. We cannot doubt that if all ministers in this best sense would drive more, their labors would become more effective.

Such was the character of the preaching of Dr. Woodbridge, and such the vital themes discussed and enforced. If the power of the pulpit is THE POWER OF THE TRUTHS OF WHICH IT BECOMES THE EXPONENT, it cannot be surprising that the pulpit of Hadley became a power diffusive throughout the town, elevating as well intellectually as morally.

We will here subjoin the opinions of his pulpit powers entertained by gentlemen, most of whom had sat for a longer or shorter period under his ministry.

Rev. Henry Seymour writes:

"I was born under the ministry of Dr. Woodbridge. The sacred seal of the covenant was put upon me by his hand; and I grew up under his ministrations to the age of fourteen, when he was called to New York. My opinion of Dr. Woodbridge was exalted. He was indeed a man of great eloquence and power. His voice was one of unwonted compass and melody; his person was noble and commanding; his whole soul was engaged; and seldom have I listened to a speaker who moved and electrified his audience as he was accustomed to do during his first pastorate in Hadley."

H. K. Edson writes:

"Of his vivid realization and deep, experimental knowledge of the great doctrines he preached, I had some opportunity to judge. With regard to the excellence of his preaching there is little danger of overstatement. He dwelt much upon the deeper themes of revelation — the sovereignty and decrees of God, and the atonement, and all the distinguishing doctrines of grace. He displayed a loftiness of thought and experience, and earnestness of manner, truly becoming these elevated subjects, and which will never be forgotten by those who were privileged to hear him, and could not fail to go away from his preaching with the feeling that God is a great and glorious Being."

Dr. Lewis Sabin writes:

"I attended the Academy at Hadley several terms in my preparation

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for college. I could not trust my judgment then as to the character of his preaching. This I can say: Dr. Woodbridge's preaching made a deep impression on my mind. There was a clearness, force, and hearty earnestness in his thoughts, style and expression, and manner of delivery, which made him seem to me like a giant, grand, mighty, and fearless of man. He grasped and handled with ease the great God-exalting truths of revelation, under which most ministers would stagger and show signs of weakness. Yet few preachers showed more depth and tenderness of feeling than he was wont to manifest in portraying the wonderful love of God, the compassion of Christ, or the wretched condition of Christless sinners. Often, in exhibiting such themes, his eyes were 'a fountain of tears,' and his utterance was choked by his gushing emotions. Whether he addressed the young or the old, it was with point and power, and very pertinent application of scriptural proofs and illustrations. Some might dislike his doctrine and cavil at his propositions, but they could not question his sincerity, his benevolence, and his fidelity to his conscience."

The following is from Rev. S. H. Riddel:

"I have had a good deal of *knowledge* of Dr. Woodbridge, and considerable *intercourse* with him in my day. I was present, when a boy of ten years old, at his ordination in Hadley as colleague with my grandfather, and afterwards sat under his preaching for some two years while fitting for college. His preaching made a deep impression upon me at that time, though I did not regard myself as a Christian. I used to hear his sermons with so much interest, that I was in the habit of returning to my room after the services, and writing out from recollection a full outline of the whole plan and train of thought. The impression of his preaching upon the whole auditory was always strong, often powerful, sometimes overwhelming. I remember — and it was not a rare thing — to have seen strong men moved to tears, under the force of truths presented from his lips. It seemed to be the *power of the truth*, as he brought it to bear upon the conscience or the heart, rather than the *preacher's* power, that every one felt. His sermons were largely *doctrinal* — dealing with those scriptural truths which search the hearts and try the souls of men. In presenting them, his statement was lucid and discriminating, his argument clear and cogent, and his application close. In his appeal to the feelings he was vehement or tender, forcible or persuasive, as the subject and occasion specially required. If 'eloquence is logic set on fire,' Dr. Woodbridge was, in those days, an *eloquent* preacher. His action, in the delivery of his sermons, was uncommonly animated, — the forcible rather than the graceful predominating, though in the latter there was no deficiency. It was in keeping with his character. His *whole person* preached."

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"DORCHESTER, Nov. 15, 1871.

"REV. S. D. CLARK.

"Dear Sir: I am devoutly thankful that you are engaged in the preparation of a biography of Rev. Dr. Woodbridge, whom I knew personally, though not intimately, but whom I highly esteemed. I was first introduced to him when a youth in Amherst College, by Rev. Heman Humphry, D. D., then president of that institution. He had come over from Hadley to preach in the chapel, and gave us a sermon of great power on the sovereignty of God; which, I well remember, produced a very serious and deep impression, and which was soon followed by a revival that brought into the church Lyman, Hibbard, and others, who subsequently became faithful missionaries and ministers of Christ.

"He was then in manhood's prime; and it was my privilege frequently to see him and to hear him preach or lecture. His style was natural and flowing, always clear and perspicuous, and at times terse and elegant; his personal appearance was dignified and commanding, and his delivery easy, graceful, earnest, and impressive. His arguments were logic on fire. He excelled as a preacher, always seeking to exalt the Creator and to humble the creature. We may say of him, as Dr. Bellamy's servant said of his master: he made 'God appear so big, so very big, and man so little.'

"His preaching was doctrino-practical; that is, having discussed in the forepart of a sermon an important subject of evangelical faith, in the latter part he made a pungent application of it. At that period, few ministers appeared in the chapel-pulpit whom we students were so happy to hear; for he was master of his subject, 'a scribe well instructed in the oracles of God,' profoundly experienced in personal religion, and burning with desire to instruct and save those to whom he ministered. I sincerely hope that your book may present him just as he was,—sound in doctrine, in manners uncorrupt, earnest, grave and faithful, a good minister of Jesus Christ. May God aid and succeed your endeavors is the sincere prayer of your friend, A. R. BAKER."

"WILLIAMSTOWN, Dec. 4, 1871.

"REV. SERENO D. CLARK.

"My Dear Sir: You request me to furnish you with any reminiscences of the late Dr. John Woodbridge which I may be able to recall. And you make this request on the ground that I studied theology with him; and must have some facts and incidents in mind respecting him which will be of service to you in that sketch of his life which you are now preparing for publication.

"Your letter has been before me for days — I may say weeks, while I have been summoning courage to undertake to comply with your request. But whenever I make the attempt my heart almost fails me.

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I venerated and loved Dr. Woodbridge for his many excellences and high attainments. My hesitation, therefore, about complying with your request, arises wholly from my inability to do anything like full justice to his character and worth. Besides, it is now forty-five years since I was under his tuition. You can readily imagine, then, it will be extremely difficult for me, at this late day, to convey to others an adequate impression of what he was in my estimation at that time. Understand, then, I cannot do justice to my own views of the character, attainments, and usefulness of Dr. Woodbridge. In a word, a worthy idea of him I cannot give.

"The first time I ever saw Dr. Woodbridge was on the third day of September, 1823, when he pronounced in Williamstown the first oration ever delivered before our Society of Alumni. It was a great occasion. The congregation was large; the spacious church was densely filled. There was something so attractive in his personal appearance; his voice was so full, clear, and sonorous; his style was so lucid and finished; his whole manner was so eloquent and earnest; that the deep impression made on my mind on that occasion has never been effaced from my recollection. With the single exception of Dr. Griffin, I then considered him the most eloquent pulpit orator I had ever heard.

"Some of his closing remarks were so tender, touching, and appropriate, that I can almost recall them without referring to the discourse. 'Beloved friends,' said he, 'we gather around our Alma Mater to-day with affectionate gratitude, and invoke the richest blessings on her head. Long may she live and flourish; and when we shall be no more, may other generations behold her, venerable in all the lustre of learning and of sanctity, and happy in the virtues, the honors, and the respectful kindnesses of her sons. May the union of science and religion here ever remain inviolable; may the Muses invited to these retreats be those that dwelt with the sage of Horeb, and the inspiration of genius be enkindled by the breath of Him —

'Who touched Isaiah's hallowed lips with fire!'

"In general, it may be said he was lucid and forcible in his expositions of gospel truth; and with uncommon power were his discourses made to bear on the conscience and heart of his hearers. He was both logical and rhetorical, and at times truly eloquent; perhaps some would say, vehement. His preaching was instructive, discriminating, and searching; but perhaps not always popular with the multitude. His voice was strong and clear. His enunciation was distinct. His bodily presence in the pulpit was dignified and solemn; and he always showed himself to be in earnest. As he arose to address his audience, he seemed to say, 'I have a message from God to thee.'

"In his religious sentiments, Dr. Woodbridge was truly evangelical.

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His sentiments were those which were embraced and maintained by our Puritan ancestors; and have been recognized in the confessions of faith of most Protestant churches. He belonged to the old school of New England theology. He was a great admirer of Edwards, and was familiar with his writings. He always spoke approvingly of the writings of Dr. Samuel Hopkins, and probably did not differ from him on many points. Without calling any man 'master,' he was willing to be known as a Calvinist. He heartily adopted the Westminster Catechism. 'The doctrines of grace,' as the phrase has been generally understood, were in his view essential to Christianity; and he considered a denial of these doctrines a sufficient ground for withholding Christian fellowship, even when the external conduct was fair.

"It is hardly possible but that the preaching of such a man should prove an unspeakable blessing to those who enjoyed his stated ministrations. And so it was. Dr. Woodbridge was wise to win souls to Christ. His first pastorate at Hadley was from 1810 to 1830. During these twenty years his preaching was with power; not unfrequently amid the wonderful effusions of the Holy Ghost. He was favored with repeated revivals. Yours truly, CALVIN DURFEE."

Says another:

"Dr. Woodbridge was a clear, bold, effective preacher, dwelling much on evangelical doctrines, and always stating his views of truth with great simplicity and directness. His address, in earlier years, was remarkably impressive, and left a vivid remembrance upon his auditors. Argumentative and forcible, his sermons breathed the Spirit of Christ. Powerful revivals of religion accompanied his ministry, and his influence was widely diffused throughout the Church."

SECTION IV.

HIS GENERAL PAROCHIAL LABORS, COMBINED WITH CERTAIN PERSONAL CHARACTERISTICS AND HIS REFORMATORY SPIRIT AND LABORS, STRENGTHENED HIS INFLUENCE OVER HIS PEOPLE.

Dr. Woodbridge early inculcated on his people not merely the duty and habit of prayer, but the duty and habit of social prayer. He would have his church as a body open, and keep open, a channel of communication with the exhaustless Source of all good. As moved by one mighty impulse

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heavenward, he would have them associate to pour out their common desires for common blessings; reach forth their hands together; lift up their voices in unison, to him who "heareth the prayer of the righteous."

The churches and ministry of an earlier date, who had fallen into the practice of entering half-way into covenant with God, instead of wholly consecrating themselves to him; or who had embraced the still more fatal notion that the eucharist is a means of grace, appropriately used by the unregenerate, had, by relying disproportionately on external means, degenerated into a species of formalism, which rather congealed the churches into harmony, than warmed them into unity of spiritual life. Undue reliance on human efficiency never promotes a spirit of humble prayer, nor fans the pure flame of Christian zeal. Its tendency is rather the reverse. In the words of Dr. J. S. Clark, referring to the same period of our ecclesiastical history, "*Do and live, do and live*, had long been sounding in the ears of congregations, that were all the while doing less and becoming more dead." In this state of things the social prayer-meeting, especially as connected with religious conference, the free interchange of views and feelings, and earnest exhortations of the brethren, was to a great extent neglected. The two services of the Sabbath were, for the most part, considered sufficient. If occasional meetings during the week were thought desirable, the pastor must conduct them; or, in case of his absence, one of the deacons, and sermons must be read. The power of the laity was not evoked; their co-operation as a body in personal effort little sought.

Those who welcomed the views of President Edwards and his theological successors in connection with the revival spirit of the times, exalting the sovereignty of God and the spontaneity of divine grace; and entertaining profound views of the depravity and moral helplessness of unrenewed men, experienced a revived interest in social prayer. Convinced of their entire dependence, they looked up for all

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their supplies. They felt that prayer was the vital breath of the church; that the social prayer-meeting was an indispensable constituent of church life and progress. They remembered that the Christian church sprang into being and assumed visible form at the close of a ten days' prayer-meeting; that it was social prayer which brought down "the promise of the Father," the baptism of the Holy Ghost; that it was social prayer which gave point and power to Peter's pentecostal sermon, which shook the ground on which both Judaism and heathenism rested, and at the same time laid strong and deep the foundations of the Christian church; nay, carried high its superstructure in a single day.

Hence prayer-meetings were looked upon by this class of divines as essential to the full efficacy of the pulpit. True, they had been opposed from the first by the Arminian clergy of the day, and by the churches where Stoddardism prevailed, or had left its bitter weeds. After the extravagances, which grew out of the revivals under Edwards and his coadjutors, appeared, they were still more opposed. For half a century those tinctured with the spirit of their primary opposers, and other cool-headed divines, had a morbid fear of lay-work. But near the close of the eighteenth century, when the writings of Edwards, Bellamy, Hopkins, and others in the same line of theological thought, had diffused their life-giving influences, widening the division between the formalistic and the more evangelical; and the Holy Spirit began to descend, awaking the churches from the deep slumbers into which they had fallen, while the wars and political controversies, extending from 1744 to the close of the Revolutionary struggle, had been too exclusively occupying public attention, — the prayer and conference-meeting was again revived. The power of the laity, which had been kept in abeyance, was drawn out and appropriated. Live men, such as Hooker, Mills, Hallock, Griffin, Porter, and those agreeing with them in theological views and revival labors, felt that they could not do without the prayer and

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conference meeting. They saw that, judiciously managed and vitalized by the right spirit, it not only gave additional force to the sermon, but awoke a new element of power in the churches.

Dr. Woodbridge warmly sympathized with these views. Prayer-meetings were the objects of his special nurture. He held one weekly in the main street, near the church; and encouraged the brethren to establish similar gatherings to be conducted by themselves in the several neighborhoods, too remote from that central point to allow of convenient attendance there. By this arrangement clouds of incense arose, not only from the closets of God's people, but from these several social altars dispersed through the town. Would not a covenant God smell a sweet savor from these many smoking sacrifices weekly ascending to his mercy-seat? Could a scriptural ministry, attended by such auxiliaries, fail of success? True, these neighborhood meetings were not largely attended at first. But a faithful few, gladly escaping for an hour from the world's cares, weekly repaired to them. They gradually increased, and when they had become vitalized into working order, they grew into mighty engines of power. Small they might have been in view of men, but great were they in view of Him who loves a working, praying church.

"In the kingdom of his grace granteth he omnipotence to prayer."

Sensible that he was appointed by the Master the minister of the whole town, he would leave no part uncultivated. He would by no means bestow his chief care on the few better educated and more accomplished families, like the farmer who should richly cultivate his garden, rendering it as beautiful as the bloom of flowers and the exuberance of every edible plant could make it, while leaving scores of out-lying acres choked with weeds and disfigured with slimy fens, calling forth the reproach of every passer-by. He would bestow equal care on those who had enjoyed scantier

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educational privileges and fewer opportunities for acquiring social refinement. While he would keep the vital functions beating healthfully at the centre, he was equally solicitous that the vital currents should flow normally to the extremities. He would leave no putrescent pools or filthy quagmires in the more distant parts of his field to send up their pestilential vapors, diffusing disease and death through his flock.

There were some four or five of these out-lying districts at the distance of from two to four miles from his house. To these he went out to preach in turn, usually going to some one weekly. In these humbler labors he was not less exact and self-sacrificing. When good was to be done, however small, he would not spare himself. The weather might be cold and blustering, the rain descending, or the snow falling and cumbering the way; but if it was practicable for him to reach the little schoolhouse or the remote dwelling, where a few families might be collected for prayer and religious instruction, he might be seen at the time appointed, or a few hours earlier, directing his way to the place of gathering. This practice he continued for twenty years. As the way to two or three of these remoter points lay along the banks of the Connecticut, the ride on dark and stormy nights was somewhat perilous; a circumstance often causing Mrs. Woodbridge no little anxiety. But whatever of hardship or peril there was in the work, it was *his* work, and therefore to be performed. He seldom or never wrote his addresses on these occasions, but with previous meditation and some general arrangement of scriptural thought, was not unfrequently most eloquent and impressive.

Dr. Woodbridge intended to be FAITHFUL IN PASTORAL WORK; particularly in addressing individuals on the momentous interests involved in their spiritual relations. True, he had some disinclination to this part of ministerial duties. He much preferred his study and the preparation of solid materials for the more elaborate address. This is not uncommon

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to profound Christian scholars. Engrossed for hours almost daily in traversing stupendous circles of thought, ranging immeasurably above the low level of the "pleasure-seeking train," or those plodding over the dusty thoroughfares of business life, they can but be sensible of the wide disparity between their own mental moods and processes, and those of many whom they are called to serve. They feel incompetent to work themselves down to their mental plane so as to feel at home there. They cannot throw themselves into full sympathy with them, so that conversation shall become at once interesting and edifying. The feeling often comes out in the expression, "I know not how to make myself agreeable to them." It is not a proud feeling of superiority. It is not a want of interest in them or their families. It is not a disregard of their spiritual necessities. It is often the result of extreme delicacy and refinement of feeling, which shrinks from coming into close contact with sensibilities and tastes so diverse from their own. From the same cause in combination with self-depreciation and conscious inaptitude to the work, there is not unfrequently a trembling anxiety lest the religious remark designed to awaken solicitude for the soul and for a holy life, should be expressed in such a manner, or meet the addressed under such aspects, as rather to close, than to open, the door of the heart. Such refined natures also often feel a sensitive dread of meeting the opposition, the silent disdain, the slighting remark, the bitter taunt, or the scornful expression, often called forth; a delicacy of feeling to which coarser natures are strangers. Those who live most retired, most confine themselves to their libraries, are most liable to such nervous shrinking from this personal work, even when they are bold to moral heroism in the enunciation of unpalatable truths from the pulpit. Hence they are prone to postpone or entirely neglect the duty.

It cannot be denied that such or similar views and feelings sometimes deterred Dr. Woodbridge from this personal

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work, courageous as he was in the public proclamation of the divine message. But he would not allow such motives to gain the ascendant. Believing it to be an imperative part of ministerial labor, he went forward according to his measure.

Some there are, who, with little education and very slight intellectual endowments, seem specially adapted to this labor with individuals. They are constituted for hand-to-hand warfare. It is a quality scarcely definable to themselves. They never sought it. They know not whence it came; they only know that it is within them, and flows forth as spontaneously as their breath. As soon as converted and they came in contact with perishing souls, it manifested itself. It is a certain sharp, quick insight into character, or of the present workings of the individual's mind, suggesting just the word to be spoken and the tone to be used; what application of truth by way of encouragement, of solicitude or of reproof, will exactly chime in with his present feelings, so as to pierce the conscience, and, at the same time, to conserve his kind regards. Dr. Woodbridge had very little of this scarcely definable power or tact. Indeed, he never seems to have given much thought to the question, "What is the wisest method of addressing individuals concerning their spiritual interests?" He was apparently swayed by the general thought, "Here is a perishing soul; the gospel of Christ is fitted to save him; as I have an opportunity I will drop a word; it may fall into some crevice of his heart and yield the fruit of eternal life." Then uttering the words ready to his lips, he passed on.

This suggests another power of personal address, which, if not always agreeable, is widely effective. It is the expression of Christian fidelity; a plain-dealing sincerity, coming forth in honest, earnest tones; the yearning of a renovated nature kindled with the fires of hallowed zeal, determined, if possible, to save souls. It may not reveal itself in winning accents; it may speak with bluntness, even

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with little thought of the finer sensibilities of those addressed; yet while offensive to some, will move the large majority. The heart going forth with it gives it edge and force. This power of personal address — a power which all whose hearts are warmed with the Holy Ghost may acquire — Dr. Woodbridge possessed in a high degree, and used it in a manner which greatly augmented his usefulness. It was manifestly his purpose to seize every favorable opportunity for this personal work, particularly when he met the impenitent alone.

It was the usual practice, when he made a pastoral call, for all the family to come together. He spoke with each one in regard to the soul's interest in the presence of the others, and closed the interview with prayer. He did most of the talking. The interview had perhaps too much of formality and stiffness for the present day; quite too similar to a set religious service. Yet, when approved by the parents, and they co-operated in following up these personal efforts of their pastor, the impression was salutary. It was a powerful auxiliary to the instruction of the Sabbath. The less formal method of free conversation has its advantages. More of the social feeling is drawn out. A worldly friendship is at least cultivated, and the bond between the family and the pastor is in a sense strengthened. But the gold is liable to be debased with alloy. So much secular conversation is apt to be interfused that the spiritual impression is weakened, if not entirely destroyed. But the *method* of this personal work is of little consequence, provided the end aimed at is reached. Methods may differ with families, with generations, and the prevailing usages of society; but the essential thing — the enforcement of the truth, the abiding spiritual impression, may not be lost sight of. The only question of importance is, Are sinners saved, and the Christian life developed and matured? In these respects, Dr. Woodbridge, with all his inaptitudes, was generally successful; and he persevered in the work, though, owing to

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the reluctance he felt to it, he sometimes proceeded with loitering steps. It is true that the pungent truths he presented, and his abrupt and positive manner of presenting them, sometimes ruffled, even rasped the feelings of those he addressed; occasionally fixed in their minds a latent prejudice which impaired his usefulness over them. These unskilful but honest labors, however, yielded a harvest over which he doubtless now rejoices. Misdirected efforts to rescue men from sin and its woful retributions, are better than idleness; the unskilful performance of duty is preferable to neglect, even though the unskilfulness be worthy of censure.

His deficiencies in pastoral work, however marked, were more than compensated for in point of usefulness by his uncommon conversational powers and strong social qualities. While he loved silent meditation and the laborious researches of the study, he was perhaps equally fond of congenial society. This tendency he manifested in early years. One of his theological classmates at Mr. Hooker's says of him, "He was pleasant and cheerful; very companionable and agreeable." This was a conspicuous trait through life, increasing as age advanced. One of his daughters remarks, "He was very social, even in his most profound studies. He did not enjoy a book half as much, unless others partook of the pleasure. He never wrapped himself up in mystery like the priests of Isis, but was very diffusive with his light." This sociableness, combined with his frankness and unusual command of language, rendered him peculiarly communicative. Whatever was working in his mind flowed readily from his lips. Hence he was specially free and unrestrained with his ministerial brethren. His social visits with them were always mutually pleasant and instructive. Says one who was long conversant with him, "He had a full mind, and would often talk on by the half hour together most delightfully. I used to think he said his best, most impressive things in private, in his own family, or in meetings

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of Association; in his free, off-hand talks, he was often truly eloquent." Another testifies, "His conversational powers were superior. He had read much, and he remembered what he had read; and he would talk for hours to the interest and edification of those who listened to him." Another: "Dr. Woodbridge was genial, companionable, hospitable, interesting. His conversational powers and social qualities were of the first order; and to those who intimately knew him, there appeared no element of imperiousness or sternness in his nature." Another: "In social intercourse he was free and communicative; his conversation was instructive and not unfrequently enlivened with anecdotes and with keen wit and humor." Says one many years his junior, who had been long associated with him as a clerical neighbor: "Before I knew him except as a preacher, I imagined that it could not be easy to associate with him; but a brief personal acquaintance put to flight such thoughts. On all varieties of occasion I have met him; and though conscious that he was greatly my superior in talents, knowledge, experience, and power, his childlike simplicity and Christian familiarity disarmed me of all uneasiness. He met me as an equal." The sincere affection he awakened in other young ministers, who in early life knew him only to revere him, proves the possession of the same social qualities. Says one: "As a boy I looked up to him with a great deal of veneration. As a young minister, becoming personally acquainted, I loved him as a father." Another: "When a child, I feared and revered him. In my youth I admired his brilliant intellectual powers and his scholarly attainments. In riper years I loved his nobler qualities of heart, either because of my better acquaintance with him, or because of his close resemblance in his old age to his beloved namesake in the gospel."

A trait so deeply inwrought would, of course, become conspicuous when emerging from his study he mingled with his people, particularly with those whose tastes in religious

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thought and experience were congenial with his own; or with those whom he supposed he could elevate either intellectually or morally with what he had to give. His capacious brain teeming with thought and crowded with facts, both of the past and the present, and ever ready for use, were poured forth on occasions of social gatherings or family visits to the great delight and profit of those present. For "religion, virtue, reason, common sense" presided, not less over this lighter and more agreeable quality, than over his loftier powers. He well knew that "talking is not always to converse;" and he had no inclination to be one of those "important triflers" who "have more smoke than fire." A lady of education trained under his ministry says: "He was the delight and life of the social circle. I can well recollect, before I was old enough to take part in conversation, the interest I felt in hearing him discuss the political questions of the day, and the characters of political men in our own and foreign countries. He would draw such a portrait of Thomas Jefferson, John Randolph, and J. Q. Adams, as one could not forget. His evening visits were closed with reading a portion of Scripture and prayer." Correspondent is the recollection of a daughter of a neighboring clergyman: "His visits to my father's house were nearly every week, and were highly prized. He was gifted in conversation, seldom speaking on trivial matters, but pouring forth from his richly-stored mind treasures of thought, fresh and elevating." Mr. Edson says: "With regard to *talking* theology in social visits, I can say, I often visited at Dr. Woodbridge's, and with him among his people, and I never heard from him common chit-chat — "*small talk*" — but his conversation was ever, with his thoughts, upon the grand themes of God in his word and works."

With such gifts, and such treasures to impart, it is not strange that, in common with other great talkers, he should sometimes turn the conversation into the monologue; or that, when addressing personally the less educated portion

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of his people, he should "talk as if he were preaching;" even in the best company, be sometimes thought "a better talker than listener." However this may have been, his great conversational powers were by no means lost. He probably gave his people as high a conception of his mental abilities, and of the extent of his biblical, theological, political, and general knowledge; and gained as decided influence over them by his conversations, as by his more elaborate productions of the pulpit. They felt that he was as much their superior when meeting him on the level of social intercourse, as they knew him to be when addressing them as the Christian orator. They saw as much of the royalty and fulness of his mind; learned to appreciate him as a man as well as a minister. It has been truthfully said, "His people were fond of him and proud of him."

In this connection it should be said that Dr. Woodbridge was a man of habitual seriousness; never morose or austere, but always manifesting that the realities of the religion of Christ, as well in their solemn as joyful aspects, were never far from his thoughts. In this he assumed no character. It was the involuntary expression of his abiding convictions. He was one of the most natural of men. It was not in him to act a part. He laughed and wept easily. In conversation he showed the whole play of his quick and variable feelings as they arose and passed away. While the pleasurable and mirthful came to the surface, lighting up his countenance with a smiling radiance and the witty remark dropped from his lips; or more frequently the sharp sarcasm or the withering scorn with which he spoke of some act of meanness or duplicity, was uttered with a severity of expression showing how he detested the act, — that habitual seriousness characteristic of earnest men consciously engaged in momentous work, gave expression to his countenance and tone to his conversation. Though abounding in facts, he seldom indulged in repeating ludicrous anecdotes or humorous incidents, which, sparklingly told, set the room

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into a roar. He related facts, not so much for amusement as for instruction. Indeed, he had not much skill in mere story-telling. His mind was too gigantic in its movements, and his thoughts were too much employed on spiritual themes to allow of prolonged sportiveness. Whatever of mirthfulness he evinced soon passed away, rather increasing than diminishing his general aspect of thoughtfulness.

It has been said: "DR. WOODBRIDGE WAS IN EVERY WAY AN EDUCATOR." It was only as such that he could carry out his broad views of the ministerial office, — the highest moral and spiritual elevation of his people. To elevate them morally and spiritually, he knew that he must elevate them intellectually; and to elevate them to the highest degree intellectually, he must give them the highest forms of truth, the direct revelations from heaven. To educate them into these profound principles and universal precepts, they must be inculcated again and again, be rendered familiar by reiteration, by the repeated presentation of their several aspects and relations. For this purpose he wrought them into his sermons and delivered them with life and force. He introduced them into his conversation in family visits and social gatherings. But this did not satisfy him. He devised various methods to lead his people of themselves to penetrate the depths of the divine word. In his early ministry he established a weekly Bible class. This he made so interesting and instructive that many were induced to attend. Mrs. Sabin says: "I well remember the Bible class which he held in the Town Hall weekly in the afternoon; and although Hadley was strictly a farming town, this meeting was well attended through the most busy months of the season." Mr. Edson affirms: "The people were trained to think, to discriminate, and they understood the distinctive differences between Sabellianism, Pelagianism, Socinianism, Arminianism, Unitarianism, as well as the more modern forms of error from German Rationalism."

The children of his charge were the special objects of his

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solicitude. The "Assembly's Catechism" was annually taught them on the Sabbath during the first years of his ministry till Sabbath schools were instituted; and for several years after he was unwilling that the exercise should be wholly omitted. He had it introduced occasionally into the Sabbath school. His own children were faithfully taught it; and several of his daughters studied theology under his care. One was hopefully converted when studying with her father Turrettin in Latin; demonstrating that theological studies are not always useless even in youth.

Dr. Woodbridge believed it to be important to fasten in the memories of children "forms of sound words," — clear, definite statements of the leading doctrines and precepts of the Bible, even before they are competent fully to understand them; confident, as the mind matures, they will become more or less subjects of reflection; and thus tend, in riper years, to establish them in the peculiarities of the gospel. So have ever thought strong intellectual lovers of truth. So have practised, not only the Romish Church, but every Protestant church of Europe since the Reformation. "The Jews even to this day have their catechisms." Every thoughtful mind knows that it is not less the duty of every successive generation to hand down the truths of the gospel to the next generation, than to diffuse them among unevangelized countries. And what more efficient method than to fix in the youthful mind definite statements of fundamental biblical truths? It is thus that the secular sciences are taught in our schools and colleges. To place before the mind of the pupil the vast field of facts and phenomena belonging to any natural science without classification, or the distant hint of underlying principles, by which they are scientifically arranged, would be deemed the height of educational folly. On the contrary, the object of the scientific instructor is first to teach the PRINCIPLES, around which the facts and phenomena belonging to any specific science cluster, or in which they are unified, so as to constitute one sys-

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tematic whole; and then to teach the student how, by further investigation, to arrange new-discovered facts and phenomena; or by an induction still more profound to find new principles, which shall serve as the basis of still further researches; thus enabling him to find his way to the summit of scientific eminence. This is conducting education in accordance with well-known laws of mind. Religious education must recognize the same mental laws. The biblical teacher who ignores, or keeps out of view, the deepest principles of biblical truth, can never open up to his pupil the broad fields, or present before his vision, full, well-rounded, symmetrical views, of scriptural truth.

These educational principles quickened and perpetuated Dr. Woodbridge's zeal in efforts for those in the opening period of life. "He had much of the Puritan spirit, and sought how to awaken in the young a deep reverence for God, a glowing patriotism, an ardent love of learning." He occasionally delivered a series of lectures or sermons to the youth of his congregation, into which these great principles were inwrought. Indeed, his ordinary sermons were so clearly arranged, so distinctly did the truth he was inculcating stand out, and so urgently was it pressed, that "the children," says a lady who grew up under his ministry, "could be instructed by them, though he was not, in the common acceptation, a children's preacher." Also for the benefit of those whose minds were sufficiently matured, he sometimes held Bible classes on some week-day evening, at which, not only was some portion of the Scriptures critically examined, but essays on biblical subjects were presented and read by the attendants. "One season he read 'Paradise Lost' with appropriate remarks." "At another time he showed the differences between the Old and New School in theology," in a series of familiar lectures, or talks.

He was usually one of the superintending school-committee of the town, and in the discharge of his duties fre-

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quently visited the several district schools; encouraging and stimulating the scholars in secular knowledge, and pressing on their susceptible consciences some moral or religious truth to become the seed of thought and character in future years.

While a resident of Hadley he always presided over the Board of Trustees of Hopkins Academy after its establishment. At the several quarterly examinations it was his custom to make remarks fitted to awaken the enthusiasm of the pupils in the pursuit of learning, and often made moral impressions deep and enduring. One remarks: "We used to respect his criticisms, and found ourselves stimulated by his frequent classic allusions and always classic style." Another, one of the ablest scholars who ever received instruction in that institution, was wont to speak in after years of the influence of his remarks on such occasions in quickening her steps up the steep acclivities of science.

He not only labored thus earnestly for the young and aroused their energies in educational pursuits, but won their respect, even reverence, just that state of feeling best fitted to hear the gospel from his lips. Few pastors have been more successful in bringing the young of their flocks to Christ, and in calling out and perpetuating their Christian activity. Says a lady: "We children thought Dr. Woodbridge more than a man; we felt for him the greatest reverence." Rev. Henry Seymour remarks: "My opinion of Dr. Woodbridge was exalted. It was a childish fancy with me that he could read the Bible through in a day. And it was not until I had been a minister for some years, that it seemed to me that I had ever heard his equal as a preacher." Another native of Hadley writes: "O for the time and pen of a ready writer! for there is much to say in reference to that good man. Dr. Woodbridge was my childhood's minister, and I have always felt toward him as I never could toward any other minister."

How did Dr. Woodbridge secure this profound respect and

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ESTEEM OF THE YOUNG? He was in no sense a "children's man;" he never playfully associated with them; he "seldom approached them in conversation;" "they would not run to meet him and open their hearts to him;" and yet "they loved him" — "they reverenced him." He seemed as far above them in dignity and position as he was in talent and learning; his style of composition was classic, rather characterized by Johnsonian Latinity than by the simpler forms of Saxon phraseology; and yet few ministers have exerted such decided influence over the young of their congregations.

How did he secure such influence?

1. By his commanding character as a man and minister; his habitual seriousness, earnestness, and fidelity in his Master's service; the affectionate solicitude he ever manifested for the salvation of his hearers, especially of the young; the plainness and pointedness of his sermons from whose personal application there was no escape; the positiveness with which he uttered his message, indicative of the certainty of its truth; and the tears he often shed in his prayers for them and in his addresses to them on the momentous realities which lay before them. He thus held them fast by their consciences and their religious fears. He made them feel that God is great, his law great, the Saviour great, his salvation great, personal obligation great, sin and its just retributions fearful, the value of the soul infinite. He made them feel that nothing was so valuable as an interest in Christ's atonement; nothing so unworthy as irreconciliation to God; nothing so much to be dreaded as endless woe, because demanded by divine justice and deserved by the sinner. He made them feel that time is the stepping-stone to heaven or hell; and, therefore, nothing was so important as immediate repentance and acceptance of Christ as Saviour and King.

2. By the cordial co-operation of parents and of the church in his efforts. Parents did not go home from the house of God criticising this and that fault, or mourning

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over the general deficiencies of their minister in presence of their families, as too many now do. On the contrary, they went home to pray over the truth heard, to plead in their closets and around their family altars that God would send down the rain of the Spirit and cause the seed sown to germinate; and then whenever they spoke of their minister they spoke of him with respect and taught those under their care to respect him. Mrs. Hubbard says: "My sainted parents loved Dr. Woodbridge, and we, the children, were early taught to love and revere him; and I think I may safely say, that he was one of the instruments in the hands of God, of leading us all to see ourselves as sinners in the hands of a holy God — and to yield ourselves unreservedly into the hands of our blessed Saviour." The young might not always have desired to hear such pointed sermons as he gave them. But when complaints of this kind fell from youthful lips, they were by no means encouraged; they were rather sharply rebuked.

With such a faithful ministry and such a co-operative church we may be sure that a covenant God will be mindful of his promises, and that THE CHILDREN OF THE COVENANT WILL BE CONVERTED; nay, that the salvation of our God will go forth as brightness throughout the community.

Dr. Woodbridge was the READY AND BOLD DEFENDER of all scriptural verities among his people whenever and by whomsoever assailed. He ever stood before them,

"Shielded and helmed and weaponed with the truth."

He did not deem an error less an error or less offensive to God because welcomed by evangelical Christians. The Methodists and Baptists each endeavored at different times to establish a church in Hadley during his ministry there. "In both instances," says his daughter, "he gave public notice that he would expose their respective errors; and in both instances he did it so effectually that the effort was soon abandoned. He believed that a good soldier of Jesus Christ

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was bound to defend the place that was attacked, and he was faithful to his convictions." Another testifies: "He was a watchman upon the walls of Zion like Uriel in Milton, not to be deceived by specious appearances to allow any enemy to get within the sacred inclosures he was set to guard."

Dr. Woodbridge was KIND AND SYMPATHETIC with his people in their varied afflictions. He considered them in an endeared sense his own people, his own family, his flock, of which it was both his duty and privilege to be the affectionate shepherd. On occasions of great sorrow, those tender sympathies which he had inherited from his gentle-spirited mother flowed richly forth.

> "His heart lay open; and, by nature tuned
> To sympathy with man, he was alive
> To all that was enjoyed where'er he went,
> And all that was endured."

Mrs. Sabin remarks: "He was very sympathetic in the chamber of sickness, and also with the bereaved; he seemed to make the sorrows of others his own." Mrs. Hubbard also testifies: "He was very tender and affectionate at funerals — we always felt that we had his sympathy and prayers. It was his custom to follow the dead to the grave. He has stood by the open grave of hundreds in that cemetery — and it is a pleasant thought to me that he now sleeps with them, and will rise with them on the morning of the resurrection."

But while he carried to the chamber of sickness his warm sympathies, and often brightened it with the glistening tear, he also carried there his characteristic honesty and fidelity. He never meant to encourage the sick and dying with delusive hopes, pleasing dreams, soon to vanish in the unclouded vision of the Judge. He faithfully unfolded to them the scheme of pardon through the Redeemer as a joyful ground of hope and consolation; but was careful to affirm, to the believing ONLY. He deemed that a false sympathy which

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blunts the edge of fidelity. In this, the Dudlean spirit which he had derived from his father was, perhaps, too apparent. At times, he might have been more plain and direct than was kindly wise. Some who had lived in sin, may have felt hurt, even offended. However this may have been, to the sick-chamber and bereaved families of such as agreed with him in scriptural sentiment and Christian experience, he was ever a welcome visitant. True, he might not sympathize on all occasions of sorrow, nor in all families alike. It is the cool, even-tempered, too unemotional either to burn or melt, who can uniformly do this. They who are endowed with such strength of sensibilities, especially when set so forcibly in different currents as were those of Dr. Woodbridge, are not prone to manifest an equal flow of tender sympathies on all occasions. Their minds and sympathies being at the same time strongly fixed on other scenes and realities, there is no power of speedy response to new claimants of interest. Such powerful sensibilities setting in full current in one direction are not quickly turned into another. They do not, like less emotional forces, readily obey the command: "face about." They are not like the meadow rivulet which a child's hand may arrest; but like the flooded mountain torrent rushing madly down the declivity to which no human power has authority to say, "Stand thou still." Dr. Woodbridge, when summoned suddenly from his study, or some engrossing train of investigation, in which his sensibilities were thoroughly enlisted, might not always have changed their direction with the rapidity which the occasion demanded; and those oppressed with sorrow, or stretched on beds of restlessness and pain, might have sometimes felt that he did not sympathize with them in their afflictions so fully, or share in their burdens so tenderly, as he ought. Besides, his decided attachment to truth, and his Dudlean severity of determination to show this attachment on all occasions; coupled, perhaps, with the feeling that the deceased had long rejected the overtures of

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mercy, and died as the fool dieth, might wrongfully check his more kindly sympathies, and give the tone of unfeelingness, if not of harshness, even a controversial cast, to his remarks on funeral occasions, which had little tendency to soothe the tearful sorrows of those gathered around their dead. Taking into view his firm principles and sterling moral proclivities, it would not be strange if in a ministry of twenty years some such instances occurred. By some, such manifestations were deemed blemishes, and blemishes we may admit them to be. But when we look through them we are constrained to regard them as merely surface blots, not ingrained stains, which the dews of charity on the part of the sorrowing would soon wash away, and, on the part of the people, his usual kindliness of feeling would soon efface from their appreciative regards; for they knew that deep beneath there beat a strong conscience, a true and tender heart.

While Dr. Woodbridge was fond of educated and refined society, he was particularly thoughtful of the poor of his congregation. He was quick to discern their temporal and domestic needs.

> "Of his little he had some to spare,
> To feed the famished and to clothe the bare.
> Wide was his parish —
> Yet still he was at hand without request,
> To serve the sick, to succor the distressed."

Many a basket of provisions was sent from his home to the abodes of want. He visited the indigent as cheerfully as the more wealthy families of his charge. He remembered that the gospel was emphatically addressed to the poor; that Christ specially preached the "glad tidings of great joy" to those who had few of this world's goods; and that he enjoined upon his followers to evince toward them the same sympathetic interest. He, indeed, is unworthy the name of ambassador for Christ, who neglects the indigent, the ignorant and degraded, whom the opulent proud

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are wont to pass by. The immortality which the gospel brings to light is their richest source of consolation. They who enjoy but the feeblest glimmer of hope on earth, need peculiarly the food of hope which another life imparts. The pastor of Hadley rejoiced to open the treasures of the glorious gospel to such. Said one who used his horse to ride about his parish: "I find your horse is always disposed to turn up to every poor man's door as if accustomed to call." In the first great revival he enjoyed, a poor negro man was hopefully converted. He came forward to join the church. When he presented himself to receive from his hand the water of baptism, Dr. Woodbridge's sympathies were tenderly touched; tears bathed his cheeks; "he was completely broken down, overwhelmed with his feelings."

He was remarkable for CHILDLIKE SIMPLICITY, OPEN-HEARTED HONESTY, AND TRANSPARENCY OF CHARACTER. This trait has been repeatedly alluded to before; but such was its predominance that it demands special attention. It was inwrought into the very warp and woof of his moral constitution. It came forth in one form or another, giving light and shade to the pictures of his daily life. Such is the uniform testimony of the members of his congregations, and of neighboring clerical brethren. Their utterances are such as these: "Dr. Woodbridge was characteristically honest and true." "His character was simple, open, transparent, guileless." "He was honest in his convictions of truth." "He was almost too artless." "He was so much in the habit of thinking aloud, as it were, that it exposed him to harm from those who might have designs against him." "He was very conscientious, open-hearted, honest." "He had great suavity, simplicity, and humility." "He had the simplicity of a child. Old-fashioned integrity and truthfulness seemed a part of his nature. He was outspoken always." "What I especially remember as striking in Dr. Woodbridge was his singularly simple-hearted earnestness and fidelity in his work." "Dr. Woodbridge was a man of the most trans-

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parent honesty and simplicity of character. He was artless as a child. His straightforwardness, marking all his pastoral and Christian life, secured him the name of '*honest* John.'" "He had much of the 'childlikeness' of genius, and many common men pitied his simplicity, I have no doubt. For this reason he was not always understood."

Such an ingenuous pastor, endowed with an equipoise of good sense and piety, will always gain the respect of a sensible and appreciative people. It inspires confidence. His preaching strikes deeper; for they know it to be the expression of honest convictions. Even reproofs are more willingly received. If they return from the church smarting with the tingle of the lash, they are sure that it was applied because he honestly thought it deserved. Especially does this frankness inspire confidence in him as a presiding officer. It frees them from the suspicion that something is kept back; that "more is meant than said;" that they have a leader whose breast is a dark profound where unuttered designs and plans are fomenting, like the brewing of the tempest in the abysses of ether; and which may suddenly burst upon them, surprising them into measures which they neither intended nor desired. A thorough acquaintance with their minister had taught the people of Hadley that he was morally incapable of entrapping them with hidden toils, or of leading them where he did not conscientiously believe it their duty to go. They knew that he wore his heart on his tongue; that whatever measure he wished them to adopt, he would attempt to carry only by the force of arguments and persuasions, founded in what he believed to be truth. They were confident that he was in private what he professed to be in public; that he worked no secret machinery; that all he did was open, magnanimous, above-board. While they might differ from him, they were sure that he had taken his ground conscientiously. They might apprehend that he was under the influence of prejudice; yet they never doubted the honesty of his intentions. They might have

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thought him self-willed in the fixedness of his purpose; yet their perfect reliance on his outspoken honesty inspired the charity that he was consciously to himself only pursuing with ardor what he believed the right. The reputation of frankness, of perfect guilelessness, is a tower of strength to any pastor.

True, this disposition to utter freely his thoughts, to "think aloud," held as it was in connection with a vein of sarcasm, might at times lead him to expose error and rebuke vice with severity, sometimes with the bitterness of scorn, almost with the contemptuousness of disdain; which, if it weakened his influence on the minds of some, strengthened it on the whole; for his people knew that all that was in him came to the surface; that there was no gall secreting in the unknown depths of his soul, covertly imbittering his feelings.

In this trait lies one source of what many considered his faults. He spoke out what other men confine within their own breasts.

Nothing in the conduct of others rendered him so indignant as dishonesty, duplicity, craftiness, the covering of real intentions; particularly in ministers of the gospel he detested a dark, intriguing spirit or artful tergiversations to serve a purpose. Many testify to this righteous aversion. "He despised with his whole soul everything mean, tortuous, tricky, in others." "He despised shams, and never resorted to tricks to secure ephemeral success, either in religion or worldly affairs." "He despised everything like intrigue or double-dealing."

> "A Friend to Truth, in speech and action plain,
> He held all fraud and cunning in disdain."

The pastor of Hadley was a man of STRICT INTEGRITY IN ALL HIS BUSINESS TRANSACTIONS. Says one for many years his neighbor: "The Doctor was *honest*, every way scrupulously honest, to a tittle in all his dealings. If he ever failed to

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keep his word, it must have been because he forgot it." Though his salary was small and his family large, it was a fixed principle with him to live within his means. He could not be in debt; he would not owe when it was possible for him to pay. He never vexed his people with appeals to their sympathies to come forward and pay his debts. His daughter writes: "'He was so punctual in the payment of his debts, that all to whom he was indebted confidently expected payment the day after his salary became due. In one instance it rained on that day, and being then an old man, he waited till the day following before paying a debt in Northampton. When he entered the store he was greeted with the remark, 'We expected you yesterday, sir.'" His inflexible purpose was to do RIGHT, RIGHT ALWAYS, AND IN EVERY RELATION.

"An honest man's the noblest work of God." —
"His words are bonds, his oaths are oracles;
His love sincere, his thoughts immaculate;
His heart as far from fraud as heaven from earth."

Dr. Woodbridge was UNWORLDLY. "The love of money," the besetting sin of multitudes, found no place in his heart. He never thought of worldly aggrandizement, or of laying up treasures for future use. "He was open-handed, large-hearted in money matters." "The word 'finance' did not appear to be in his vocabulary." He was willing to intrust the management of his pecuniary affairs to his wife, who cheerfully, for his sake, assumed, in the main, the responsibility. His whole life seemed wrapped up in his calling and the studies connected with it.

When a committee came on from New York to secure the services of Dr. Woodbridge as pastor of the Bowery Church, a member of it said to one of his parishioners, "There is one man in the Bowery Church who is able to give more for the support of a minister than the entire town of Hadley." He was promptly answered that all the money in New York

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could not induce Dr. Woodbridge to leave his people, — that if he wished to succeed in securing Dr. Woodbridge's acceptance of that call he must appeal to some other than a pecuniary motive. "If you can convince Dr. Woodbridge that it is his *duty* to go to New York, you will succeed, but not otherwise."

This is a noble testimony. A pastor with such a reputation is worth more to a people than *smartness*, or even talent, scholarship, and eloquence. Such unworldliness in the pulpit can reprove with effect the worldliness in the pews. If such disinterestedness, if such singleness of purpose, such consecration to duty, be taken as the standard of the *ministerial* spirit, has it much improved in the last forty years? The judicious will decide.

His daughter writes: "A rude, unlettered man, who had amassed some property, called one evening at his house, and in the course of conversation remarked that a *smart man*, 'capable of making money,' was a fool, who became a minister. A quiet smile stole over papa's features as he answered with a nod of the head, 'Yes; St. Paul says, We are fools for Christ's sake.' My sister, Mrs. Wadsworth, remembers his once repeating or singing these lines, —

> 'Grants us supplies of daily food,
> And gives us heaven beside.'

'*Enough*, in all conscience,' said he, with that strong emotion which characterized him when his mind awoke to a great truth."

He felt great disgust for smallness in pecuniary transactions, and quickly discerned its manifestation. The following incident is related by Rev. W. H. Beaman: "At a meeting of the Association the question was raised, whether, when the pastors supply a pulpit vacated by the death of a pastor — for the benefit of his family — the expense should be borne by the pastor or their people. Dr. Woodbridge came into the room when the question had passed nearly around,

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and did not know what views had been given. On its being stated to him for the expression of his opinion, he instantly and strongly replied, 'Why, it belongs to the people, to be sure. If they won't meet it they must be ineffably mean, and ought not to have the gospel.'"

It has been said that Dr. Woodbridge "did *not know much about managing practical matters.*" "He was unfitted for the practical duties of life." "He had little skill about common things." "He knew nothing about the value of things, and little about their uses." "Though presiding at his own table, he never carved or formally waited on the table. That was always done by his wife or daughters." "He would never have made a business man." His people loved to repeat some amusing anecdotes of him, showing his little acquaintance with the common affairs of life. "He rented his homestead one season to be planted to corn. The corn did not come up well, and was likely to be quite thin. The man renting the land suggested planting beans where the corn was missing. "Yes, yes," said the Doctor, "that would be a fine thing, for beans make excellent feed for *horses.*" A clergyman, who resided a year in the family while fitting for college at Hopkins Academy, says: "He knew as little about secular concerns as any man I ever knew, and *cared as little.* His mind and heart were absorbed in his mental and spiritual work. He once became alarmed for his health. He thought he was suffering from dyspepsia. Dr. Porter told him he must labor every day in his garden. He went out one morning and actually hoed a nice pigweed as neatly as a cucumber by its side, not knowing the difference. We had a good laugh over it, and that was the Alpha and Omega of all the work that I ever knew him to do." Another clergyman, who had also resided in his family, writes: "He never troubled himself with secular affairs. In my boyhood I was for a short time a member of his family, doing the 'chores.' He never made any inquiry in regard to them. I never knew him enter the barn. It is

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doubtful whether he knew his own cows. Once, when my father was ploughing his home lot, he came along and took hold of the plough; but soon making a balk, he let go, and went back to his studies. He rarely attempted any manual labor. At a time when he was troubled with dyspepsia, it having been suggested to him that exercise might be beneficial, for a few mornings he might be seen hoeing in his garden, or taking a walk in the meadows; but he soon returned to his old habits." *

The want of a practical or business talent is sometimes thought to incapacitate one for much usefulness in spiritual matters. It is even insinuated that his philosophical and theological opinions can be of little worth. The oracular remark, "Ah, he is a very unpractical man!" is thought a full refutation of the logic and learning with which he may sustain his views. There are, it is true, dreamy, visionary men, whose intellects seem immersed in sensibilities or intoxicated with the fumes of imagination; men who live enveloped in clouds or soaring on the wing; who never apprehend practical realities by the clear, sharp intuition of the reason. But Dr. Woodbridge was by no means a man of this class. His "large discourse of reason" never became confused with the witcheries of the fancy, or bewildered with the flitting shadows of fanatical delusions; never played him false in his efforts to comprehend any subject to which he gave his special attention.

That Dr. Woodbridge had sufficient practical talent to

* On these representations his daughter makes the following criticism: "In his earlier years he always did wait upon his table, as a matter of course; but, as he was not skilful, and often absent-minded when engaged in conversation, my mother at length persuaded him to relinquish that service. When strangers were present, he sometimes apologized, saying, as he took his seat, "I have given up carving, because my wife thinks I can't do it well." In his later years he often worked in the garden before breakfast, as he thought the exercise a benefit to his health, and at that time he certainly knew the difference between weeds and sweet corn."

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preach the gospel efficiently, and wisely to guide a church in its multiplied external relations, is proved by his success. To refute any innuendoes against his practical wisdom in *the chosen sphere of his life*, it is sufficient to say to the candid, "Behold his works. Read his sermons; read his 'Letters on Practical Religion.'"

Besides, the best Christian wisdom, the shrewdest forecast, is simplicity of aim to honor God and save the perishing. "Honesty" in worldly things is said to be "the best policy." This is emphatically true in the work of the Christian minister. His highest wisdom is a mind full of Bible truth; a heart overflowing with purest love, breathing forth aspirations for the Holy Spirit, united with a fixed determination to follow his guidance. With these he may safely leave the matter of wisdom to the suggestions of common sense in connection with times and occasions as they arise. Certainly, one vitalized with these will not be liable to make any very hurtful mistakes. In this wisdom of perfect honesty and Christian zeal, in this childlike artlessness which is strong in weakness; which does the work of Christ without faltering and trusts his grace without wavering, Dr. Woodbridge was pre-eminently distinguished.

The facts and opinions stated above by no means prove him entirely defective in practicalness. The fact that he did not know the difference between a pigweed and a cucumber-plant, is no evidence that he was incapable of learning the difference. The fact that he did not know beans to be unsuitable food for horses, is no indication that he was incapable of knowing it. The remark made by the relater of one of the above anecdotes satisfactorily accounts for this unskilfulness in worldly business without supposing it to have been the result of some incurable constitutional inaptitude. "He knew as little about secular concerns as any man I ever knew, and *cared as little*."

Besides, his early life was not favorable to a practical acquaintance with secular matters. His father, while a skil-

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ful practitioner and a skilful farmer, never trained his son to manual labor. Had he been trained to business habits, educated to believe that making the dollar or winning popularity, was the special work of time, we see no indication that he would not have been a successful merchant, banker, or statesman, — unless his CHARACTERISTIC HONESTY had been an obstruction. That full-developed brain of his was never compacted by its Creator and limited to a single line of human activities.

We admit there is one method of moving minds and bringing men into the rank and file of overshadowing control, of which Dr. Woodbridge was incapable. We refer to the art of setting in motion indirect and unseen influences. It is serpentine in character and movement. It is touching one here and another there, varying the motive to character or ruling tendency. It is striking different springs, pulling different wires, playing a part so skilfully on human sensibilities, like the swiftly-flying fingers over the keys of the musical instrument, that men are charmed along by easy steps; and ere they are aware find themselves standing where they had no intention of standing; or undermined and overthrown they can only submit with the best grace they may to those by whom they have been cunningly supplanted. They who thus manœuvre are not unfrequently denominated *very practical men.* Great managers truly they are; but they manage on the principles on which the politics of the nether world are managed; the spirit from beneath rather than the Spirit from above gleams along their lines of activity. Dr. Woodbridge was by no means a practical man in this sense. He may have had the intellectual power. Many have the intellectual power, but they have not the moral power. They have neither the cruelty of disposition, nor the meanness of spirit. Christ never influenced men in this way. Men ruled by his spirit never will. They cannot stoop so low. They have no taste for travelling such miry roads. The truly noble man can stand only

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on noble ground. He can never desire to sway minds by other means than truth and righteousness.

In this high-minded, honorable sense, Dr. Woodbridge was a practical man. He had the main elements of practicality in the kingdom of Christ. No man had stronger conceptions of fundamental moral truths and of their bearings on moral government, or of the laws of the human intellect and heart, especially of the reverential and voluntary principles. No man could dissect the human mind with sharper analysis. No man better understood the workings of unsound doctrine both in its incipiency and ultimate results. He unquestionably made mistakes in enforcing the divine message. He may have failed in tenderness. He may not have been always discreet. His strong sense of divine justice and of the inflexible nature of law; his strong sympathy with right, and his overwhelming views of the sinner's just desert, may have rendered him too stern in exposing guilt and in urging to flee from coming wrath. He may have also failed in a nice discrimination of the best times and occasions of presenting reproofs and of exposing delusions.

"Ah! just here," says one, "we can but believe Dr. Woodbridge not only injudicious, but culpable." His opposition to Unitarians was well understood. If any of these errorists "were known to be present at church on the Sabbath, or even at a funeral, he would go out of his way to find a stone to hurl at him, and the missile was usually so thrown that the whole audience knew the object of his aim."

To criticise the conduct of imperfect mortals, is no very difficult task. Wholesale charges are easily made. Nothing is more common than for people to sit in judgment on the conduct of ministers without having gone through any analytical examination of the motives leading to it. Constitutional proclivities, dominant habits and purposes of life, circumstances, provocations, hidden motives, ultimate designs, must be searched into and understood, before we are prepared to utter unqualified disapproval. Conduct which

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seems reprehensible at a distance, on a nearer approach may be found mingled with much that is praiseworthy. Some natural feelings, which an angel perhaps would not have exercised, but which the best of men often have cherished, may be blended with the purest intentions. While there is occasion to condemn, there is much more occasion to commend.

Could one, on those Sabbaths or funeral occasions when the deniers of "the Lord that bought them" were present and the refutation of their errors was attempted, have looked into the heart of Dr. Woodbridge, and read the affections and motives lettered there, he might have seen no vindictive desire "to strike a blow;" instead, he might have seen the rich graces of the Spirit in such preponderating proportions blending with what there was of natural feeling expressed in them, that his tone of censure would have been materially softened. To judge accurately of these reproofs or intended refutations, we must take into consideration his strong conviction of evangelical truth; his frankness of disposition; his natural decision and boldness of character; his solemn purpose as a gospel minister to "preach the preaching" that God had bidden him; his adoring love to his Saviour as the God-man Mediator, the only possible foundation of the scheme of atonement, whose perfections he believed in his deepest consciousness were wickedly assailed and his glory obscured by this class of errorists; and that their own souls while holding such unscriptural delusions, were suspended over the woful gulf. With such convictions, with such purposes and such dispositions, the language of the holiest principles of his nature could be scarcely other than this: "Here are mistaken souls holding and propagating views of Christ most dishonorable to his Godhead and ruinous to those who entertain them; God has bidden me do good as I have opportunity; and here is an opportunity to utter some truths which these deluded ones need, which God has commanded me, and I have solemnly promised, to pro-

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claim. Death now admonishes me that this may be my last opportunity. Shall I prove recreant to my trust? Does not fidelity to my Master command me to speak plainly and boldly?"

True, the Dudlean spirit, by native right within him, that inborn decision, combined with an inborn love of truth and right, often coming out in inflexible determination, might have blended with, and marred, the purity of his motives. While to the compassionate heart of his Master there might have been something censurable, there was doubtless much that he approved. Fidelity and boldness he specially requires of his ministerial servants. Without these it is impossible to please him in the sacred office. False prudence he may forgive, but can never approve; cowardice in one who has solemnly promised to defend his cause in face of all opposition, he must abhor. It should never be forgotten that there is no less indiscretion or injudiciousness in these tremblings of fear, than in that decision and boldness which in its precipitancy sometimes overleaps the boundaries of prudence. Surely in the self-seeking, time-serving minister, the self-sacrificing Saviour can feel no delight.

The following facts and incidents bearing on this point are communicated by his daughter:

"When he first went to Hadley, you know how large and widely scattered his parish was. Perhaps you also know, that in some parts of the town there was always some discontent about the location of the church edifice. Many thought it ought to have been placed nearer the centre of the town. Papa understood this fact, and to stay the progress of this discontent, established evening meetings in the outlying neighborhoods, making it a point to attend each of them by turn, so that it was known when he would be present. He continued this course through the whole of his twenty years' ministry.

"His successor, Dr. Brown, though esteemed a man of remarkable practical good sense, abolished these meetings, holding all his services in the same street with the church. Probably Dr. Brown found his strength insufficient for so much labor; but whatever his reasons, papa always thought that the discontinuance of those neighborhood meetings helped to revive the dissatisfaction which had long slumbered, and ulti-

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mately to bring about the unfortunate disruption which afterwards took place.

"In this same connection it may be said, that although my father was so uncompromising in matters where principle was concerned, he often endured great personal inconvenience, rather than cross the prejudices of others, where no principle was involved.

"All those twenty years of his first ministry in Hadley, his large church (the largest I believe in the county, except one in Northampton) had no heating apparatus. He suffered very much on that account, so that he said 'his fingers were often like bird's claws;' and, of course, it was very hard to go through the service, especially as he must sometimes have felt that the congregation would be glad when it was ended. Strange to say, they were very much opposed to the introduction of stoves, and he never insisted upon it, though he advised Dr. Brown to make that 'a breaking point,' and was very glad to know that his successor had achieved so desirable an end.

"Another mark of his practical wisdom was this, that he made it a rule never to interfere with choirs. He used to say that 'a great deal of discord grew out of harmony;' and acting upon that view, left the choirs of his churches to fight their own battles.

"Still another instance may be mentioned in point. The Confession of Faith, which he found in the Hadley church when he first went there, had been prepared by his venerable predecessor; and although he considered it inadequate, he continued to use it out of respect to its author. I mention these things partly to show also, that it was not for the sake of *change* that he made innovations; he made them from principle.

"Dr. Brown wrote out a new and excellent Confession of Faith, which I have lately learned is still used by the Russel church. Papa was glad that he did, as he did not expect that his own course, in this respect, would be a rule for his successor. My father had remarkable common-sense views on ordinary subjects. He had no crotchets. He affected no oddities."

In another letter the same daughter mentions a rather amusing incident, which, as it has a bearing upon the point we have been considering, may here be introduced.

"During our first residence in Hadley, my father was often annoyed by depredations on his orchard. At one time a particular tree, which bore very fine fruit and was heavily laden, was despoiled of some of its honors by a number of the village boys. In some way they were discovered; and without telling them for what purpose, papa invited them all to his house. They came. He entered the room where

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they were assembled, saluted them pleasantly, and then solemnly addressed them on the sin of stealing. When he had finished, a large dish of the same apples was brought in, and they were invited to partake."

Dr. Woodbridge was an INTELLIGENT AND DECIDED REFORMER. His was a progressive spirit. An energetic nature inspired with love to God and the souls of men, is never satisfied with the world as it is. Such a nature sanctified will labor for the advancement of mankind. No alleged progress, however rapid or great, will be deemed sufficient till the summit is reached. Kindred spirits will sympathize; and scriptural plans to set in motion and give speed to the car of reform, will be adopted in unison. Indeed, the bible spirit is always a progressive and unifying spirit, regulated by "wisdom from above;" and the flame of hallowed zeal kindled at the altar of God, ever blazes high, sending its effulgence far into the surrounding darkness. Dr. Woodbridge early enlisted in the Temperance reform. From his youth he had been familiar with the free use of alcoholic drinks and their disastrous effects. The fall of many, even within the pale of the Christian church, had filled him with shame and grief. He had repeatedly lifted up his voice against the evil; but the torrent still swept on its fiery way carrying thousands to the fiery gulf. As soon as he had time to reflect, after the plan of total abstinence from spirituous liquors had been devised and the Temperance Society formed; perceiving the soundness of the principle, and its efficacy, if carried out, to remove the curse from the world, he engaged in the enterprise with his characteristic energy. He began in his own pulpit. Most of his people were in the habitual use of it; some were engaged in its traffic; others were confirmed drunkards; but he heard the voice of the Lord summoning him to the battle, and no selfish considerations could deter him from his duty.

Says one of his late parishioners, Mr. S. C. Wilder: "Dr. Woodbridge was one of the pioneers of the Temper-

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ance movement. Intemperance prevailed to an alarming extent throughout the whole Connecticut valley; and in his own parish, rum and other spirituous liquors were sold wholesale and retail — by the barrel and even by the hogshead. Indeed, being on the river, it was a great depot of rum supplies for nearly all the surrounding towns. Everybody almost drank rum daily and openly as a necessary beverage. Such was the custom of the times, and no wonder that intemperance crept into the church as did the serpent into Eden, and seriously disturbed the orderly 'walk' of some of its wealthy and prominent members. Dr. Woodbridge took up the subject in his pulpit; and, as was his wont in the application of all gospel truth, searched his people with the light of revelation, and used great plainness of speech, battling the terrible evil in all its forms and manifestations, attacking it among the high and low, rich and poor, — emphatically giving it no quarter; for he had taken his life in his hands, expecting that it would result in his dismissal from the church. Indeed he told his wife, after he came home from preaching that sermon, that she 'might pack up at once, for he should probably be obliged to leave.' But it only endeared him the more to the faithful, and rendered his pastoral position stronger than ever."

His recognized ability and fervent zeal led the Hampshire Association, of which he was a member, to request him, in 1828, to visit the several towns in the county, and lecture on the subject. He complied with their request, and spent several weeks in the work. It was a new subject; but his arguments and persuasions were overpowering. Multitudes were enlightened, and intelligently adopted the total-abstinence principle. The leading members of most of the churches, many of them aged men and women, were brought at once to espouse the cause.

Rev. N. S. Dickinson, a native of South Amherst, writes: "My first recollection of Dr. Woodbridge is in connection with the temperance reform. He came to South Amherst

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and preached on temperance in 1828, the year the church was built. He preached in the schoolhouse, where the meetings were then held. It was the first temperance sermon the people had ever heard, and it produced a powerful impression. My father had a distillery, and was so convinced of the evils of intemperance that he gave up the business. A temperance society was soon formed."

In another town a Christian man and wife were on their way to hear the temperance lecture by Dr. Woodbridge. The wife said to her husband, "Shall you sign the pledge to-day?" "No," was the emphatic reply; "I don't think there is any need of it; I can manage myself." They listened attentively to the lecture At the close opportunity was given to any who were disposed to come forward and sign the pledge. The husband whispered to his wife, "Will you sign the pledge if I will?" "Yes," was the prompt reply. Both went up together to the desk and put down their names, and remained ever after firm advocates of temperance, and their children after them. The work went on triumphantly. Multitudes speedily fell into the ranks. In two or three years the sentiment of the entire community was changed; and though other workers were early in the field, no one probably did more towards effecting the revolution in the immediate vicinity than the pastor of Hadley.

He was ever the warm friend of the colored race. He had made himself thoroughly acquainted with the labors and plans of Samuel J. Mills for Africa, the organization of the Colonization Society, and its far-reaching aims. He earnestly sympathized with them. He anticipated favorable results both to the free and enslaved negroes of the south; and saw in the distance ameliorating influences flowing from them to the unnumbered tribes of that tortured and benighted continent. While not coinciding with Garrisonian abolitionists, he was severely opposed to the system of American slavery, and always regarded it as an aggravated sin against God,

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threatening divine judgments to the nation. In a foot note to a Thanksgiving sermon preached in the Bowery church, New York, 1835, and published, he remarks: "The writer has never taken any part with those who have lately styled themselves abolitionists. He utterly disapproves of their imprudence, their violence, their opposition to that excellent institution, the Colonization Society, and not a few of their doctrines. He is disposed, however, to give them, as a body, the fullest credit for good intentions; and he is happy to believe that experience will correct many of their errors. For some of these gentlemen he feels the sincerest respect and esteem."

He gives his views of slavery in the same sermon: "Our civil and political privileges are unrivalled. Our constitutions of government are designed to extend equal immunities to all, and ours is the only example of a great nation which has pursued such an object with success. The only hereditary distinction we know is confined to a portion of the states; and *that*, it must be admitted, is the most odious and unjust of all — the distinction of *master* and *slave*. After the freedom with which I have been accustomed to express my opinions, I fear not that my hearers will misunderstand me on this subject. Slavery, everywhere a disgrace, is surely a blot most foul on the escutcheon of a nation of freemen; and it should grieve rather than surprise us, that some, who see the infamy attached to it, attempt to wipe it off, with an inconsiderate rudeness and officiousness adapted to repel co-operation, and fix indelibly the stigma they would remove. Indiscreet men, when unduly excited, will doubtless do indiscreet things; and they may be in danger of setting fire to the house itself, in their zeal for consuming whatever in it deserves to be destroyed. We blame their rashness; but, be it known, we are none the less the enemies of hereditary bondage *for all that;* and we contend that the cause against which their vengeance is directed is one of the most execrable that the sun, in its journeyings around the globe, ever shone upon."

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His daughter writes: "He gave up the use of tobacco when past forty, after having taken it from his boyhood, and never touched it afterward." She adds: "He was progressive, able to see improvement when there was any. He thought the world was growing better, and not worse. He saw the dawning of a brighter day for the church and for the world."

We have here brought to view one of the determinative elements of the genuine reformer. It is the quick perception and judgment of the truly practical man. He discerns at once the bearings of proposed principles and measures of improvement; sees their congruity or incongruity with the primary laws of the human mind and of society; and welcomes or rejects them accordingly. The visionary or fanatic seizes on the proposed principle or measure without duly considering its foundation or its ultimate results, and thus "loses by over-running." His ardent nature, pained in view of aggravated vices and desolating evils, eagerly grasps at everything that seems to offer relief, though it be but a floating straw. The genuine reformer is not less ardent, but he is more thoughtful and sagacious. He is conservative, while progressive; goes forward with zeal, but with wisdom. He is hopeful, but not in unaided or misdirected human efficiency. Reposing on him in whose hands are the hearts of men, he says with the Psalmist, "My soul, wait thou only upon God; for my expectation is from him." Such was Dr. Woodbridge as a reformer.

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Section V.

DR. W. AS A REVIVALIST; THE INSTRUMENTALITIES AND MEASURES BY WHICH HE PROMOTED AND CONDUCTED SUCH SEASONS OF REFRESHING GREATLY STRENGTHENED HIS ULTIMATE INFLUENCE OVER HIS PEOPLE.

Admiration of God's character, and surpassing love of his dominion and glory, interpenetrated and heightened with his desire for the exaltation of Christ as the infinite and only possible Mediator; combined with his views, often overwhelming, of the greatness of the human soul on its interminable career of ever-increasing development, and the ineffable value of its salvation to the honor of the adorable Redeemer, — quickened and deepened his interest in these special visitations of mercy.

"The Revival" formed the centre in which his holy activities converged and rose in one intense flame. The fact that his own Christian life began and received its first direction in a revival; that his theological education was, in part, prosecuted in such a scene of divine power; and that the reviving influences witnessed in the earlier part of his ministry had proved the source of such signal forces of spiritual growth to individuals and the church, connected with their tender and hallowed associations, which still lingered around them, as fragrance from the celestial plains, — all conspired to strengthen his aspirations to see sinners broken-hearted and trembling in view of their just deserts, bowing in crowds at the Saviour's feet, and the church laboring and praying as if the fires of the Holy Ghost were kindling and guiding their Christian zeal. Revivals had an interest to him surpassing the grandest results of human enterprise. In view of the rising cloud, though indicative to him of wearying work, of great anxiety, of corrosive care, perhaps of sleepless nights, his soul leaped for joy. True, he discriminated between the genuine and the false

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in revivals, as between the genuine and the spurious in individual conversions. The mere religious excitement, the mere exhilaration of the natural sympathies, not even meetings crowded nor hopes fast multiplying, answered his ideal of a pure revival. The revivals which he anticipated with joy were exclusively the work of the Holy Spirit, — the thorough conviction of sin, the profound sense of ruin, of utter helplessness without interposing grace and entire consecration to Christ — works characterized by impressive stillness; producing the solemn consciousness of the actual presence of God in his convicting and converting power. He sought revivals which are glorious to God alone; not mainly to their promoters; revivals, which, like tributary streams, will swell the volume of the church's influence, deepening and broadening its channel for generations to come; nay, which will be felt in the choral symphonies of saints and angels in the glorified spheres of immortality.

He said on one occasion: "It is not certain that you are favored with a genuine revival of religion, because you witness an uncommon excitement on the subject; because religious meetings are numerous, and thronged with listening crowds; and a religious sympathy, swift and resistless as lightning, pervades all classes. The passions may burst forth like the lava of a volcano, and their effects in the moral world be scarcely less destructive than is the influence of this latter terrible agent of nature on the field waving with harvest, and the populous, busy village, suddenly overwhelmed in ruin. . . .

"At the foot of Sinai, the children of Israel gave to the golden calf the glory which belonged to the true God, and joined to their costly offerings the most vehement expressions of zeal for the worship of their contemptible idol. The servants of Baal, in the time of Elijah, manifested an ardor of feeling which could hardly have been exceeded. At a time when a stupendous miracle was expected, to attest the divinity of the true object of worship, they

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'called on the name of Baal from morning even until noon, saying, O Baal, hear us. And they cried aloud,' — *they were not content with cold devotions,* — 'and cut themselves after their manner, with knives and lancets, till the blood gushed out upon them.' . . .

"The ferocious spirits of Munster, the French prophets, the Fifth-Monarchy men, the followers of Ann Lee, and hundreds of other sects, afford the most incontrovertible evidence that a high degree of boasted illumination, great zeal, and indefatigable endeavors to propagate what is called religion, may exist where the first principles of real Christianity are unknown or disregarded.

"Your first duty, then, is to judge according to scriptural rules, whether that which claims to be a revival of religion be worthy of the name; since it is scarcely less sinful, lightly to ascribe to the Holy Spirit what is the work of man, or of Satan, than to attribute to human or infernal agents the effects produced by the Holy Spirit. We are required in the Bible, that infallible rule of our faith and practice, to distinguish between true religion and false; and we are as much bound to reject the latter, as to acknowledge and receive the former. 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.'

"While the doctrines of the church remain pure, it will be the effort of the prince of darkness to mingle the evil with the good; and he will always seek to render the counterfeit as exact an imitation as possible of the genuine coin, without imparting to it the smallest portion of what is truly valuable. He will admit the reality and importance of religion, while he distorts it out of all proportions, and seeks to push it into notice — a monster, towering above, and trampling down, the symmetrical, unobtrusive form of pure Christianity. 'A pharisee's trumpet,' says an old divine, 'shall be heard to the town's end.'

"A real work of the Spirit in a general revival, as well

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as in individual cases of professed conversion, may be known by its fruits. Much seriousness, and many extraordinary effects may take place, without any special divine agency. Some effects are ambiguous, others are decisive indications of the Spirit's gracious presence; and on the latter we should chiefly rely in judging of the character of what is denominated a revival of religion."

A revival, in his view, was the origination and increase of personal religion and church-life, — of a deeper and purer devotion, the enkindling of a more constant and intense Christian fervor. To produce such grand and far-reaching results, — results of which we shall catch but glimpses this side the veil, — he believed the gospel must be presented in its depth and entireness. Especially did he believe that people must be made in some measure to comprehend those underlying truths of the mediatorial kingdom, which, shining up from beneath, illuminate and give life to every precept, promise, condition, invitation, and threatening of the gospel; otherwise they would fail to understand it in its fulness; and failing to understand it in its fulness, they would fail to apprehend the distinguishing peculiarities of the Christian graces; and that revivals thus promoted by defective presentations of the gospel would themselves be defective, and in the end weaken rather than strengthen the churches. With the intent of keeping before the mind the distinctive characteristics of the Christian graces, and thus the prevention of false hopes, he believed it as profitable to present the divine side of truth as the human, to inculcate the passive graces, the internal realization of those truths which put God on the throne and place man a dependent suppliant at his feet; as to press a sense of personal obligation, and arouse to personal activity. He had no fear that those truths which show the sinner's entire dependence, even moral helplessness, and thus the magnitude of God's tender compassion in saving him, would at all retard a work which is the product of that tender compassion; nor that enforcing

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the dependence of both saint and sinner on the Spirit, would have any tendency to check the work of the Spirit.

Mrs. Patton, his niece, who resided in his family during one such season of refreshing, says: "I think my father" (Rev. Vinson Gould) "and uncle sympathized entirely in their doctrinal views.

"Professor B. B. Edwards, in a notice of my father, wrote:

"'In his ministry he gave great prominence to the doctrines of total depravity, the supreme divinity of our Lord, the perfect atonement accomplished by his sufferings and death, the absolute and holy sovereignty of God, election, the necessity of regeneration by the special influences of the Holy Spirit, and their kindred truths. "He exhibited them fearlessly in his sermons, in his extempore lectures, and in his conversation. In revivals he enforced them with remarkable pungency, not fearing lest they should mar the work." This might describe my uncle's course. I recollect it especially in times of revival; and the measures he adopted were much like those of my father. Deep solemnity and stillness marked the meetings, which were often held during the week in private houses in the different neighborhoods. Frequently the professing Christians were praying in one room, while my uncle held an inquiry-meeting in another, conversing with the anxious privately and endeavoring to meet their difficulties, much in the manner of Dr. Nettleton. Deep convictions of sin and sense of utter helplessness marked the exercises of the anxious inquirers. Even in revivals my uncle used to be very earnest in his exhibitions of the attributes and government of God, that the young convert might not delude himself with the belief that he loves a Being who is the creature of his own imagination instead of One of infinite purity, righteousness, and sovereignty.'"

But happily we have his own settled convictions on this important subject, and expressed in his own language.

"The first evidence I shall notice of the genuineness of a revival, is an increased attention, and attachment to the peculiar doctrines of the Gospel. Spurious excitements are commonly connected with hostility, or at least indifference to these doctrines. A single faithful sermon, in which God is exalted, and the pride of man laid low, may, in some instances, prove sufficient to destroy a false revival. It has been said that one discourse of that powerful advocate of

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vital godliness, the Rev. Dr. Bellamy, took away numerous hopes that had been suddenly acquired the same day, under preaching and exhortations which were more exciting than instructive. Christ's prayer was, that his people might be sanctified through the *truth*. The doctrines of the Reformation were the favorite subjects of the old Puritan divines, such as Owen, Bates, Flavel, and Baxter; they filled the sermons of the most successful preachers, during that remarkable season of refreshing from the presence of the Lord, which was witnessed in the early part of the last century; and they were all in all, in the discourses of those holy men, who were chiefly instrumental at the commencement of the present era of revivals, in resuscitating the piety of the New England churches. The general and particular purposes of God; the fall, and entire depravity of man; the atonement, and gratuitous justification through Christ; the special influences and sovereignty of the Holy Spirit in conversion; personal election; and the conservation and perseverance of all true saints, were not only believed, but defended and urged as truths of the utmost importance, by Backus, Hallock, Mills, Hooker, Porter, Gillet, Hyde, and others of a kindred spirit.

"In a genuine revival the exercises of young converts are such as are implied in the cordial belief of these doctrines. They that are truly regenerated exalt God in their thoughts and affections; they rejoice that He has mercy on whom He will have mercy, and that all his purposes will be accomplished; they willingly justify Him in their condemnation, and take their places at his feet; they abhor themselves, and come to Christ as lost and helpless sinners; they have a strange delight in what they once hated; they find a new satisfaction in the written and preached word, in prayer, in communion with the saints, and in the discharge of all spiritual duties. Self being dethroned in their hearts, they have of course a spirit of meekness, forbearance, and forgiveness, accompanied with a tender pity

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for sinners, zealous endeavors to promote their salvation, disinterested attachment to the kingdom of the Redeemer, and generous benevolence towards all mankind. They are not apt to think highly of themselves and of their attainments. When they admonish others, it is with tenderness. When they labor for Christ, they wonder that God should permit creatures so vile to do anything for the advancement of his holy cause."

This conviction that pure revivals are best promoted by the enforcement of the gospel in its entireness, in its doctrines as well as its precepts, was with Dr. Woodbridge no mere theory. It had not only been acted upon by the apostles and by our Puritan fathers; by Jonathan Edwards and his associates in those remarkable revivals which "enkindled a glory" upon the American churches; by those noble divines and clear thinkers whom God had chosen as the special instruments of those precious ingatherings, which occurred near the close of the last century and the commencement of the present; it had also been acted upon by the mighty Griffin, by Dr. Lyman Beecher and his coadjutors in the early part of his ministry; by the theological pupils of Hooker, Backus, Spring, Hyde, Emmons, Burton, and others of kindred views, in the revivals they promoted. It had been acted upon by Dr. Nettleton, of fragrant memories in all our churches, from the commencement to the close of his revivalistic labors. It had been acted upon in that remarkable revival in the place of Dr. Woodbridge's birth, in which he had been awakened to the important interests of life eternal; also in that powerful season of refreshing which he had himself enjoyed in 1816.

The firm persuasion of Dr. Woodbridge that the purest revivals, those most permanent and life-giving in their results, are promoted by the whole circle of gospel truths, both doctrines and precepts, was by no means the product of prejudice or dogmatism. It was a most rational conviction. It rested upon well-attested facts — facts re-

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iterated in different countries and in different epochs of the church.*

We have spoken of the great revival which crowned the first six years of Dr. Woodbridge's ministry in Hadley. He was favored with several other seasons of refreshing during his first term of service there; besides drops of mercy which fell almost yearly on his field, keeping his courage alive, and increasing the number of his ingathered sheaves, — all promoted and extended by the faithful exhibition of the wide range of gospel truths, enforced as outgrowths from their vital and immutable principles.

Rev. S. H. Riddel writes: —

"Revivals, under Dr. Woodbridge's ministry in Hadley, were frequent and powerful, and their fruits were lasting. I well recollect the scenes of a revival, which I found in progress when at home from college (winter of 1823 or 1824), especially the decided and pungent character of the convictions of sinners in an anxious state of mind."

In reply to further inquiries respecting this revival, he adds: —

"I was at home from college only a few days, it being the winter vacation at Yale, which in those days was a mere recess of two weeks. It was, I know, a very *solemn* season. The work, I believe, was quite general in town; meetings in different sections of the parish (which then included what are now the East Street and North Hadley parishes) were frequent and crowded; but there was no wild excitement. No measures were taken, I should think, with a view to *increase* the excitement, which was the natural and necessary consequence of the truth impressed by the Holy Spirit; but only to minister to the demands of an awakened conscience and a broken heart. The Doctor's appeals were both pungent and tender at such times, but the *leading of the Spirit* was scrupulously followed. The work being more than he could attend to alone, he brought in the assistance of Rev. Joshua N. Danforth, then of Pittsfield, recently licensed as a preacher, after a very marked conversion, which took him from the legal profession. Mr. Danforth's preaching was peculiarly direct and solemn, while at the same time his manner was bland and winning beyond that of almost any man I have ever heard. I think there was always the best understanding, and the most entire co-operation between the pastor and his

* Appendix, No. V. His views of new measures.

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assistant. I have much occasion to bless God for that work of grace; as it was then that my youngest sister was brought into the kingdom through a perilous experience, which wrung my own heart."

In regard to the revival of 1826–7, Mrs. Hubbard writes:

"I could say much, as it was during this revival that I became personally interested. The church, previous to this time, was in a cold, lukewarm state. In the summer, the Doctor seemed very much quickened, and he labored earnestly with the church to bring them up to a higher state of feeling; had frequent church-meetings; had them renew publicly the covenant, &c. He preached a series of sermons on depravity — six, I think. The Sabbath that he preached the last, in the prayer before the sermon, while praying for the impenitent, he was so affected that he could not for some time proceed. The effect upon the congregation was thrilling. I felt deeply. 'Why should Dr. Woodbridge feel so much for me, and I feel so little for myself.' I found no peace until I found it at the foot of the cross. Nor was mine a solitary case; many received impressions then that resulted in their consecration to Christ. He labored very hard during this revival. Never did a physician watch the symptoms of a sick and dying patient more earnestly than Dr. Woodbridge did the progress of the work. If at any time he thought the interest on the wane, he would urge the church to more prayer. I have known of his spending whole nights in prayer. I could mention many striking answers to prayer during this revival."

The account of Dr. Durfee, who was at that time a theological student with Dr. Woodbridge, is similar:

"In the summer of 1826 he preached eight sermons on the total moral depravity of the human heart. These discourses awakened no little dissatisfaction. Some were highly displeased; and even some members of the church began to question the wisdom or usefulness of pursuing the subject to such an extent. It was thought these discourses were leaving mankind in a dark and discouraging condition. In a word, they awakened opposition. When he commenced the delivery of one of this series of discourses, an individual — a well-educated young man — arose, stepped out of his slip, shut the door with some force and noise, and walked out of the house. This did not alarm the preacher, nor convince him that the doctrine of total depravity was not true. It was no way to put down a man of Dr. Woodbridge's Christian courage and boldness. With perfect calmness he could say with Toplady, —

'Far more the treacherous calm I dread,
Than tempests bursting o'er my head.'

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"About this time there began to be an unusual attendance on religious meetings, especially in the North District; some few were awakened and hopefully converted. Soon the work was seen to be gradually spreading; and in the course of some weeks the revival became quite general and powerful. Numbers were brought into the kingdom. And some persons considered this new state of things in a measure traceable to that series of sermons as the instrumental cause."

In all the revivals occurring under his ministry, Dr. Woodbridge meant to prevent or destroy all false hopes; and faithfully employed those truths which cluster around the sovereignty of grace for that purpose. "Great searchings of heart" were produced, both among the new converts and former professors.

He also seized opportunities to impress upon recent converts their entire dependence, and lead them to give due glory to God. One Sabbath, Mr. R., a deeply convicted sinner, was brought, under the clear exhibition of divine truth, to cast himself on Christ. He was filled with joy. As soon as the benediction was pronounced, he stepped into the aisle and began to tell the people what a Saviour he had found, and to exhort sinners to come at once to Christ, who would gladly receive them. In the fervor of his feelings he expressed the wonder that they could refuse his offers of love, exclaiming with great animation, "How strange that you can stay away! Why do you not now come? Why have you not come before?" When he closed his fervid appeal, in the breathless stillness of the moment, the Doctor quietly, but emphatically, inquired, "Please tell us, Mr. R., *why you have not come before.*"

Revivals thus originating and thus managed would not be likely to become scenes of spiritual hilarity and nervous excitement; but of profound thoughtfulness, of deep seriousness, and solemnity. We should expect the meetings to be characterized by a death-like stillness, broken only by the voice of instruction or prayer, and the irrepressible sigh of anxious souls; indicative of the conscious presence of him who reigns King in Zion, "travelling in the greatness of his strength, mighty to save."

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Who can describe, even comprehend, the results of revivals conducted on such scriptural, and we may truthfully add, philosophical, grounds? Under God they could not be otherwise than enduring, quickening to the church, and elevating to the community; not only giving present joy to God's people, but sending influences down the line of coming generations; becoming themselves sources of other revivals, and starting unnumbered streams of blessing on earth, and awakening myriads on myriads of sweetest anthems forever.

"The whole number added to the church during these twenty years was four hundred and five — a fraction over twenty a year." The Doctor was slow and cautious in admitting new converts to the church.

Section VI.

HIS VIEWS AND PRACTICE OF CHURCH DISCIPLINE; HIS PUBLIC SPIRIT; HIS LOVE OF ALL GOOD MEN AND ALL CHRISTIAN ENTERPRISES TO ELEVATE MAN; HIS READINESS TO MEET PUBLIC OCCASIONS; LABORS FOR OTHER CHURCHES; THE HIGH ESTEEM IN WHICH HE WAS HELD BY THEM — CONTRIBUTED TO HIS INFLUENCE OVER HIS PEOPLE.

Dr. Woodbridge WAS STRICT IN CHURCH DISCIPLINE. He believed the covenant into which the members entered on joining the church, was a most solemn transaction with God, implying both an unalterable obligation of fidelity to him as their chosen Lord, and to the brethren in mutual covenant; an engagement on the one hand, to watch over them in Christian love, and on the other, cheerfully to submit to their Christian watch and discipline. This, in his view, was one of the most important advantages of church relations. He considered it his special responsibility as a pastor to see this vow carried into effect. He read his authority in the Pauline injunction: "Let the elders who rule well be counted worthy of double honor." He was also

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persuaded of the importance of church discipline to the full efficiency of the body, even to its very existence as a divine organization of spiritual power. In his estimation, the church must be kept pure, not only from the stains of Christian immoralities, but from deformities of gross scriptural error as well.

> "Gangrened members must be lopped away
> Before the nobler parts are tainted to decay."

On the last point named he has publicly expressed his views. We will quote. "Evangelical men, in general, have regarded an intelligent and cordial reception of the discriminating doctrines of the gospel by those who have an opportunity to understand its contents, as involved in the very nature of that holy faith which unites the soul to Christ, and insures a title to endless happiness. Laxness on this point has been considered as an indication of unsettled views in religion, or proclivity to error. It were easy to multiply quotations from orthodox writers in support of this statement. Many treatises of great value have been published in opposition to what has been styled false charity, or spurious liberality, with respect to the importance of a right religious belief. A single quotation from Griffin's Park Street Lectures may be sufficient to exhibit in strong language the common apprehensions of Calvinists and Trinitarians on this subject: 'Out comes the dreadful dogma,' says that eloquent defender of the faith, '*steeped in infidelity to the very core*, that it is no matter what a man believes, provided that his life be good.' It is in accordance with general observation, that when an individual begins to be an apologist for erroneous speculation, he is either unsettled himself in his creed, or inclined to some peculiarities of a doubtful, if not positively dangerous tendency."

As a relentless advocate of right Dr. Woodbridge meant to gauge his own conduct by its inflexible rules; and he had little patience with professing Christians who neglected to follow their guidance. In view of such failures the

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severity of his nature came forth in full strength. He could have no acknowledged fellowship with darkness; Christ forbade it; and should he, an appointed leader in God's elect host, prove recreant? Hence the work of discipline aroused all the sternness of his decisive spirit, gave full scope to the Dudlean element within him; while the gentleness and kindliness of his mother were kept in partial abeyance, were indeed so overlaid in the depths of his being, that their voice was scarcely heard. Sometimes the old Puritan governor seemed actually to live again. On such occasions he rather bore himself with the determination and sternness of the judge, than with the affectionate gentleness of the shepherd. He was, consequently, liable to carry too high a hand in ecclesiastical affairs. His people felt that there was a power over them which they could not easily resist, and therefore sometimes yielded their judgments to his. Remarks one of his late parishioners: "The Doctor did like to have his *own way* in church affairs, and by an almost invincible determination he usually overcame all barriers. In cases of church discipline he was strict even to severity. That charity which 'suffereth long' was sometimes well-nigh lost sight of. Yet who, that loves a salutary discipline, will not say that even such strictness is not preferable to the present laxity in this respect?" He may have made this impression on some, and more or less upon all on some occasions. But it by no means indicates the general spirit with which he conducted cases of discipline. The more discerning, who kept in view his habitual Christian deportment and looked into the depths of his heart, saw the conscientious pastor aiming at fidelity; determined in the fear of God not to "suffer sin" upon his brother. Indeed, we are told that he did not always carry this high hand in discipline. His people were usually persuaded of the rectitude of his course by his apparent candor, and, what seemed to them, conclusive arguments. There were instances in which all the tender sympathies of his mother's spirit asserted its

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claims. Instead of severity he evinced a kindliness of feeling which

> "Droppeth as the gentle dew from heaven
> Upon the place beneath:
> It blesses him that gives and him that takes."

His opposition to Unitarianism has been intimated. He would allow none of that belief to enter his church, or professing the error, to remain in it. The church withdrawing fellowship from one such, occasioned many unkind criticisms. Dr. Woodbridge himself was severely censured in certain quarters. He has left a record of the whole proceeding in No. XIV. of his "Reminiscences of an Old Man." We will give it entire in the Appendix,* that the reader may judge for himself of the reasons which influenced both pastor and church.

DR. WOODBRIDGE WAS PUBLIC-SPIRITED. With his unselfishness, his large and generous sympathies, he could not be otherwise. He valued man as man, a rational and immortal being. He had grand views of the worth of the individual soul, and solemn convictions that its character formed in time determines its condition in eternity. He entered heartily into all enterprises for the development, purification, and exaltation of this deathless existence. Man's best interest at home and abroad, found a ready response in his deepest sensibilities. He loved his country and every section of her broad domain. He was in the truest sense a Christian patriot. He felt the liveliest concern in her government. He kept himself thoroughly informed of all political movements and political characters. His patriotic spirit was first imbibed at the paternal fireside; and his early study of the law increased its flame. He not only read the doings and speeches of Congress and of the state legislature, but inspired his children with interest in the same. Says one of them: "My eldest sister had a clear voice, and was a fine reader. She often read aloud the

* See Appendix, No. VI.

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great political speeches to the assembled family, when we all wept, laughed, or kindled together." But his philanthropy was not limited to his country; the citizens of all nations were his brethren; and his heart throbbed with generous desires for their material and social advancement. Hence his zeal in the missionary cause, both domestic and foreign; in all benevolent undertakings and reformatory organizations whose design was the elevation of man, especially his soul's salvation. His daughter writes: "He was greatly interested in the benevolent enterprises of the day, and regular and systematic in his contributions to them. When peculiarly straitened, he gave up other things rather than his charities, and sometimes gave his last dollar, when some unexpected demand was made upon his sympathies."

He rejoiced in sincere piety and self-sacrificing devotion to the Master, and in the labors and success of all good men. Hence his admiration of Luther, of Swartz, of Brainerd, of Martyn, of Howard, of Clarkson, of Wilberforce, of Whitefield, of Nettleton; in a word, of all workers for Christ and humanity. Nor was he interested in those alone who are ranked among the great, but in those as well who occupy the lowliest spheres in the vineyard.

Rev. Henry Seymour reports: "He had a high regard for sincere piety wherever he found it. It mattered not how poor, or how unlearned a person might be, if he saw in him the image of the Saviour, he esteemed and honored him. I was once telling him of a poor, pious widow of my church, whose four sons all became good ministers of Jesus Christ. He was deeply interested, and in the midst of the narrative checked me, saying, 'Stop, stop! Let me call Mrs. Woodbridge;' and when she came in, he had me go over the whole story again."

Dr. Woodbridge manfully met his public duties as they arose, and thoroughly prepared himself for them. He was neither a sluggard nor a laggard. Consecrated to his pro-

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fession, he was not slow to obey its thousand calls. This was true, not only relative to his ordinary preparations for the pulpit and his varied pastoral duties, but equally in regard to the claims of special occasions.

In 1817 "Hopkins Academy" was erected in Hadley mainly by the munificence of Governor Edward Hopkins. The building was completed and ready for the reception of students on the 10th of December. Dr. Woodbridge was invited to preach a sermon on the 9th, appropriate to the occasion. His text was Deut. vi. 7: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." His subject, "Literary Institutions, established on just principles, are among the most potent engines for spreading intelligence in any country; — and to illustrate their importance to the United States, and the peculiar advantages we enjoy to encourage and promote them, is my design in the present discourse."

He was an ardent admirer of the Puritans. Their reverence for God, their attachment to the Bible, their earnest defence of its truths, their sterling integrity, their decision of character, their devoted piety, and their undeviating loyalty to principle, particularly pleased him. He rejoiced that his ancestors were ranked among those heroic men.

The 22d of December, 1820, the two hundredth anniversary of the landing of the Pilgrims on Plymouth Rock was commemorated in Massachusetts by gubernatorial appointment as a day of public Thanksgiving. Dr. Woodbridge preached a sermon on the occasion entitled, "The Jubilee of New England." It was published. It is a succinct account of the Puritans and their principles, and of the outworkings of those principles in ecclesiastical and civil institutions for two hundred years. It is a model for conciseness of statement and comprehensiveness of historical detail.

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Pursuant to previous arrangement and invitation at the annual Commencement of Williams College, his Alma Mater, in 1823, he delivered an address before the alumni of the institution. It was the first address of the kind at the Commencement of any of our colleges; the precursor of an entertainment, now, we believe, almost universally thought indispensable in these annual festivities, which grace the close and usher in the dawning of the collegiate year. His subject was "The Obligations of Literary Men, to embrace with ardor, and to maintain with constancy, the Divine Religion of the Gospel."

It is an interesting coincidence that the name, which heads the list of the thousands of graduates from American colleges, is Woodbridge;* and that he who delivered the first annual address before the alumni of these several institutions, a practice now become prevalent, bore the same name.

In June, 1826, Dr. Woodbridge preached at the ordination and installation of Rev. Parsons Cooke, — who afterwards became the able editor of the "Puritan Recorder," the bold and uncompromising defender of the faith as received by the Pilgrim fathers and their ecclesiastical descendants in New England, — over the church in Ware village. The theme of the preacher was "The Courageous Minister." It was in perfect keeping with his own character. Every sentence came forth warmed with his own vitality. While he esteemed kindliness, gentleness, courtesy, and suavity of demeanor in a preacher of gospel truth, he believed that boldness must suffuse and crown the whole. Without it all other ministerial excellences are defective and feeble. This alone gives them nerve. The subject was also adapted to the times. The Unitarian controversy, opened in 1815, was rather increasing than abating in intensity. Dr. Woods had only two or three years before closed his Letters and Rejoinder to Dr. Ware. The influence of Professor Stuart's pen, warmed with "inspiration's hallowed fire" in his scriptural refuta-

* See Triennial Catalogue of Harvard.

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tion of Dr. Channing's Baltimore sermon, was still awakening thought and discussion. Less than a year before, Dr. Lyman Beecher had been settled over the Hanover Street Church in Boston; and the leaders in the orthodox ranks, who had hitherto stood mainly on the defensive, were meditating more progressive measures. The prolific mind of Dr. Channing was still pouring forth its abundant stores in sermons, pamphlets, and reviews; and the "Christian Examiner" was working with the glow of a fire-engine in throwing off quarterly well-written articles on "Liberal Christianity." Partisan zeal was blazing high on both sides. On both sides periodical presses were sweating with the arduous work. Some, however, as is always the case in such spiritual warfares, who are pusillanimous in temper and vacillating in purpose, were pleading for a cessation of arms. Such needed the summons to decision, the infusion of the heroic element. Besides, at that juncture, not only were the delusions of Unitarianism occupying public attention, but Universalism, headed by such men as Ballou, Balfour, and Whittemore, was agitating the minds of multitudes; and other errors, which have since grown to colossal proportions in corrupting the purity of revivals and variously weakening the power of the churches, were just appearing above the horizon. It was a time when heroic ministers, guided by sanctified wisdom, were particularly needed. The sermon was published. Dr. Cooke was wont to refer to it as one of the formative influences of his ministerial life.

In 1828 he published two sermons in the National Preacher: 1 Cor. i. 29; Doctrine, "Pride abased by the Gospel." Ps. cxxxviii. 6; Doctrine, "God's Respect for the Lowly."

Dr. Joseph Lyman, of Hatfield, died March 27th of this year. Dr. Woodbridge was called to preach the funeral sermon. They had lived and wrought within less than two miles of each other nearly eighteen years. They had been very intimate, though the former was more than thirty-five years

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the senior of the latter. Their general similarity in mind and disposition, with some slight shades of difference, which rather increased than diminished the vivacity and spiciness of conversation; their harmonious views of gospel truth and ministerial work; and their accordant opinions respecting the great social questions and benevolent enterprises of the day, rendered their intercourse mutually agreeable and profitable. It was the relation of a confiding son to a respected and affectionate father. It was fitting that Dr. Woodbridge should be designated to perform this last duty to his venerable friend. The sermon, founded on 1 Peter i. 24, 25, was given to the public.

In the winter of 1830, by previous arrangement and appointment, a series of sermons, afterwards published in a volume, was preached by distinguished clergymen in Murray Street Church, New York. One of these was delivered by Dr. Woodbridge, April 25th. The text he chose for the occasion was Rom. viii. 7. His theme, "The enmity of the human heart against God." It is ably discussed. The style is more finished and elegant than in any of his previously published discourses. The argument, both philosophical and scriptural, is convincing. The appeal to the impenitent at the close is powerful; some sentences thrilling.

Dr. Woodbridge was always prompt to respond to calls from the churches to meet in ecclesiastical council, either for settling or dismissing pastors, or for the more painful task of composing difficulties; and he thoroughly prepared himself, so far as opportunity was given him, to discharge the duties assigned to him. His activity and perspicacity of mind, combined with his decision of character, well fitted him to preside over such bodies.

He improved himself and strengthened his influence both over his own church and the neighboring churches by fidelity and constancy in attending the Ministerial Association of which he was a member. Its meetings were gatherings of ministerial friendship and sympathy, especially of ministe-

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rial instruction. Attending the Association signified work. The brethren returned checred, stimulated, wearied. Ministerial associations in those days of a permanent ministry were very different in interest and responsibility, in mutual help and inspiration, from what they are in these days of a transient ministry and of multiplied Christian gatherings for other purposes.

His family remember how often and affectionately in later years he spoke of his early ministerial associates. His daughter writes: —

"My father had a great regard for those ministers especially with whom he was associated during his first pastorate in Hadley. In his later years he kept no horse, and went from home less. But he cherished with sincere affection the memory of those good men that he had met so often in his earlier days. *The old men* particularly, who had been his fathers in the ministry, were held in the highest veneration. How often have I heard him extol the dignity, the strength of mind and purpose, the generous sympathy, wisdom and wit of Dr. Joseph Lyman! How tenderly and respectfully he spoke of Dr. Williston, so sensible, so simple-hearted, to the end of his long life, so faithful! How often he alluded to the wit of Dr. Parsons; the deep piety of Mr. Washburn; the practical good sense, the devotion, the untiring labors of Dr. Humphrey: in short, the various virtues of the different men were all understood and appreciated. I have heard him say that they lived most harmoniously together, scarcely ever a jar occurring."

The pastor of Hadley won the respect and esteem of the surrounding churches. We have recorded his temperance mission to the people of the county and the cordial reception he met. He was always gladly seen in the neighboring pulpits on the Sabbath, as well by the more cultivated as the less refined. Says a clergyman who was a member of Amherst College during the last years of his first ministry in Hadley: "No minister was more welcome to the students than Dr. Woodbridge. True, they expected to hear pungent exhibitions of truth, but notwithstanding they were glad to hear him speak. I have seen some of those wild, stout-hearted young men who seemed determined to resist the

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overtures of mercy, particularly in time of revival, actually hide their heads beneath the tops of the pews as the artillery of gospel truth blazed forth from his lips. He gave no quarter to those unwilling to cast themselves, helpless and ruined, beneath the shelter of the Cross."

His aid was frequently sought by the neighboring churches in seasons of refreshing. These invitations began soon after that wonderful outpouring of the Spirit which blessed his own people in 1816, and were repeated for years afterwards. The doctrinal sentiments of his ministerial associates and their views of the proper method of conducting revivals, were in very general agreement with his own. They delighted as he did in those grand exhibitions of gospel realities which shine and glow with the highest excellences and glory of the divine character; and they equally agreed with him in the belief that seasons of revivals specially demand their enforcement for the conversion of sinners, for the humbling of the church; for the dissipation of false hopes, and for the confirmation of such as are resting alone on the blood of Jesus. It was the joy of his heart to labor amid such displays of divine power. Mrs. G. writes: "I saw much of Dr. Woodbridge in the great revival in Whately about 1825, when over two hundred were added to the church. Among many clergymen who aided the pastor, he put more confidence in Dr. Woodbridge than in any other; especially when meeting with the young converts; he felt that they would be thoroughly sifted. Dr. Tucker of Northampton would *win* awakened sinners to the Saviour; Daniel A. Clark of Amherst would drive them to mutiny; and Dr. Woodbridge, though he would very plainly exhibit the distinguishing doctrines of the Bible, seemed to hit the happy medium."

He also gained a high reputation among the clergy of Massachusetts. The excellent Dr. Hyde of Lee often remarked that he considered Rev. John Woodbridge of Hadley, Rev. Justin Edwards of Andover, and Rev. R. S.

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Storrs of Braintree, the three ablest clergymen of their age in Massachusetts.

The public estimate of his growing influence, of his intellectual ability, of his theological attainments, of his ministerial and Christian character, was such, that several young men at different times made application to be received by him as theological students for a part or the whole of their course. With these requests, when consistent with other duties, he cheerfully complied. The spirit with which he entered into the work of teaching theology, his method of training laborers for Christ in the holy ministry, and the breadth of his plan of instruction, are well sketched by Dr. Durfee, one of his pupils.*

Such is the portraiture of Dr. Woodbridge in his first pastorate — the man, the Christian, the minister; such his doctrinal views, the manner in which he employed them, the subject-matter and method of his preaching; such the intellectual arena of his study and the character of his pastoral labors; such his Christian zeal, the spirit of his life, his walk among his people for twenty years; and such the grand results, — a people educated intellectually and religiously, elevated to a commanding platform of domestic and public virtues; trained to traverse the summits of Christian devotion; refined in their social relations; distinguished alike for the activity and reflective cast of their piety; ready to engage in charitable, philanthropic, or reformatory enterprises; working in unison with their honored pastor and with each other; a large, well-regulated and well-disciplined church, situated in the midst of a thriving and intelligent community, diffusing a quickening radiance over the whole, — the result of a single pastorate, unsurpassed, rarely equalled. The far distant consequences, which the eye of God alone surveys, must be left for the years of eternity to unfold.

The following incident, related by one of the daughters, is

* See Appendix, No. VII.

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illustrative of the spirit of both pastor and people at this period.

"The marriage and ordination of Rev. Mr. Hervey took place in the old church, not long before we removed to New York. Mr. Hervey married Miss Elizabeth Smith, the daughter of Deacon Jacob Smith, and they went as missionaries to Bombay soon afterwards. Both died with cholera, if I mistake not, in a short time. The marriage and ordination of a missionary at that period was less common than now and drew together a great crowd. Miss Smith was a remarkable woman, and much beloved. In addressing her after the marriage ceremony, papa said: 'Should you, like Harriet Newell, fall a victim to the climate of India, still we could not regret that you had gone there.' It should be remembered that while he said this, she was one of the most valued and beloved of his flock. I remember her saintly countenance, and the white dress she wore that evening.

"It seems now as if she had on her ascension robes, and was all ready for what came so soon.

"In dying she recalled her pastor's words, and added, 'Tell my friends, tell my beloved pastor, tell the dear church in Hadley, that I do not, that I never have regretted, that I came here.' This was among the last fruits of my father's first ministry in Hadley."

We have not intended, in the sketch of this distinguished pastor, to represent him as a faultless man. We have preferred the scriptural method, which is, to speak of defects as well as excellences, of deformities as well as beauties. This is, indeed, the only method of setting the Christian character in its truest and best light. The landscape-painter knows that he must sketch the shades as well as the lights of the scene. The painter of Christian character must do the same. That character which we approve and love is not like the garden containing only flowers; but like the garden in which the flowers are so brilliant and superabundant that the weeds are overshadowed and hidden. When one, who is universally esteemed by the community for his pre-eminent worth, has striking defects, we see at once that his excellences must be far more striking. David's character was blotched with the grossest sins; and yet God calls him "a man after his own heart." His worthy traits must

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therefore have greatly exceeded his defects. The more you magnify his faults, the more you magnify his excellences which so signally outshone them. Peter's character is deeply shaded; and as he was impulsive and ingenuous, uttering freely his thoughts and feelings as they rose, his defects stood out in bold relief; and yet they who are most familiar with his history will admit that his character as a whole is worthy of imitation, and therefore his excellences greatly preponderate; indeed, so completely does their brightness obscure his defects, that in reading his history or his epistles we seldom think of them, unless brought by the writer directly before us. He who should be disposed to exaggerate them would enhance his surpassing excellences to every intelligent mind. So with the subject of the present sketch. His character was such as to win the almost universal esteem and love of his large, intelligent, and eminently spiritual church for twenty years; who then parted from him with regret, and gladly welcomed him back after nearly twelve years' absence; and rejoiced to place themselves under his instruction and pastoral care for fifteen years more. Add to this the fact that many of the doctrines and self-denying duties which he preached, are peculiarly repulsive to the human heart, and we have the strongest testimony to his pre-eminent worth.

His people knew that he was a man of violent passions and strong prejudices; that his will was like a wall of adamant, impassable; that when he had taken a stand he was like President Dwight, "a mountain on his back;" that, as he said of his friend, Dr. Lyman, "he was too soon angry;" they saw that he did not like to be opposed, and sometimes became excited in controversy, even contemptuous towards an opponent; and quite too frequently had the appearance of one determined to have his own way. Yet, while they knew all this, he gained as complete ascendancy over them as ever minister gained over his church and people. It was almost truthfully said, "his word became their law." Nor

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did they ever admit, nor will the survivors of his first pastorate to-day admit, that their confidence was ever betrayed, or their esteem and love misplaced. They saw in him so much uprightness of purpose, such decision of Christian principle and unflinching adhesion to right; such adoring love to God and to his Son, and unselfish devotedness to his service; such disinterestedness of motive; such unworldliness; such openness and transparency of character, even absolute freedom from duplicity; such determination to carry his points by force of truth and reason alone, with no subterfuges or artful windings, that they were confident they knew the worst as well as the best part of his character; indeed, they saw the former so completely overtopped and covered by the latter, as to feel assured of his unimpeachable integrity and entire consecration to his Master's interests. They saw in him so much reverence and humility before God, so much child-like simplicity and teachableness at the feet of the Great Teacher; such prayerfulness and thirsting for holiness; such desire to fit them and their children for greater usefulness while on their journey, and for heaven at their journey's end; such warm sympathy with the people of God everywhere, and with themselves in particular, that his faults lay in their minds obscured as the stars sink from view when the sun rises in its splendor. Such being the appreciation of his people and of his ministerial brethren who knew him best, we are quite willing to speak of his faults. We are quite willing also that others should speak of them, even attempt to exaggerate them; for the more they exaggerate his faults, the more do they exalt his excellences. All who thoroughly knew the man will be ready to say of him, as a political opponent said over the grave of Henry Clay: "His very faults originated in high qualities." Such, too, will sympathize with the view of him expressed by Dr. Durfee in summing up the estimate of his character: "On the whole, Dr. Woodbridge was strong in the grace that is in Christ Jesus. He studied to show him-

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self approved unto God; a workman that needeth not to be ashamed. Possibly there were some things in him that one could wish were otherwise. He had the imperfections of a man; but no one could lament those imperfections more than he did. Indeed, I could not name them. For myself I must say, I HAVE RARELY KNOWN ONE WHO MIGHT MORE SAFELY BE HELD UP AS A MODEL OF A GOSPEL MINISTER, MORE WORTHY OF IMITATION."

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CHAPTER X.

HIS MINISTRY IN NEW YORK CITY.

PROVIDENCE often whispers of coming events in the still recesses of the soul, or dimly writes them in outward experiences, which, like prophetic symbols after the foreshadowed events have occurred, seem clear and intelligible.

Early in 1830 Dr. Woodbridge began to feel very seriously the effects of his close application to study and of his arduous parochial labors, which had rested upon him, as an unrelieved burden, for more than two decades of years. His constitution, which seemed specially fitted for the endurance of sedentary labors, and his health generally firm, save occasional seasons of indigestion and nervous irritability — gave more decided indications of failure. His overtasked and jaded mind, refusing its wonted activity, cried out for some remittance of toil. He felt that he must seek rest. In this state of body and mind, soon after he had delivered his Murray-Street Lecture, which had given him reputation at home and abroad, he received a call to become pastor of the Bowery church, New York. It came unsolicited. He could but regard it as an indication of Providence. With his accustomed ingenuousness he laid it before his people, telling them that he had personally no wish to leave them, or to break the tie which he felt had been strengthening for so many years; "his desire was to live and die with them." His people expressed a reciprocity of friendly feelings, and voluntarily raised his salary to an amount which they supposed satisfactory. Indeed, the act of separating himself from such an affectionate people seemed to him replete with

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solemn responsibilities. He could not readily entertain the thought. The call was declined. About the same time he received an invitation to supply the pulpit of the Rutgers Street Church, New York, then vacant. This he also declined.

Such invitations and declinatures were not a new experience to Dr. Woodbridge. While he had a great disgust for "ministerial coquetry," or a pastor ostensibly holding himself open to calls, perhaps actually seeking them, he often, during his long ministry, received overtures looking towards a new settlement which were quietly declined. Some of these were places of importance. "Soon after his first settlement in Hadley he was invited by a member of the Van Rensselaer family to Albany to preach in their then vacant church. If he had been actuated by worldly ambition, he would have accepted, as it was a far more desirable position than the one he then occupied. But he seems not to have thought of it for a moment, considering that his recent settlement in Hadley made it wrong even to give the subject his consideration."

A short time before he went to New York he received a letter from Dr. Griffin, then president of Williams College, inquiring if he would accept a professorship in that institution, with an ultimate view to the presidency, as he, Dr. Griffin, expected to retire before long. "He promptly declined the overture, remarking to his family, to show his appreciation of the Christian ministry, that he would not leave it 'for any presidency in the world.'"

But now circumstances were changed; other tokens were in the horizon. His health was precarious; his mind had lost its wonted tone; he felt that he was overworked. The necessity of relief for a season pressed itself strongly upon him. Mrs. Woodbridge shared the conviction. It sometimes caused her wakeful hours when her wearied frame craved repose. One night it took such possession of her thoughts that it disturbed her long and anxiously, till she came to the

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conclusion that her husband must at once obtain relief by asking dismission from his people, and, perhaps, take a voyage to Europe. The very next day a committee from the Bowery Church arrived in Hadley to lay before Dr. Woodbridge a second call to become their pastor. The coincidence could but deeply impress the minds of both Dr. and Mrs. Woodbridge, who were in a special condition to watch the hand of Providence. The committee represented the pastorate of that church as promising a rich field of usefulness both from its location and the materials upon which it was designed to operate. A much larger salary was offered him. It was on this occasion that one of his parishioners told the committee that this consideration would not prevail with Dr. Woodbridge. "Show him that *duty* calls him to New York, and you may succeed." His whole character and all his antecedents prove the truth of this remark. It was not money nor popularity, which have allured so many from the country to the city, from smaller churches to larger, that weighed with Dr. Woodbridge at this turning-point in his history. It was the naked question of *duty:* "What is the Lord's will?" This was as true of Mrs. W. as of himself. They thought, they prayed, and asked counsel of friends. The Doctor communicated this second call to his people as frankly as the first. But there was no response. None spoke to him about it. It seemed to him that the love of his people had cooled. Regarding the renewal of the call as significant of the earnest desire of the Bowery Church for his services, and taking into consideration all the coincidences and circumstances of the occasion, he thought he heard the voice, "Depart; your work here is done." He decided to accept the call, and asked a dismission from his charge with this intent. His people were taken by surprise and "sadly disappointed." They told him the reason of their silence during the pendency of the question, was not coldness or indifference, but the thought that they had offered him every inducement in their power to remain with

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them, and that further remark or effort would be unavailing. Besides, they had not believed that, knowing their attachment to him, he would accept the call. On learning this, Dr. Woodbridge expressed regret, but felt that he had gone too far to retrace his steps. Accordingly, an ecclesiastical council was convened Sept. 15, 1830, to which he submitted the question of his dismission. The council decided that it was his duty to go to New York.

Soon after, on the Lord's day, he preached his farewell sermon. It was an occurrence of great interest. The large church was filled to its utmost capacity. People flocked in from the neighboring towns. It may have been a time of exhilaration to some from abroad who love the excitement of such occasions, but it was a time of sorrow and tears to the church in Hadley.

On the morning of his departure the people gathered about the house, filling the yard and standing in groups, to give him and his family the parting hand, and look upon their familiar forms once more as they rode away under the great trees for their new home. Though no longer their pastor, their love and prayers went with him. We will let one of his daughters, whose young heart was then beating with hope and joyous with the novelty of the scene, describe the journey and the arrival: —

"In the latter part of September the family set out for New York. The frosts had just begun to touch the maples of the beautiful Connecticut valley with the pomp of autumn, when, taking leave of weeping friends and the quiet charms of country life, they turned their faces toward the great metropolis.

"It was decided that they should take the stage for Albany, and from thence a steamboat for New York. Mrs. Woodbridge had now a mother's delight in pointing out to her children the variegated scenery on that wild mountain road, over which the stage then passed, and which was to them so new; and the day following, the blue waters of the Hudson, with its picturesque and classic shores.

"A child's first glimpse of the world, outside his home, is a thing to be remembered. Those who have travelled far and long have almost ceased to marvel and enjoy. Novelty itself is to them no longer new.

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But to a child new scenes are as pleasant as the first days of Spring. They fill his heart with a gleeful joyousness, which the man knows only in memory.

"On the evening of the second day after their departure from Hadley, Dr. Woodbridge and his family reached New York. How brilliant looked the great city to those young eyes, that then for the first time beheld it! 'Innumerable lights from its busy streets, and splendid palaces, were now reflected in the dark bosom of its noble river, where stately vessels, laden with rich merchandise from all parts of the known world, lay anchored in the port.' For a few days Dr. Woodbridge and his family were hospitably entertained at the house of Mr. Arthur Tappan, then one of the elders of the Bowery Church.

"In the meantime their own residence was put in readiness for them, and they soon found themselves comfortably settled in a new home."

He was installed pastor of the Bowery Church and congregation Oct. 1. "Dr. S. H. Cox preached the sermon, which was marked by the idiosyncrasies of his inventive and original genius. '*Brutus semper est Brutus.*'"

The Bowery Church was inaugurated in part as a missionary enterprise. "The Bowery" had long been the gathering-place of the dissolute and degraded. It was thought desirable by some philanthropic and spirited Christian gentlemen to establish there a Presbyterian church, with the design of affecting the circumjacent community. Novelty lent its charm to the worthy design. Many became interested. Members of other Presbyterian churches residing in different parts of the city, of different culture, of different political and reformatory views, and widely diversified social positions; among whom were many leading minds — too many, perhaps, to be domiciled in one church — such as Dr. Hallock, secretary of the American Tract Society; Dr. Brigham, secretary of the American Bible Society; David Hale, Esq., editor of the "Journal of Commerce;" Messrs. Sidney E. Morse; Richard C. Morse; and, as a frequent attendant, S. F. B. Morse; Mr. David N. Lord, afterwards editor of the "Literary and Theological Journal;" Pelatiah Perit, one of the most wealthy merchants of the city; Rev. Leonard Woods, then editor of the "Literary and Theologi-

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cal Review," and afterwards president of Bowdoin College; Dr. Ray Palmer; Rev. John Morgan, and several lawyers of eminence, and other persons of note, too numerous to mention; gentlemen and ladies of varied intellectual acquisitions and æsthetic culture, — gave dignity to the undertaking. Most of them lived at a distance from the church, many from each other. While not a few were exceedingly social in their habits, as a body they had little intercourse except gathering in one place of worship. In the immediate neighborhood very few sympathized with Presbyterianism. Such, in brief, was the constituency of the church, and such its location. The far-seeing could hardly have anticipated perfect harmony in its counsels. Wide divergency of views and interests had worked divisions before Dr. Woodbridge was called to its pastorate. Some had left in disgust or discouragement.

His immediate predecessor was Rev. Joseph S. Christmas, in some respects an extraordinary man. He was highly cultivated, a brilliant speaker; graceful and dignified in person; sympathetic in feeling; engaging and conciliatory in manner; earnest in piety; and adorned with all the attractions of youth. He was eminently fitted to win the hearts of the people; and these varied excellences, both of grace and natural endowment, were consecrated in the memories of his flock by his sudden death, with "all his honors fresh around him," at the age of twenty-seven. It was no easy task to succeed such a pastor over such a congregation as that worshipping at the Bowery.

Dr. Woodbridge had some just conception of his position at the first, and entered upon it with many misgivings. He says: "I felt that the new undertaking was an experiment of which the issue was extremely doubtful. To think of succeeding such a man, as I was then on the verge of old age, with little knowledge of the congregation, and little experience of the peculiarities of city life, seemed almost presumptuous. But I felt the desirableness of change, and so I hazarded the trial."

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It was thus with humility, as became him, that he entered upon his work in the great mart of the nation. He had decided to engage in it only after much prayer, and he trusted that God would be with him. His conscious weakness did not dispirit him or cool his fervor. Leading him to the Rock that was higher than he, it rather imparted life and vigor. He went forward with his wonted Christian fidelity and determined zeal. He commenced his public labors with a sermon on 1 Cor. ii. 2: "For I determined not to know anything among you, save Jesus Christ, and him crucified;" a sentiment indicative of the spirit with which he entered upon them.

The campaign was now fairly opened, the battle actually begun. The question of fitness or unfitness was no longer before him; but, "What, Christ strengthening me, can I do for him in this new sphere?" He at once found himself "in labors more abundant," — in exploring the difficult field he had undertaken to cultivate; in estimating the obstacles with which he was called to cope; in making the acquaintance of his congregation, and consequently in calls on the different classes and conditions of which it was composed; in learning their varied tastes and modes of thinking; in composing or re-writing sermons, and in preparation for his multiplied services. As he went to New York to work, he arranged at once to attend three services on the Sabbath, to give a lecture on one evening of the week, to hold a prayer-meeting on another, and to devote his afternoons mainly to pastoral work. He was never more busy; but it was a change, and his jaded spirits were refreshed. He was cordially welcomed by the leading Presbyterian clergymen of the city as a man of commanding ability, of distinguished acquisitions, and of inflexible uprightness. His congregations were respectable for numbers, more than respectable for intelligence and culture. His prayer-meetings were full and impressive, sometimes thronged. The monthly concerts were specially interesting. Affairs moved on pros-

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perously. The Spirit was poured out. He has left a record of this season of refreshing.

"I soon began to meet with encouragement in my labor beyond my expectations. In two or three months after my settlement, a new era commenced in the religious history of our great commercial emporium. I had been told by a good man, who had long been a resident in the city, that we ought not to look for a general revival as in country towns and villages. Nevertheless, such a revival actually came, and thousands of hearts were kindled and melted at the sight. It bore the most indubitable marks of divinity. I bless God that I was permitted to take a humble part as an instrument in the wonders of that never-to-be-forgotten day. I would arrogate no praise to myself, when I say, that I attended many of the preparatory prayer-meetings of the associated pastors and elders of churches, that I preached the opening sermons at the two principal protracted meetings in the Presbyterian connection, and that I have reason to think my services were accompanied by a divine blessing; that afterwards I had the pleasure of directing to Christ many anxious sinners, both in private and at inquiry meetings; that, during many months in 1831, I had little time to rest, in consequence of the continued demands for pastoral labor; and that my own church, with all our disadvantages of location, shared liberally in those effusions of grace which were so extensively enjoyed. With scarcely any exceptions, the work extended more or less to all the evangelical churches in the city. As to statistics, they afford no certain criterion of the good actually accomplished; as the numbers may be greater or less in proportion to the character of the measures employed, the strictness or laxness of examinations, and the peculiar views of sessions and of pastors, by whom the records are kept. Ambitious to swell the list of converts, many obtain temporary credit for success, which the issue will by no means justify. So far as I had opportunity to observe, there was at that time much faithful dealing with the consciences of sinners and of saints. As for myself, I preached with plainness, to the extent of my ability, the same truths which I had been accustomed to preach in the earlier part of my ministry; I desired, I think, to clear my garments from the blood of souls, rather than to secure their approbation. I was happy in my work."

Soon clouds gathered. There were low murmurings of discontent, whispers of dissatisfaction; some even dared to speak out. "The doctrines preached are severe, are discouraging, are difficult to understand. The Doctor is an able man, but he is not quite up to the times; he doesn't

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make religion sufficiently inviting; the young are not exactly pleased; his mode of delivery is defective; he is too impetuous, sometimes even boisterous; his gestures are not graceful; his intonations and inflections are often disagreeable; he is too solemn; many are repelled; the congregation is not increasing." His efficiency was thus weakened, his success hindered.

> "Curse the tongue
> Whence slanderous rumor, like the adder's drop,
> Distils her venom, withering Friendship's faith,
> Blighting Love's favor. 'Tis the ignoble mind
> That loves to assail with secret blow."

In this species of assault on an able and faithful pastor, the members of the Bowery Church were not singular. Too frequently churches act thus unwisely; not to say, wickedly. Does not common sense, not less than the scriptures, teach "a more excellent way"? If a minister is defective, if he seems not precisely adapted to his field, why should not the good men, who have called him to be their pastor, endeavor to help him, to supply his deficiency, to supplement his abilities by their own increased fidelity and earnestness? Have not churches a work to do as well as their pastors? Is it not often true that the alleged defects of the minister are really the defects of the church? Would the members humbly and prayerfully make these inquiries, and act accordingly, the defects complained of would, in most cases, not only be remedied, but more than remedied. The church would receive a new impulse; and those self-denying and peace-loving members, who thus valiantly stepped into the breach to supplement their minister's deficiencies, would themselves receive a fresh impartation of heavenly grace. Would the members of our churches rely more on the promises of God, and less on the mere talents and accomplishments of the preacher; would they endeavor by prayer and self-examination, to correct their own defects and to do their own specific work, — Zion would speedily "look forth as the morning, fair as the moon, clear as the sun, and terrible

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as an army with banners." Who can doubt that ere the latter-day glory shall burst upon the world, they who bear the name of Christ, instead of complaining of literary and mental deficiencies in their ministers; and of being fascinated with mere pulpit eloquence, will demand pastors after God's heart, serious, devout men, men of faith and fidelity, determined to unfold in their preaching the whole range of revealed truth, "whether men will hear, or whether they will forbear;" and then with a kindred spirit and with the same high aim, earnestly co-operate with them. Such Christ-like churches and pastors will surely enjoy a day of glory within their respective boundaries. Had the membership at the Bowery acted on this commendable principle, what success would have waited on Dr. Woodbridge's ministry there; what verdure and bloom would have adorned the moral waste surrounding it; what a multitude of souls now in sin, perhaps in the world of woe, would have graced the Saviour's final triumph before the assembled universe!

But a portion of the Bowery Church did not act on this high disinterested principle, and therefore Dr. Woodbridge soon found himself crippled in his labors. Indeed, he had to contend with great obstacles, obstacles which scarcely any amount of intellectual brilliancy or scholarship, unaided by special divine interposition, could have overcome; and which, in estimating his ministry in New York, must, in justice to himself, be taken into view.

First. The location of the church, and the debt resting upon it, in connection with the wishes and plans of the congregation. We have already referred to the location. The Doctor describes it more particularly. "It was but a little distance from the Bowery Theatre, the very focus of drinking, gaming, midnight riots, and every kind of dissipation; and near it were scattered tenements of infamous notoriety. Lest my statements should appear too broad, it gives me pleasure to speak of exceptions in that dark proximity. I recollect individuals there unknown to fame, meek, humble,

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devoted, whose lives adorned the gospel which they professed, and on whose hearty co-operation in all Christian labors a pastor might rely with unwavering confidence."

His daughter also says: "There was not a single avenue leading to the Bowery church, which was not disagreeable. The Bowery itself was a thoroughfare for market-wagons and other rude conveyances, terminating in Chatham Street, with its Jews and swindlers. The streets parallel with it, which had to be crossed by many of the congregation, were the abodes of vice, in large proportion; the atmosphere tainted with filth and corruption. Walker Street was the best way of approach, and even that, in the immediate vicinity of the church, was very unattractive. The wonder was that so many refined and elegant men and women continued to go there for so long a period."

In addition to this obstruction to the enlargement of the congregation, the church, at the time of Dr. Woodbridge's installation, was encumbered with a heavy debt, "the obliteration or diminution of which," as he himself says, "was not to be expected without singular prosperity, or the accession of many wealthy and liberal persons to the list of its members. Had I the same appreciation of the perils of such a condition that I now have, I should perhaps have hardly dared to take upon myself the responsibilities of this new charge."

That part of the congregation who considered themselves the supporters of the enterprise, were of course anxious to see a large and flourishing church in the Bowery. They hoped to see a movement of church-goers in that direction; even those in the higher walks of life passing by other attractive churches, such as Dr. Spring's, Dr. Erskine Mason's, Drs. DeWitt's and Vermilye's, and other celebrities; and streaming along the filthy, oftentimes disgusting avenues to the Bowery church, — men of means, so charmed with the preacher, that they would be willing, not only to endure discomfort on their way to hear him, but become so

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enthusiastic in his favor as cheerfully to swing the debt of the church and set it forward on its career of still wider usefulness. In a word, they wanted a pastor who should produce a *sensation*; lead multitudes to say, "That's the minister for me." To the possession of such power to charm and attract, especially the ungodly, or even worldly professors, Dr. Woodbridge laid no claim. He could preach "the unsearchable riches of Christ" with plainness, with manly eloquence, even with a burning energy, and an affectionate interest in the spiritual welfare of his hearers. To higher excellences (if there are any) he made no pretensions. But these more solid qualities which interest the thoughtful, often impress with reverence, move and elevate with soul-inspiring emotions and grand purposes, did not altogether please the class above named. The prurient desire for the attraction of others towards the pastor, was working deep within, rendering them deaf to any other ministerial qualities which did not respond to this demand.

Such a state of mind will be sure to promote a critical spirit in hearers. They may say, "This preaching will answer for us; but will those whom we wish to draw in be pleased? Will they be interested in such doctrines? Will they be gratified with such an enforcement of duty; with such a mode of delivery?" They will be very likely to sit through the sermon with a sort of trembling anxiety lest somebody in the house should not be pleased; a state of mind inevitably leading them to notice every blemish in the preacher or his sermon, and to magnify it with telescopic power. Such hearers are not only no help to the true progress of a church, but will very likely soon become grumblers; and grumblers stand not far distant from open fault-finders; and open fault-finders soon grow into pronounced opponents; and pronounced opponents plant themselves directly in the way of their pastor's usefulness; and then meanly complain that his ministry is not successful.

Such opposers are peculiarly troublesome, because it is

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extremely difficult for a pastor to meet their demands. They cannot be pleased with any sermon he preaches, or measure he adopts, till they learn how others are affected. They can only, like the ragged cliffs of the mountain, utter echoes. They cannot say at once and decisively, "This sermon is the truth, and ought to be sustained." They have no true manliness; not even enough to appreciate the manliness of their pastor who should attempt to satisfy them in a manly manner. Or, with the same unmanly spirit, they endeavor to lead the opinion of the congregation by boldly pronouncing the minister unqualified for his place; or slyly insinuate the idea of his unfitness by whispering it in the ears of one and another, till through their subtle influence it becomes the general opinion; and then urge the necessity of his dismission on the ground that the almost universal conviction is, that while a good man, an excellent preacher perhaps, he is not exactly adapted to his field. But whichever line is pursued, the prurient desire on the part of a church to attract the multitude from pecuniary considerations, is an attempt to serve the altar of God with the spirit of Baal. If it is not the spirit of mammon, it is exceedingly liable to be. It is the worldly wisdom that would make the worship of God yield dollars and cents. If this is not making "a gain of godliness," it is difficult to describe it. It certainly is not standing erect on the truth and promise of God, confidently believing that if we unselfishly desire his glory in the salvation of souls through the faithful preaching of the word and the celebration of a pure worship, he will smile upon our enterprise.

Such was one ground of opposition which Dr. Woodbridge was compelled to encounter — an opposition often intangible, sometimes invisible, but which, like the simoon of the desert, scorching and withering everything holy which it touches, is mighty to destroy, because it brings with it the frown of heaven. It is not wonderful that the Bowery church was soon numbered with the things that were.

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The *second obstacle* to Dr. Woodbridge's continued success at the Bowery was the difference between himself and a large portion of his audience as to their respective modes of thinking, or the mental processes by which scriptural ideas are radically formed. I refer especially to those lowest formative ideas, which, while buried like seed in the soil of the mind, give, not only form and vitality to practical opinions, but tone both to private conversation and to public communications of thought.

For a quarter of a century Dr. Woodbridge's best thoughts, those which gave rise to the most powerful outgoings of his mind, had been those of a philosophic and linguistic, or, more specifically, of a theological scholar. His sermons, while emphatically biblical and practical, had been strongly impregnated with the deepest principles of sacred philosophy; had often been forcible discussions of some of the profoundest questions relative to the divine government and the redemptive scheme. He had those in his Hadley congregation to whom such biblical discussions were "a feast of fat things." The further he penetrated into the depths of a subject, the more were his labors appreciated. A portion at least not only listened eagerly to such discourses, but carried them home as subjects of reflection for the week, and to become the themes of conversation at each other's firesides. Such hearers not only stimulate a preacher, but give direction to his pulpit preparations.

Thoughtful farmers who improve, as they may, their hours of labor passed under the mighty sweep of the "stretched-out heavens and their starry hosts;" in forests, in pastures and meadows green, or harvest-growing fields, amid numberless objects peculiarly suggestive of pleasing or profound reflection; often in the presence of the most beautiful and sublime of nature's works; and who devote their long winter evenings, as they may, to reading and other severer mental work, with minds thus energized and the throb of physical life invigorating their frames, — are, of all industrial

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classes, best fitted to wrestle with the hard and knotty questions of moral science and metaphysical theology, and most disposed to do it. This, we believe, was eminently true of the laboring classes a hundred or sixty years ago in the vicinity of Northampton, where Jonathan Edwards had left on the public mind the strong influence of his metaphysical genius. It is just to conclude this to have been the case, particularly in Hadley, not only because of its proximity to Northampton, but because some of its leading families were the lineal descendants of this prince of New-England divines.

This disposition to work in the sphere of abstract principles and metaphysical relations, low down among the roots of things, and from them to rise to well-balanced practical thought, was very unlike the habit of mind cultivated by a majority of the people worshipping in the Bowery church.

Merchants and men of business of every denomination in our great marts of trade, are men of thought, some of them of intense, far-reaching thought, particularly in matters relative to commerce and finance. But such habits of thinking give little aptitude for those searching analyses and sharp distinctions which lie at the basis of religious experience, and are so important in self-examination. Trained from youth to manhood and onward to reasoning rather *objectively* than *subjectively*, they have cultivated a mood of mind, exceedingly unfavorable to looking in upon and holding in steady vision the airy and often flashing movements of the intellect, and tracing its fine threads of thought, their complicated windings and mutual influences ; to seizing, weighing, and classifying the fitful and ever-changing emotions, particularly the deepest workings of the conscience and the volitional principles, which specially determine character; to carrying on processes of more abstract reasonings or to sounding the depth of metaphysical ideas, and searching out their impalpable relations ; in a word, to making careful investigation into the operations of the intuitive power, that

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deepest and richest "alluvion" of the mind, in which all practical opinions, permanently swaying the moral kingdom, are radiated. The commanding influences under which their mental training has been conducted, are at variance with such profound discriminating apprehensions of gospel truths.

This disrelish and inaptitude become still stronger among the gay and the fashionable who live for pleasure and for wealth. Living in the whirl of rapidly succeeding events, new subjects of interest and thought every hour recurring, they seldom form habits of protracted reflection. Floating on a sea of novelties, carried hither and yon by the ever varying winds and the glittering roll of the waves, their minds become as volatile as the element on which they ride. The fugitive and flashy pages of the newspaper both mould their capacities of thought and furnish their requisite food. The love of novelty becomes a passion. They hanker for the new as the miser for fresh acquisitions. Their objects of thought and interest changing as the hours fly, create, not only the expectancy of events and circumstances the next hour and to-morrow as exciting as the present, but superinduce a frivolous cast of mind extremely unpropitious to that mental labor which demands fixedness of attention. For abstract thought they have still less appetency or capability.

To please those whose mental habits have been thus formed, the sermon must be composed of thoughts which can be seized at a glance and adapted to immediate impression. They know little about laying up thoughts for future reflection. As to-morrow's excitement and enjoyment have always come along with the coming day, they expect that the religious thought needful for the morrow will come with it. Excitement becomes the craving of the soul; and such craving becomes as imperative in its demands as innate propensities. The Sabbath as well as the week-day must have its fresh objects of interest. This is sought in church attendance, — in the entertainment of the music and

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other excitabilities of the hour. The sermon must be striking, out of the ordinary range, novel in its statements, fresh in its language, replete with startling incidents, or abounding with an exuberance of fancy, — all of which become the objects of pleasure for the day. Truth must be made objective so as to meet the mental habitude, engendered by the daily excitement of passing events. They whose taste is thus formed, do not come to church to *think*; certainly not on abstract principles. Few even come to *learn*; certainly nothing so old as the gospel. If they follow the preacher they must be rather allured along the verdant pathway of æsthetic attractions, than led by the force of intellectual convictions along the macadamized road of logic, of analytical thought and of nice distinctions, which discriminate between the true and the false in religious experience and life. True, the sermon must glow with feeling; but it may not be cumbered with the distinctive doctrines which determine the character of feeling. It must speak of work, earnest work; but the omission of the scriptural principles which decide on its acceptableness or unacceptableness to God, will be rather approved than censured.

It is not denied that there are thoughtful men in our cities who take pleasure in theological discussion, and are gratified with doctrinal preaching. But even in such their business habits lend a coloring to their metaphysical inquiries. The shape of their thoughts demands the objective presentation of them. They have little sympathy with the mere theological scholar. And such as they are, the number is so small, comparatively, that they scarcely come into the account in estimating the character of our city congregations, or in determining the character of the preaching which they generally appreciate.

Contrasting Dr. Woodbridge's discipline as a hard student for twenty-five years, working almost daily at the hardest knots of metaphysical and theological inquiry, and his practice of preparing weekly sermons rooted in these lower

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strata of religious thought, with the studies, mental habits, and the looser modes of thinking of the larger part of his Sabbath audiences at the Bowery church; and every one of discernment must see that his sermons would be very liable to possess characteristics unfitted to catch the attention and inspire the interest of the great majority of his hearers. Not because he had not pulpit power, but because the power was not exerted on those in a receptive state. The wheels to be moved were not well geared into the primary wheel. His artillery was too heavily charged, and the balls flew over the point at which he aimed.

Requisitions to fill such a pulpit with the greatest acceptance, if not with the greatest success, were very different from those possessed by Dr. Woodbridge. True, he who would win the respect of such a people must be a man of thought, have much mental vigor and versatility; he must have impressive conceptions of the realities of divine government and redeeming grace; he must see distinctly their practical bearings, and be able to present them so lucidly and pungently that the several grades of educational culture before him can appreciate his utterances. But he may be entirely destitute of that far-seeing and subtle power, which enables one alike to penetrate the depth of human thought and soar to its loftiest height — that Edwardean type of intellectual greatness, which, with almost angelic vision, seems to grasp the mighty circles of divine truth in their lowest principles; and, at the same time, both to discern their elemental harmony and their practical developments. Indeed, the less he has of metaphysical or analytical power the better; or if he has it he must learn to conceal it, never suffering it to appear unless when cast in an objective form. A man of less than half of Dr. Woodbridge's intellectual power, and with a tithe of his strength of principle and moral worth, could probably have filled the pulpit of the Bowery church with far more acceptance to the masses, provided his turn of thought and educational culture had been of the adaptive cast.

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Besides, Dr. Woodbridge, as the pastor of a missionary enterprise, was expected to visit, more or less, the degraded people in the vicinity of the church, to enter their squalid abodes, and to present to them personally the glorious gospel; showing them at once their necessities and the riches of grace for their abundant supply. For this work he had very little aptitude. He had little power to work himself into the sympathies of such people. He had not that playfulness or pliability of mind which enables one to touch every man he meets in the right place, to say just what will please, and, at the same time, profit. He could speak to all, however degraded, of the solemnities of the judgment and eternity, of the goodness and compassion of God, of the tender love of Jesus, and of his willingness to save. But he could not well be familiar with them; could not say those pleasant things which prepare the way for more solemn utterances. He had none of that peculiar tact which qualifies one to talk and sing of Christ with effect in the dram-shop or at the corners of the streets. The Moodian gift was not his. Hence, with all his intellectual vigor and comprehensiveness, his theological and biblical learning, his powerful eloquence and solid piety, we must decide on the principle that "we must take men as they are," that as pastor of the Bowery church Dr. Woodbridge was not "the right man in the right place," as could be said of him in respect to Hadley.

The third obstacle to Dr. Woodbridge's continued success in New York, it is painful to think existed; it is more painful to record; and yet justice to his memory demands it. We refer to the opposition he encountered from the advocates of the "New Divinity." The seeds of these novelties had been sown in the Bowery congregation before his coming; and its peculiar character furnished a fitting soil to nourish their growth. At the time of his installation Dr. Woodbridge was known in intelligent religious circles to be a decided Edwardean, and a pronounced opponent to the

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speculations of the "New Haven divines," substantially then abetted by the eminent revivalist, Rev. Charles G. Finney.

These distinguished Christian gentlemen may have been actuated by the best of motives in promulgating their philosophical speculations. But however pure their intentions, we cannot believe that they fully apprehended the hurtful conclusions to which, in connection with the workings of human depravity, they would eventually lead. In the flush of what they deemed intellectual achievements, they did not cast around them a sufficiently searching view, nor weigh with sufficient care the far-distant results inevitably attending their enterprise. Evidently, in the earnestness of the hour, they did not see that many, on whose consciences the doctrines of grace pressed too heavily, would take their philosophical positions as grounds of argument to diminish the intense scriptural idea of native depravity, and to exaggerate the just idea of human ability. They apparently did not see, that about in proportion as the sense of absolute ability and full responsibility is enforced, while entire dependence on sovereign grace is left very much out of view, the salvation of men is taken in the estimation of many out of the hands of God; at least in that absolute sense maintained by Edwards and his associates; and we may add, as taught by inspiration. They apparently did not see that by weakening the sense of dependence we stimulate spiritual pride and self-sufficiency; in a measure, weaken reverence for God and the just idea of the greatness of the change implied in the cordial acceptance of Christ and the unconditional submission involved in such acceptance; thus opening a broad way to the multiplication of false hopes, and eventually to the corruption of the churches. These unfavorable, if not destructive results, they clearly did not comprehend in their full force; as is not uncommon for zealous reformers in the ardor of the race to rush beyond the goal. On the contrary, the true Edwardeans

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of the time thought they saw them, and attempted intelligently to estimate them; perhaps they over-estimated them, especially as the heat of the contest increased. They therefore opposed the novelties as "innovations" on the settled views of New England theology and of "dangerous tendency." The honor of God and the salvation of souls were in their regard deeply concerned in the controversy.

True, these "novel speculations" were regarded by others in a very different light. Apparently making religion so intelligent — it being radically but a decided choice or governing purpose; so easy — it being, while opposed to selfishness and worldliness, in perfect harmony radically with self-love, they had a peculiar charm to those who were "lovers of themselves more than lovers of God." They were almost equally attractive to worldly, fashionable professors, who shrink from the unconditional submission, the self-sacrificing spirit of the gospel. Such, not actuated by the spirit of entire consecration, nor feeling the pulse of holy gratitude throbbing through their hearts, love not to realize their moral helplessness, or that the self-originating grace of God is their sole dependence. They desire to cherish a sense of inherent power to enter, and continue in, the narrow path of the righteous at their sovereign pleasure, even though they may have no immediate intention of using it in this direction. True, Dr. Woodbridge's preaching made man as decidedly a free, responsible agent as did the advocates of the "New Divinity;" but free and responsible as he was, and under infinite obligation to obey God, it left him still in his sovereign hands. The reality of unconditional submission, the reality of entire dependence, doctrines so unpalatable to the self-loving heart, remained in full force. The different tone of Dr. Woodbridge's preaching from that of the new class of divines, was perceived, and opposition felt. The opposition was intensified by the fact that these novelties came with that species of authority which sways thousands who are un-

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willing to admit it, namely, from academic halls, from the professorial chair of one of our first literary centres, from men of confessedly extraordinary mental power, even from those who had been apparently instrumental of powerful revivals. What could be a higher recommendation to the multitude who either never investigate for themselves or who are incapable of doing it? Hence by the zealous who readily burst into a flame by sparks of their own kindling, and those who float on the stream of popular thought, these novelties were drank in with avidity. They made rapid progress in the community, even among the clergy, and threw back upon the Bowery church currents of influence which no human intellect could easily counteract. When an opposer of his pastor is sanctioned in his opposition by ministers, especially those who stand high in public estimation, it gives him new strength and determination in his course.

Dr. Woodbridge was too decided a man and too bold a preacher to see errors promulgated which he deemed so derogatory to God, and, by encouraging delusive hopes so ruinous to souls, to preserve a quiet silence. He meant to be wise, but he must be faithful. He proclaimed the doctrines of the gospel with great explicitness of statement and force of argument. At times shrinking not even from the unwelcome work of controversy, he unsheathed his sharp blade and did brave battle with the new discoveries. He was not only valiant in his pulpit, but with his pen. He wrote doctrinal articles for the "New York Evangelist." Some sixteen months after his settlement in New York he engaged in a controversy with Rev. Edward R. Tyler, then pastor in Middletown, Conn., afterwards editor of the "New Englander," — continued through several numbers of the Evangelist, — occasioned by a sermon preached by the latter on the doctrine of Election, in which he assumed the New Haven views. While these efforts in defending what he deemed essential truths, may have preserved some from

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being swept away by the rising tide, they agitated more violently the waters that were foundering his own bark. The advocates of the New Divinity saw that they had a powerful and active opponent in Dr. Woodbridge, whom it would not be safe to leave to pursue his own unmolested course. We will hear his own account of the controversy:

"Certain peculiarities in the general state of the Presbyterian churches of New York, at the time of my arrival, were, I must think, unpropitious to my hopes of extended usefulness. My own theological views, the result, I trust, of prayerful and earnest study, had long been fixed in their leading characteristics, and were well known in the circle of my intelligent acquaintances, and I had constantly taught and defended them, with all the plainness of which I was capable. Changes of opinion in large cities are often revolutionary, and can hardly be accomplished except on a large scale. This may be as true of religion as of secular philosophy, of fashion in equipage and dress, and of politics. There may be parties, but these must include respectively great masses of mind, or they have little visible influence. I stood essentially with New England Theological Conservatism, as it then was and now is. If the statement seem equivocal, it is because the nature of the subject will not allow it to be otherwise, without descending to particulars of no general interest to the reader.

"Before I went to New York, the churches there had begun to be agitated by violent disputes concerning new and old school doctrines, and those new measures, as they were called, which, a short time before, had created a great ferment in the western part of the state. Mr. Finney had labored in the city, with the strong approbation of some, and the very decided disapprobation and condemnation of others, who occupied a high position in the Presbyterian churches. His extraordinary statements, his directness, his boldness, his exaggerations, his singular logic, his dogmatism, and his irritating reproofs, severed Christian from Christian, and rent the body of Christ as by the explosive power of gunpowder in an old mouldering citadel.

"The doctrines of what was styled New Haven Divinity found many ardent advocates, who lauded the man, with whom it was supposed to have originated, as one of the greatest and best in modern times, and eulogized his system as the almost perfect model of philosophical profoundness and theological consistency. To preach his scheme clearly and earnestly was, in the estimation of such as these, to raise the standard of revivals to its highest elevation; and to oppose it, was virtually to declare war against all the most hopeful aggressive movements of the Church in her march out of the wilderness. I soon began to hear statements concerning human ability, and to witness caricatures of Calvinism such as I had never known among the professed advocates of Orthodoxy in New England, whether of the old-fashioned, or of the Hopkinsian School. From what I was told, I had some reason to suspect that my excellent predecessor, Mr. Christmas, was not averse to certain, and, as I then thought, and now think, dangerous speculations. Some of my ministerial brethren, with whom I was in constant intercourse, filled my inexperienced ears with complaints of individuals for whom I had been accustomed to entertain the sincerest respect, on account of their opposition to the peculiar dogmas of Dr. Taylor; and while these aggrieved complainants would not allow themselves to be, in all respects, his disciples, they spoke of his talents and worth in the most exalted terms, using at the same time the most disparaging language, in reference to the abilities and success in winning souls to Christ, of his most renowned antagonists. Judging solely from what was then said to me, I

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should have inferred that Dr. Spring was a selfish and shallow pretender, and that Dr. Woods, Dr. Griffin, and Dr. Bennet Tyler, were pigmies in intellect, compared with the Dwight Professor of Theology in Yale College.

. . . . . .

"Such influence had been exerted within the limits of my own congregation, that a portion of them at least were prepared to view with distrust any exertions I might deem it my duty to make against the inroads and progress of Taylorism. The Hampshire Central Association, of which I had lately been a member, were, I believe, united almost to a man in maintaining the doctrines of grace as they had been held by the old-fashioned Calvinists of the New England School. The reader may judge of my surprise and discomfort, when I found myself in circumstances so new, and, to a considerable extent, unexpected.

"To add to my perplexity, the Presbytery of New York was, soon after my installation, divided into two; and I and my church, in opposition to my secret wishes, were thrown visibly among the adherents, and some of them zealous champions of the new party. I do not say that this arrangement was a stroke of policy. It might have been nothing more than the natural expression of cordial good will and mutual confidence. That I felt myself somewhat fettered by it, I will not deny. Yet my people continued kind; and I endeavored, I trust, to advance the cause of my Redeemer in the city which was now the chosen place of my residence.

"The tendency to doctrinal errors was for a time restrained by the overpowering presence and agency of the Holy Ghost. His influences strike at the root of self-righteousness, licentious Antinomianism, and every species of spiritual delusion. The return of worldliness brought with it a growing indifference to discriminating views of the gospel, and invigorated human corruption in its hostility to the humbling peculiarities of the religion of Jesus. There was, as it appears to me, an increasing disposition in some professors of religion, and some ministers, to exalt human liberty at the expense of Divine Sovereignty; and, while the necessity of the sacrifice of Calvary was allowed, to ascribe the regeneration of the sinner chiefly to himself, on the self-produced determination of his own will. With the professed desire to take from sinners their wicked excuses, strange things were said, and urged as of the greatest importance. A few specimens may suffice to illustrate my meaning.

"By some it was affirmed, that God literally could do no more for the conversion of men than he had already done, thus virtually denying the reality of special grace in regeneration, and leaving to the regenerate the vain and impious boast that they had made themselves to differ from others. At the same time, with astonishing inconsistency, Christians were exhorted to pray that God would (what according to the professed creed he could not do) convert sinners to himself. They were told that they could as easily repent as lift a finger, with the understanding that both acts were performed essentially by the self-originated purpose of the creature, and that the attribution of conversion to divine power was a discouraging doctrine, and altogether unfavorable to the promotion of revivals. Susceptibilities were spoken of, which might be reached by the overcoming presentation of objective motives without a divine preparatory renewing operation on the heart itself. On one occasion, a fervent preacher in my hearing endeavored to prove to a large auditory, not only that sinners might know their Lord's will theoretically, but that they actually had, while unregenerate, an *experimental* knowledge of Christian feeling, which was nothing more than the transference of filial love (a sentiment well understood by the generality of men) to our Heavenly Parent, the author of our being and happiness. 'Ah!' thought I, when I heard so extraordinary a doctrine in a New York pulpit, 'is this all?' 'Is love to God a mere natural instinct, or the exercise of selfish gratitude? I have been told by the Saviour him-

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self, that there is nothing truly virtuous in that love to others which has its origin in self-love.' I conversed with no one; for I was grieved that such superficial views of Christian experience should pass with multitudes of professors for sound divinity. Had I hoped to do any good by remonstrances, I would have uttered in the ears of the preacher (2 Cor. ii. 14), 'But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither *can* he know them, because they are spiritually discerned.' I would have said, 'How, my brother, on your own principles, do you interpret this text, and other similar passages? Edwards taught that an unconverted sinner has no more idea of the *beauty* of holiness than a blind man has of colors; or than one who has never tasted honey, has of the *peculiar sweetness* of that delicious esculent. Have you learned by experience, or in any other way, that Edwards was mistaken?'

"Such looseness — to give it no severer name — in preaching the gospel, could hardly fail to set afloat the religious opinions of the half-informed, and open the flood-gates for the entrance of some of the worst forms of dangerous error. Why should we wonder if Arminian and Pelagian self-conceit, Perfectionism, Universalism, and the greatest infidelity, should follow in the train of such unscriptural and extravagant crudities of doctrine and of statement?

"In several succeeding years there were occasional indications and much talk of the special presence of the Spirit, in the renewal of sinners and the edification of the body of Christ, while, in my view and that of many others, the purity of the work of grace was impaired in about the same proportion with the progress of false doctrine, and practical disregard of the true. In some of what were called revival movements of a later day, I had no sympathy; inasmuch as they were directly opposed in several particulars to what I regarded as the indispensable precursors and concomitants of a genuine spiritual reformation. 'Believe not every spirit,' says the loving Apostle, 'but try the spirits whether they are of God; because many false prophets are gone out into the world.'

"The Orthodox scheme of grace, at the time to which I refer, was misrepresented, and even ridiculed, by some pretended heralds of a new day of Christian light; — ideas as ancient as the apostolic age, and clearly taught in the Scriptures, were held up to derision, as 'the traditions of the elders,' and the offspring of a bigoted and ignorant superstition; while conversion was declared to be nothing more than the simple purpose to serve the Lord, on the same principles with which a man may be induced to change his profession or employment, — involving, of course, no radical alteration in the leading motives of his conduct. The whole of character was resolved into naked volition; and not at all into the nature of those moral affections which give to volition its distinctive attributes of praise, or of blameworthiness."

One of his daughters writes:

"Several things hindered his usefulness in New York, or perhaps I should say his *apparent* usefulness. In the first place, the Taylor controversy was at its height, and his church was connected with the third presbytery, at that time more thoroughly imbued with the New-School theology, as I suppose, than any presbytery in the city. Mr. Finney was one of its members, and nearly all of them were friendly to Dr. Taylor's views, or unwilling to oppose them. Of course, papa encountered much opposition from those men. He stood almost alone among them. . . . In speaking of the opposition which papa encountered in New York, *outside his church*, it is not uncharitable to say, that some of the clergymen with whom he was associated, being advocates of Dr. Taylor's theology, did not scruple to use their influence against him. I would mention one instance. There was a protracted meeting in the Broome Street Church (I think it was), and on one occasion the meeting was designed particularly for parents. Papa was one of the

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speakers; and as he had felt that a large number of those who had spoken had '*pressed obligation*,' rather than dependence on divine aid, or to its exclusion, he urged parents to seek above all for their children 'the influences of the Holy Spirit.' Of course there was no attack upon any one. He simply urged upon parents this duty. Not long after this, a stranger who was present at that meeting remarked to a friend, 'A man,' meaning papa, 'rose and made some very solemn remarks, which would have produced a marked impression if the clergymen in the pulpit behind him had not talked so much together while he was speaking, and appeared displeased.' This opposition showed itself in many ways, by trying to keep him from the platform on occasions of general interest, by representing him as a monomaniac in his determined dislike of the new things, and sometimes by sneers and direct attacks."

The candid will say, "If Dr. Woodbridge was thus hindered in his work by outside influences, consciously set in motion increasing the opposition within his church, it was both unchristian and dishonorable." But while we censure, let us be instructed. It should lead to personal humility, for who maketh us to differ? It should lead to charity, for we all are liable to "blindness of mind." The great lesson is, and let it never be forgotten, "Think not to make discoveries in biblical and theological truth by study *alone*; only by study inspired and directed by the Holy Ghost."

We complain of bitterness in religious controversy. Nothing is more to be deprecated. But how is the evil to be remedied? We believe it will be remedied when men study the scriptures with childlike teachableness and with earnest, humble prayer for the Holy Spirit, prompted by the vital conviction that "spiritual things are spiritually discerned." Then, when they receive "new light breaking forth from God's word," they will ascribe the glory to God, and not to their own intellectual might. The deepest feeling of their hearts will be, "'By the grace of God I am what I am;' if I see further than others into the mysteries of the glorious gospel, let God alone be praised."

This last-named obstacle peculiarly crippled Dr. Woodbridge; for he must either observe a painful silence, or oppose with broken armor. To determine to argue against these "novelties" from the pulpit, as they consisted professedly in philosophical distinctions, he must reason in a

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manner which the majority of his people, whom he most desired to reach, would deem abstruse; and to whom, owing to their previous mental training, the refutation would be nearly unintelligible. Instead of softening their opposition, the effort would be likely to invigorate it; instead of harmonizing, it would be likely to widen the distance between them. Thus situated he was in the hands of outside opposers, a bound captive. Combative or silent, without special divine interposition, he could not long hold his position. His choosing to defend the truth assailed doubtless hastened his dismission.

We rejoice to know that in face of opposition, disguised and undisguised, Dr. Woodbridge was always true to himself and to the cause he was appointed to defend. We find him in New York the same ingenuous, firm, decided man, the same straightforward Christian, the same pungent preacher of the offensive doctrines of the cross, the same bold defender of all that God has spoken, as when laboring in the retirement of the country. Come popularity or unpopularity, come honor or reproach, competence or penury, he would preach the truth of God as he prayerfully understood it. His spirit was not of that sickly cast that can prostrate itself in the dust before popular opinion, or cater to the taste of the hour, for the sake of place. Like himself, he once said to some of his officious troublers in his New York congregation: "You can change me *for* another man, but you cannot change me *into* another man."

> "Heaven never meant him for that passive thing
> That can be struck and hammered out to suit
> Another's taste and fancy."

Hindrances from whatever source had no power to dampen his zeal or check his efforts. He had too much intellectual vitality and Christian devotedness to "hang up his armor" while conquests were to be won. He went to New York to work for Christ, and he was not to be turned aside from a design so grand in itself, and so interminable in its

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results. He extended through his ministry there his original plan of attending three services on the Sabbath, of lecturing on one evening of the week and holding a prayer-meeting on another, and devoting his afternoons to pastoral visits. He also attended many extra services both in his own congregation and out of it. He carefully re-wrote and elaborated his old sermons, earnestly endeavoring to increase their spiritual power; and bestowed much labor on others, as he had occasion to prepare them. He also wrote not only for the weekly press, as we have said; but prepared some of his ablest Reviews and Articles for the Quarterlies, — such as his "Review of Bellamy's Works," of "Baxter's Saint's Rest," and "God without Passions." He who has called men to be his ambassadors, is not wont to permit one so vitalized with his own spirit to labor in vain. Souls were converted; not always in crowds as in seasons denominated revivals, but here and there one. Two or three at least professed their faith in Christ on almost every sacramental occasion. Christians were instructed and strengthened; serious thoughts and solemn inquiries were started in many minds; unnumbered currents of influence set in motion which will be revealed only at the great day; thousands known only in the far-off ages of eternity. Christian work may be forgotten on earth, but never in heaven. There it will awaken sweetest hallelujahs whose notes will never die away. His daughter writes:

"I think papa's ministry of about six or seven years, though not a perfectly quiet one, was the best part of the history of that church, unless I should except the very short pastorate of Mr. Christmas. . . . I think the people were for the most part much attached to their pastor, and profited by his faithful ministry, but they wanted to pay off the debt upon the church, and, besides, there was a pressure upon them from without." "I think there was much good done by the church while it was in existence; but it was never what is called 'a successful enterprise.' Papa's successor, Rev. Dr. Richard Dickinson, remained there about six months, and left abruptly on account of what he considered improper interference on the part of some of his members. The edifice was subsequently sold; first, I think, to the Methodists, then to the Catholics, and after a few years was burned down, and never rebuilt.

"There was much of a missionary spirit in the congregation, as numbers of them had friends then actively engaged in the missionary work. Mrs. Dr. Hallock was

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formerly Miss Lothrop, sister of three missionaries, Mrs. Winslow, Mrs. Cherry, and Mrs. Perry. Mr. Edward Huntington was brother of Mrs. Sarah L. Smith, of the Syrian Mission, then living. Mr. Atwood, a brother of Harriet Newell, also attended the church; and many others, prominent members of the church, had friends and correspondents on heathen ground. I never attended more interesting monthly concerts than these; and very large sums were given by the church to the cause of missions."

Mrs. Wheelwright, the widow of Mr. John Wheelwright, one of the elders in the Bowery Church, and sister of Mrs. Dr. Codman, late of Dorchester, writes:

"My Dear Friend: It must seem strange to you that your letter has remained so long unanswered. I received it just as I was leaving home for a visit to Boston, where I was invited by an old friend to spend the *week of prayer*, and especially to attend the Ladies' Board of Missions for Heathen Women. It was a season of absorbing interest, and will, I trust, be very beneficial in its results.

"Your letter and its contents have been very often in my mind. I thank you for giving some of the very interesting particulars of your dear father's departure. My recollections of him, and your beloved mother, have always been delightful to me; and their cheerful devoted piety could not fail to leave a salutary impression. I think the most warm-hearted Christians in the Bowery church were particularly attached to your father. He was so sincere, straightforward, and fearless in his Master's service, that he could not but win the confidence of all; yet I presume there were some who were impatient to see more fruits of his ministry. I cannot think of any other cause of the painful circumstances which led to his resigning his charge there.

"My husband, you know, was always a warm friend, and was pained by the separation. Much of the population in that part of the city, for whose special benefit the church was located there, were probably incapable of appreciating your father's talents and his style of preaching; but I have no doubt many were benefited by it, as well as by the efforts made in the Sabbath school, the Missionary cause, and Tract distribution. I remember that in the Sabbath school there was a large class of colored adults, which particularly interested my dear friend, Mrs. Chester, and myself; and I can never forget the deep humility and humble trust in the Saviour which marked the death-bed scene of one of these poor women.

"The Tract distribution was, I think, systematic and efficient, designed to reach all classes; and there too Mrs. Chester was a cheerful interested worker. Mr. Chester had a large infant class, to which he was devoted, inducing many to co-operate with him.

"The monthly concert was, I recollect, an object of deep and abiding interest with your dear father, and by it much missionary effort was induced and cherished. We had frequent opportunities of hearing from missionaries whose friends were with us, and whose letters were often communicated. It was a special privilege, and I think your father felt

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it an important benefit to the church, that the love of missions and missionary work should be cultivated in this way.

"I wish I could give you more incidents connected with the revival of religion under your father's pastorate. I have thought of writing to one of the old members of the church, Mr. Brewster, or to Mr. Edward Huntington, for I feel that my own reminiscences are very meagre and imperfect. I was at that time much occupied with my children, one of whom your father baptized. I have very pleasant impressions of that season of revival, and think your father's preaching was very much to the point, faithful, searching, and impressive.

"If there is time to communicate with the gentlemen mentioned, — the only two who would probably recollect much of the scenes of that period, — I can write after hearing again from you, if it should seem desirable."

"My Dear Miss Woodbridge.

"I sent Mr. Huntington your first letter to me, which he says he has read with much pleasure and interest. He adds: 'It would gratify me exceedingly if I could furnish for Mr. Clark's use, in preparing a memoir of the late Dr. Woodbridge, whose memory I love and revere, any matter which would be likely to be valuable and interesting.'

"In speaking of himself, he would like to recall especially the memory of those early, and in many respects delightful days of his religious experience. He adds: 'At present I can recur to nothing peculiar or striking in Dr. Woodbridge's character, except that he was *singularly* simple-hearted, earnest, and faithful in his work; his sole purpose seeming to be, to honor his Master, and do good to the souls of his people, forgetting himself in his warm love for them. His preaching was always acceptable, and often admirable, a few of his discourses, one or two at least, being equal to any I ever listened to from any lips.

"'He was warmly interested in every good work, and ready to do all that he could to promote it. That a larger success did not wait upon his ministry would rightly be attributed less to any fault or failure of his own, than to circumstances beyond his control, and many of them existing antecedent to his settlement over the church. I think his walk was blameless, and that he can meet his people of that church and congregation without fear and shame, at the judgment of the Great Day.'

"This is all, dear Miss Woodbridge, which Mr. Huntington has given us; and written, as it was, while travelling on business in an extended journey, it is pleasant to discover the freshness of feeling and interest awakened by reference to your dear father's ministry. I regret that no more particulars are revived, and that so few remain to testify to his faithfulness. But we trust many in Heaven already unite with him in songs of praise and thanksgiving for those few years of intercourse in the Bowery church.

"Very truly and affectionately yours,

"S. Wheelwright."

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Dr. Woodbridge's power and worth were recognized by those well qualified to judge of them. Dr. William Nevins, of Baltimore, though personally a stranger, once requested by letter his assistance in a protracted meeting to be held in his church; urging as an inducement, that the celebrated William Wirt was a member of his congregation, and while not a Christian, was "in an interesting state of mind." Pressing duties in other directions prevented Dr. Woodbridge's compliance. But the fact indicates the high estimation in which he was held by thinking men.

When Dr. Emmons was in New York in 1835, conversing with a friend respecting the ministers then occupying the pulpits of the city, he remarked, "Dr. Woodbridge has more moral power than any of them." Dr. Emmons had known Dr. Woodbridge from the commencement of his ministry. He well understood the man, the strength of his principles, the firm texture of his character. Chancellor Kent is known to have formed a high opinion of Dr. Woodbridge and of some of his articles which appeared in the periodical press. The one entitled "God without Passions," he said was unanswerable.

David N. Lord, the former able editor of the "Theological and Literary Journal," one of his parishioners and an attached friend, writes us, describing the pastor of the Bowery church as a preacher, giving some account of his many labors, and naming some of the causes which tended to prevent his desired success. The letter here follows.

"Though Dr. Woodbridge's ministry in New York closed more than thirty years ago, my recollections of him are fresh and vivid. His form, his aspect, and his attitude, are as distinctly before me as though he stood in my presence, and bring with them a long train of memories of his life and ministry here. His rank as a thinker and a writer was far above the general level of those in his profession. His intellect was quick, clear, and strong. He had as large a share of literary culture as the better class of his contemporaries in the sacred office, and was thoroughly familiar with the great doctrines of New-England theology, as held by Edwards, Bellamy, and Dwight; and taught them in his preaching with great distinctness, earnestness, and power on the one

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side; and exemption from speculative errors, harshness, and ultraisms on the other. His sermons were of a superior cast in matter and style; perspicuous in statement, and direct and forcible in argumentation; and often rose in the delineation of the great features of the divine government, the presentation of leading truths, and the vindication of the divine word from the misrepresentations of errorists, and the cavils of enemies, to a beauty of thought and expression that was not inferior to the fine passages of our best pulpit orators.

"He was sincere, grave, earnest, and always observant of decorum; never indulging in careless declamation, nor descending to unworthy arts to catch attention, or win the applause of his audience. Many of his discourses were written with a matureness of knowledge, a critical care, and a refinement of taste, that rendered them fit for the press.

"His extemporaneous addresses were always on well-chosen themes, pertinent, logical, and instructive. Nothing crude or ill-judged passed from his lips. No coarse, distorted, or revolting pictures proceeded from his pencil. He never transcended the limits of propriety from over-excitement, nor degenerated into ill-considered harangues or aimless commonplaces. His prayers, also simple, earnest, and reverential, were marked by comprehensiveness, and adaptedness to subjects and occasions.

"In his visits to the educated and religious families of the congregation with which he had become acquainted, he was free from constraint, ingenuous, sympathetic, and warm-hearted, and performed his duties as a pastor acceptably. As a visitor, however, of families that were not of the congregation, and that were not only unknown, but perhaps in a measure uneducated, rude, and even hostile to his office, and to religion itself, he had not the tact that was requisite to overcome their indifference, or their resistance, engage their attention, rouse their interest, and induce them to make a trial of his ministry; and, consequently, he was in that part of his work but moderately successful.

"Notwithstanding the commanding gifts he possessed, and his zealous, and for a period hopeful labor, indications at length appeared that his mission at the Bowery church was not to prove successful; and after endeavors of three or four years, both he, and the congregation generally, reached the conviction that any further effort on his part to gain the object for which he had striven, would be unavailing, and accordingly he resigned his place; and after preaching a short time to a small audience gathered in an apartment in the University, he accepted a call to Bridgeport, Conn., and removed to that city.

"What, now, were the causes of his ill success? Why was it that he failed both to gain large accessions to the church, and to build up, as was expected, a numerous and a stable congregation? Was it owing largely and mainly to defects, or disqualifications in him? Or was it the result, in a large degree, of obstacles that could not be overcome by any agency that he, or any other person, could have exerted, and

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that rendered the object for which he had labored substantially impracticable?

"There were hindrances to his success, the answer is, from both causes. And first, on his side: while his discourses were of the high character I have ascribed to them, his mode of delivery was a serious obstacle to their just effect.

"Another defect that proved a hindrance to his success, was an inaptitude for the task which was devolved on him, of exploring the region in the vicinity of the church, learning what families were already connected with some congregation, and what were not, and endeavoring by invitation, advice, and persuasion, to induce the neglecters of public worship, to whatever class they belonged, the ignorant, the sceptical, or the vicious, to accept seats in the church, and avail themselves of the benefits of worshipping with God's people, and receiving instruction in the doctrines of revelation and the duties of a holy life. For this work, attended with many difficulties, and demanding special gifts and training, he, like many others, was not fitted; partly from his cast of mind, partly from the different character of his present, from former parishioners. His pastoral labors at Hadley had been exclusively with a people who recognized him as their minister, and acknowledged the authority of his office, and the rightfulness and propriety of his addressing them on the subject of their religious duty. He never met with rebuffs from them. He was never repelled by resentment or impatience. He was not summoned to answer captious objections; to remonstrate against gross vices; to rebuke rude discourtesy, coarse detraction, or revolting blasphemy. Encounters, however, of that sort were often to be met in visits to the lower classes, in the region of his labors; and his sensibilities were chafed and shocked by them, and by the abject poverty, degradation, and misery with which they were often associated. He had never imagined that instant contact with ignorance, vice, and revolting wickedness, and aggression on them, would be a leading part of his work; and felt not only that he was unsuited for them, but that, in the style in which they were urged by some of the members of the church, they were injudicious. To demand that he should make it his chief business to reclaim the lowest and most hopeless, and 'go into cellars and dig up, and drag out men,' and seat them in the church, was ill-judged and absurd. That he recoiled from it was not surprising. There was not a minister of rank in the city who would not have shrunk from it, with a similar feeling of its inadaptedness to his cast of mind, and incompatibility with his most cherished tastes and habits.

"There were, however, more formidable obstacles to his success, and of a kind which no endeavors on his part could conquer.

"Of these, the first was the unsuitableness of the neighborhood of the church for the residence of educated and wealthy families.

"This was a fatal obstacle to the gathering there of a large congregation.

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"It was a fatal objection to the site also, that a large proportion of the inhabitants in the vicinity were Catholics, whom it was useless to attempt to win to Protestantism. Thus there were no adequate materials in the site for the upbuilding of a vigorous congregation. It was ill chosen for that object. To toil for it there, was to look to a naked rock for the growth of a prolific soil; to a barren waste, for the flowers and fruits of a rich garden.

"Another obstruction to success was the diversity of views respecting the measures that should be taken to gain accessions to the church. Some objected to the frequent presentation of the great doctrines of the gospel, and preferred arguments and appeals addressed to reason and conscience. Others regarded those doctrines with a degree of dislike, and embraced the false and fanatical notions of Mr. Finney and his party. And finally he became in a measure unpopular with a part of the church, and with the Presbytery to which he belonged, on the one side, by his open, faithful, and effective inculcation of the doctrines of redemption, — as they had been held by the orthodox ministers of New England, from the days of Edwards, — and the teaching and belief of which had characterized all the great revivals with which the Congregational and Presbyterian churches had been blessed for a hundred years; and on the other, by his distinctly and emphatically rejecting and opposing the false and pernicious notions that prevailed in the churches, in the western part of New York, and were embraced and proclaimed by some of the pastors of the new-school churches of the city.

"Although, then, he proved unsuccessful in his endeavors to collect a congregation, and build up a strong and vigorous church, his failure was owing in a great measure to obstacles which no one, however gifted and laborious, could overcome. While, therefore, his disappointment was very unwelcome and depressing, it was softened by the consciousness that he had striven to labor with effect; and by a deep-felt realization that it was by an act of God's sovereignty, which thousands of his true ministers have in like manner been called to meet, that the blessing he desired had been withheld from him.

"His ministry, however, was not altogether unfruitful. The gospel, which he preached with fidelity and power, proved a savor of life to some, and ministered largely to the instruction, faith, and comfort of the people of God; while he rendered an important service to the cause of truth, by the boldness and thoroughness with which he withstood the false doctrines and fanatical measures that were misleading and blighting many of the churches at that period."

The dissolution of his connection with the Bowery church was effected in due form in 1836, closing one of the trying periods of his life. While he indulged in no vain regrets,

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he could but sorrow that he had failed to meet fully the wishes of his people. But we should not forget that periods of life passed under clouds are not unfrequently most fruitful of holy influences, as vegetation often receives its richest nutriment from skies darkened with storms. When the map of our lives is unrolled in the coming state of being, and we learn, in its clearer vision, the results of its different sections in swelling the number and increasing the glorification of the redeemed and the glory of the Redeemer, we may find that those parts we had marked in our despondency "waste," "desert," "wilderness," were really, in connection with the personal discipline they imparted, productive of the richest harvests of all our labors. Every holy, self-denying act has many bearings which stretch through eternity, forever multiplying its currents of influence. It will not be safe, from our low standpoints, to decide that these six years of struggle and self-denial were spent to little purpose because comparatively so little fruit appeared. Dr. Woodbridge may have started more rills of thought; awakened more hallowed desires ultimately maturing into prevailing prayers and efficient Christian effort; done more towards kindling the final glory of Zion, than in any other six years of his protracted ministry. We say that his first ministry in Hadley was the grand labor of his life. The revolutions of eternity may show us that his ministry in New York, over which, to our view, clouds lower, was that period over which angels more rejoiced than over any other field he cultivated.

Those six years were richly profitable to himself. He reaped a harvest of thought and mental improvement, which he could scarcely have gathered anywhere else. The whirl of activity around him could not have failed to quicken his mental energies. The very friction of his situation, so rasping to his strong sensibilities, particularly his repeated theological rencounters with men of learning and intellectual might, forced upon him by his ministerial associations, must have

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stimulated him to further and profounder theological investigations, strengthened his reasoning powers, and schooled his moral affections. Coming in contact with higher forms of æsthetic culture and social refinement, his mind must have received new touches of beauty. He saw human nature in new aspects, and moulded by circumstances and influences to which he had been a comparative stranger. The learned, the accomplished, the refined, the giddy and pleasure-seeking, the ignorant, the vicious, the grovelling, the outcasts; aspects of human life as various as can well be conceived, met him in his daily rounds. He saw human welfare and woe in their almost endless variety; sickness and death in their multitudinous forms and intensity of suffering, which must have often torn his sympathetic sensibilities. He passed through one scene lasting for weeks which could never have been effaced from his recollection; its influence never worked out of his heart.

This was in 1832, when the Asiatic cholera first visited our country, and long hung, a death-cloud, over the city. Its advent produced a terrible panic among all classes. Most, who could, fled from the city; but tens of thousands remained, who either had no means of fleeing, or whom duty forbade to do it. Dr. Woodbridge sent his family to Massachusetts, but remained himself, visiting the sick and dying till the worst was over, and most of his congregation had left. He was one of the few clergymen who remained steadfast at his post in that hour of peril.

He was here also called for the first time to walk one of the roughest passes of ministerial experience — dismission at the command of dissatisfaction and opposition. To find those who have cordially welcomed us to a new field of labor, for whose highest welfare we have prayed and toiled and made sacrifices, on whom we leaned as trustworthy friends, and who have been wont to meet us with pleasant smiles and a warm shake of the hand, now greeting us with coldness or passing us by with scarcely a recognition,

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is extremely painful. Treatment, even remotely similar to this, was new to Dr. Woodbridge. He had always been caressed, almost flattered. How different his parting from the people of Hadley! That was tearing up long-rooted friendships. No unpleasant looks met him; no unkind words greeted him. All were ready to honor him. Many tears graced the parting hour.

Not that he left the Bowery church uncheered by friends. By no means. He had there formed some of his most valuable and lasting friendships. There were many loving hearts that bade him farewell with grateful sorrow. Many, who lived nearest their Saviour, and most valued a Christ-like ministry, wept as they gave him the parting hand, and treasured his many excellences in their memories. He says: —

"There were members of the Bowery church of whom I cherish a most affectionate and grateful recollection, and whose names and acts of assistance in my work, as well as unceasing kindness to me and my family, I love to recollect and commemorate. Some of these have already disappeared from this transitory scene, and others who still remain, are, I trust, hastening apace for a reunion with departed Christian friends in a better world. Richard C. Morse, Esq., whose benefactions to me and mine have been without precedent in my experience, will excuse this more specific allusion to him as a feeble expression of my sense of obligation for his effective and enduring sympathy. May he, and all who have befriended me in my ministry, from a belief that I intended to be faithful, receive, at last, the reward promised to such as cheerfully sustain and comfort the servants of Christ in their arduous and self-denying labors."

His daughter writes:

"At the time papa resigned his charge in New York, my mother's health was in a very critical state. My eldest sister was a delicate girl of nineteen, and there were eight younger children. An infirm grandmother also resided under our roof. At that juncture Mr. and Mrs. R. C. Morse opened their house and hearts to the whole family and took them in. My mother always said that that act of kindness saved her life. During our residence there of several months, nothing could exceed the delicate consideration constantly shown us. Papa used to say, 'He did so much, and never made me feel it.' The friendship thus formed was never interrupted except by death, which has now reunited them."

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Again she writes:

"In speaking of Mr. Morse, I believe I said nothing of his beautiful, frank, and generous wife, Louisa, the mother of his children. She as well as her husband was much attached to both my parents, having, as I have heard recently, made a profession of religion under my father's ministry. She died many years ago in Paris, whither she had gone with her husband in pursuit of health. A short time before she left this country, she sent for my father and mother, to make her, as she expressed it, 'one more visit.' They found her suffering greatly from inflammatory rheumatism, so that she had lost the use of her hands, but in a very placid frame of mind, and with her old cordial welcome.

"As they passed her door when for a time she sat alone, she was singing hymns sweetly, with her hands folded. At her death the papers announced that she died peacefully in the hope which she had entertained. I would here record the fact, that when so many of our family were driven from their homes by the late Chicago fire, as soon as communication was resumed with the outer world, letters full of sympathy, and substantial aid in money and boxes of clothing, were forwarded to my brother and sisters, from Mrs. Samuel Colgate, the eldest daughter of my father's old friend, Mr. Richard C. Morse.

"It was during the early part of papa's ministry in New York, that the late Prof. S. F. B. Morse returned from Europe, and was for a time a guest at the house of his brother Richard. He was then known only as an artist, and established soon after the National Academy of Design, of which he was chosen president. He painted a portrait of my father for his brother Richard, which was hung for a season in the Academy. While there, it was copied by Mrs. Badger, the accomplished wife of Rev. Dr. Badger of New York. Both the original and the copy are now in possession of our family, the former having been presented to my brother by Mr. R. C. Morse, and the latter to my sister, Mrs. Cooke, by Mrs. Badger.

"Papa had a great respect and regard for Mr. Sidney E. Morse also. He was a regular attendant upon his ministry, and a kind friend. It is not necessary for me to speak of his fine qualities, they are so well known; but it is pleasant to think of those three brothers, who lived so harmoniously together, whose lives were so eminently useful, and who came each one to his grave 'like a shock of corn fully ripe.'"

It must have been peculiarly gratifying to Dr. Woodbridge's feelings, on leaving the Bowery church, to be invited by some of the more intelligent of his late parishioners, in concurrence with others of kindred spirit, to become the pastor of a new church to be organized and to meet for worship in the chapel of the New York University —

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evincing, as it did, the high estimation in which he was held by a portion of the thinking and intelligent Christian people of the city. The church was organized, and he accepted its pastorate. His daughter says:

"Mr. Richard C. Morse, Mr. David N. Lord, and I believe Mr. Sidney E. Morse, were connected with it. They had considerable encouragement in it at the start, but the financial difficulties of 1837 coming on, papa was unwilling to put too heavy burdens upon his generous friends, and resigned his charge. The church then dissolved."

He himself gives a more particular account of it:

"After I left the Bowery church I was for a time pastor of a new congregation organized on my account and meeting for worship in the chapel of the New York University. The place, the time, and other circumstances, were favorable to the enterprise. As for the principle of 'elective affinity,' as it was then called, I could judge of my adaptation only by the effect. I was not trained an auctioneer. I could not easily accommodate my preaching to please and attract men of 'itching ears,' nor could I charm my hearers by the soothing tones of flattery. I tried to preach the truths plainly and convincingly, with some diversity of illustration, elaboration of argument and pungency, and affectionateness of application. I wished also to be faithful in my pastoral intercourse with my flock, avoiding alike the extremes of idle gossip and of austere reserve. Among the members of this latter congregation were some of great worth, whose Christian virtues, intelligence, and personal kindness to myself and my family, I can never forget. Our prospects were apparently promising till the occurrence of a revulsion in the pecuniary affairs of the city crippled the strength of our little band, and, following the suggestions of my own mind, I deemed it advisable to abandon the undertaking."

Being now at leisure, he devoted his time to writing a little book adapted to the times, entitled "Practical Religion." It is composed of a series of letters addressed to a young man, first in a state of impenitency, then as convicted, and afterwards as a convert to Christ and entering upon the duties of a Christian life. In these several conditions and relations he gives him such instruction as is fitted to render one an efficient Christian and useful citizen. The plan is simple and well executed. Some of the letters are admirable and worthy of republication.

The experience and observation of a long ministry had

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taught him what elements of mind and of heart appreciate, and what undervalue, an able gospel ministry. With his just views on that point as expressed in mature years, we close this chapter:

"I would remark, in general, that I have commonly found intelligent Christians among the most candid, in estimating the services of their pastor. Extreme ignorance is undiscriminating in its praises and its criticisms, while it often assumes airs of uncommon wisdom and self-complacency. Petulance, discontent, and fault-finding are the natural progeny of a mean and selfish jealousy. They who are least able to appreciate the anxieties and weariness of unceasing mental application, may be among the first to exhibit their captiousness in the censure of everything in a preacher above the level of their ordinary trains of thought and of feeling. He who has himself been accustomed to literary effort or scientific investigation, can hardly help perceiving the difficulty of constant and respectable preparation for the pulpit, and discerning the evidences, where they exist, of faithful and well-directed study. The dunce may mistake bombast for eloquence, or whining sentimentality for kindness of heart, or the obscurity of sophistry for the profundity of reasoning. Plain common-sense, without any of the parade of jubilant vanity or meretricious ornament, is far more likely to satisfy a wise man, than to secure the approbation or even gain the attention of the frivolous and unreflecting."

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CHAPTER XI.

HIS PASTORATE AT BRIDGEPORT, CONN.

In 1837 Dr. Woodbridge left the troubled scenes of New York, where, amid various successes, disappointment had seemed to hover over him at almost every step, obstructing his way, defeating his plans, blasting his hopes, corroding his sensibilities, — and was installed over a Congregational church in Bridgeport, Conn. This was not a change from the hard to the easy; from the boiling surf to placid waters. It was rather a summons to the thickest of the fight. God knows where to put his most valiant soldiers. Truth at that time demanded just such champions in Connecticut. His pastorate in Bridgeport was indeed stormy; but happily for him it was short, continuing but eighteen months. His daughter says:

"My father's residence in Bridgeport was short and stormy. Most of his congregation, so far as they were anything, were adherents of Dr. Taylor. They hated the Calvinistic doctrines with a bitter hatred which they did not undertake to disguise. His congregations there were large and eagerly attentive, but some of them left the house with flashing eyes and angry gestures. He saw, almost from the first, that his stay would be short; so he determined to give them as much gospel truth as possible, while he could."

He himself says:

"In Bridgeport I encountered strong prejudices existing in the minds of certain leading individuals against some of the most important doctrines of the Calvinistic system."

In this conflict he was cheered by a few of his own church who sympathized with him; by almost the entire membership of the other Congregational church in the city, then

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under the pastoral care of Dr. Hewitt; by nearly all the clergymen in the vicinity, and by some distinguished laymen. Hon. Roger Sherman, of Fairfield, was his warm supporter.

When his successor was installed, this outside sympathy strongly manifested itself. Dr. Gardner Spring, of New York, preached the sermon. His theme was, "The Glorious Gospel of the Blessed God." His object was to show that the great doctrines of salvation are the essential teachings of the gospel, and constitute its glory. In conclusion he exclaimed in the most emphatic tones, "Woe unto that minister who does not preach these doctrines; and woe! woe unto that people who will not receive them!" Mr. Kant, a Scotch clergyman, delivered the charge to the pastor. He began in this way: "Brother, you have here three sorts of people to deal with, — the first are *infidels;* the second are *hypocrites;* the third, *a few,* devout Christians."

At the close of the public services the clergymen present came in a body to the house of Dr. Woodbridge, to show him their respect and to express their sympathy.

A few years subsequently, after the smoke of the conflict had passed away, Dr. Woodbridge visited Bridgeport, and had the happiness to learn that beneficial results had followed his labors there; that even "some of his opposers had become convinced that he was right, and they were wrong."

While here, he wrote his review of President Day's "Enquiry respecting the Self-determining Power of the Will," and a review of that work in the "Christian Spectator," the writer of which had endeavored to show that President Day was in essential agreement with Dr. N. W. Taylor and his associates. It was published in the "Literary and Theological Review." It is a very fair specimen of his metaphysical power.

Dr. Lyman H. Atwater, who has been for several years Professor in Princeton College, New Jersey, was, at the

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time of Dr. Woodbridge's residence at Bridgeport, pastor of the church in Fairfield, and was very intimate with him. The following is his estimate of him as a man, as a preacher, and as a theologian:

"Rev. John Woodbridge, D. D., became pastor of the North Congregational Church, in Bridgeport, Conn., during the earliest years of my own pastorate in the adjacent parish of Fairfield. I became well acquainted with him, and our relations were somewhat intimate and confidential. I will now briefly note some of his characteristics which impressed themselves deeply on my mind.

"Dr. Woodbridge in his personal appearance and physique was no common man. Wherever seen, whether in the pulpit, the deliberative body, the social circle, or walking in the streets, his commanding form and countenance arrested attention, and inspired respect and reverence. His vigorous frame, massive forehead, projecting eyebrows, quick penetrating eye, — in short, his whole physiognomy, were fit exponents of the great soul that shone through them, and stamped him as one of Nature's noblemen.

"He was a man of mighty intellect. His powers of perception, intuition, reasoning, imagination; of memory, application, and acquisition; of logical and eloquent discourse, were very great. They were assiduously cultivated. He was a thorough student, of scholarly habit, and high accomplishment. In any company he would be speedily and universally acknowledged as of pre-eminent intellectual endowments — a star of the first magnitude.

"In his emotional nature he was a man of warm sensibilities, in which the tender, the gentle, the benignant, the earnest and impassioned were beautifully blended.

"His moral constitution was, in its natural mould, as well as by the grace which supervened, the very incarnation of uprightness, unflinching integrity, and a courage that never feared the face of clay.

"As a Christian, his religion was profoundly experimental and spiritual, evincing the deepest humility and penitence, with strong faith and joyful hope, great zeal, devotion, and self-sacrifice, unfaltering decision, steadfastness, and perseverance unto the end.

"As a preacher and pastor he was able, faithful, and successful. Few congregations have been so thoroughly instructed in divine things as were his. Few have been made so mighty in the Scriptures, or blessed with such powerful revivals of religion. His sermons were elaborate, solid, discriminating, rich, vivid presentations of divine truth to the heads and hearts of his hearers, and delivered with fervid and kindling oratory. During his short pastorate in Bridgeport he established a high reputation as a preacher among all classes, especially the public men of the county and state.

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"Dr. Woodbridge was eminent as a theologian. When I knew him he was, as he ever had been, a warm adherent of the *Old*, and opponent of the *New*, New England Theology. He was strongly Calvinistic, with a tinge of Hopkinsianism. He took the deepest interest in the theological discussions and controversies of his day. He believed the questions involved to be of supreme importance. Neither in these nor other matters did he ever utter an uncertain sound. Never was man more thoroughly frank, transparent, guileless, faithful and true, at whatever cost or sacrifice. I am not sure about his publications. He published an able article in the 'Princeton Review' against Perfectionism.

"A great and good man has passed away. The memory of the just is blessed.

"Yours in haste,

LYMAN H. ATWATER."

"REV. S. D. CLARK."

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CHAPTER XII.

HIS RESIDENCE AT NEW HARTFORD, CONN.

After leaving Bridgeport and enjoying a little rest which he needed, he was called to the pastorate of the Congregational church in New Hartford, Conn., just vacated by the removal of Dr. Willis Lord, now of Chicago, to another field. This is a retired agricultural town, surrounded by beautiful scenery, lying in the eastern part of the delightful mountainous region of Litchfield County, about twenty miles from Hartford. No place could be more favorable to quiet study, or more congenial to his feelings after the heats and strifes of nearly seven years of city labor. It was also hallowed in his mind with many pleasing associations. It was the scene of the first pastoral labors of Dr. E. D. Griffin, and the remarkable revivals instrumentally promoted by his earnest preaching of the great doctrines of grace; and where he enjoyed prayerful intercourse with brethren of kindred doctrinal views and revivalistic zeal; "with whom," he says, "I have prayed, and wept, and triumphed." O, for such praying and weeping, and triumphing ministerial associations now! How would drooping Zion lift up her head and rejoice in anticipation of abundant harvest!

This hallowed interest was increased by the publication of Dr. Griffin's "Life and Sermons" the very year of his installation at New Hartford. Here, as a most fitting place, he wrote his affectionate review of them. It commences thus: "We have been refreshed by these volumes. The beautiful portrait, the diary, the incidents narrated, the style, the spirit, the weighty truth, the not unfrequent cogency of

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argument, the pungent application, and the sweet, tender, and powerful eloquence of numerous passages, have called forth many a tear, many an ejaculation of gratitude, from the vivid recollection they have awakened of one whom we have long venerated, and whose memory we love to cherish, among the most dear and hallowed of our associations. We could almost fancy ourselves in company with the honored dead, soothed by his gentle tones, comforted by his sympathy, instructed by his wisdom, charmed by his illustrations of evangelical subjects, as though we listened to some seer of the olden time, and carried now to the foot of the Cross, and now to Pisgah's top, in the effusions of his affectionate heart before that throne of grace which was for so many years his loved retreat and resting-place."

Not far from the time of his settlement at New Hartford the doctrine of Christian Perfection was broached at Oberlin, Ohio, and during his residence there was passing through its most active stage of discussion. Dr. Asa Mahan had published a little volume on the subject. Rev. Charles Fitch had written his noted letter, and Dr. Wm. R. Weeks had replied to it. One of our leading quarterlies, the "American Biblical Repository," had opened its pages to its discussion. Dr. Enoch Pond had written an article in refutation of the doctrine. Rev. Mr. Fulsom had reviewed Dr. Mahan's book. Dr. Mahan had been permitted to publish a rejoinder for the purpose of stating more fully his views. Dr. Finney had published the same sentiments in his lectures. The "Oberlin Evangelist" had been started in the interest of Oberlin Perfectionism, and was widely circulated at the East as well as at the West. Dr. Leonard Woods had entered into the controversy, and was issuing a series of articles in the Repository. At a meeting of the General Association of Connecticut in 1841, Rev. L. H. Atwater introduced a series of resolutions expressive of the sense of the Association on Perfectionism. A discussion

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ensued in which Dr. Woodbridge took part. We will give a portion of it, as it furnishes us with the only opportunity of hearing him in debate.

"Rev. A. Dutton expressed the hope that the resolutions would not pass, for two reasons: 1. Although we ought to meet and resist *fundamental* error, it was not necessary to set up our particular Shibboleth against every sentiment deemed erroneous. He was opposed to making a schism in the church by rejecting communion with every one who may differ from us in some points. And although he did not believe the doctrine of Perfectionism, yet he did not consider it so great an error as to be prepared to shut the pulpit against its advocates, especially when he saw among them some of 'the most amiable and lovely' men of the land, (one of whom was named as an example,) and whom he had no doubt we should meet in heaven. Another reason was, that this is the very way to spread the error. The day is past in which you can put down men by denouncing their opinions. It is contrary to the genius of the age. It is regarded as persecution, and awakens sympathy, which raises up *five* friends where there were but *two*. The only way to meet error at present, is by free discussion. If the advocates of the doctrine in question are *essentially* erroneous, or if they are in the incipient stage of error, they will soon show it, and then it will be time to meet them. Instead of excluding them from our pulpits, let us treat them with kindness, and by friendly discussion, not by cutting them off from our connections, endeavor to convince them of what we may consider erroneous.

"Dr. Woodbridge was in favor of treating all men with kindness and benevolence, even Catholics and Pagans, and he was disposed to conduct all controversies on that principle. And he presumed that the Lord Jesus Christ fully understood and exercised the spirit of benevolence, when he commanded his followers to reject a heretic after suitable admonition, and to account such men as heathen men and publicans. And he did not consider it inconsistent with kindness and benevolence towards men, to testify against their errors, and refuse them the opportunity to disseminate them in our churches. In regard to the *harmlessness* of the doctrine of Perfectionism, Dr. Woodbridge said he must differ *toto coelo* from the last speaker. He regarded it as the worst form of Romanism and Mysticism, (and various other *isms*,) and had always been accompanied with the most disastrous results. The only exception (if there was any) to this remark was to be found in the case of the Wesleyan Methodists; but this was the manifest result of those numerous guards and checks set up by their founder, (who was a very wise man,) by which his followers were prevented from embracing the kindred errors with which the doctrine of Perfection is connected. Here Dr. Woodbridge went into an examination of this doctrine in the

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light of Scripture, and inferred that it was a most dangerous error, and not the less so because it was advocated by 'amiable and lovely men.' Men may even now plead, 'Have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?' and yet they may be such as we are commanded '*not to bid God speed, nor to receive them into our houses.*' How would Edwards, and Dwight, and Payson have regarded this doctrine? They never boasted of sinless perfection, but they were good men, though he had understood that this fact in relation to Edwards and his wife had been called in question by some of the advocates of this doctrine. And the pious Baxter, too, on the last day of his life blessed God that the prayer of the publican was recorded in the Bible as a prayer acceptable to heaven, and felt the need of it in his dying hour. This doctrine, said Dr. Woodbridge, is inconsistent also with the duty of prayer. Men who feel that they are perfect, feel no need of praying for pardon.

"(Here Dr. Woodbridge was interrupted by Mr. Bartlett, who expressed a wish that the subject might be deferred till the ordinary business of the Association should be disposed of. At this interval, Mr. Dutton said, in allusion to a remark of Dr. Woodbridge, he only wished to say, 'that one of our best and most highly respected ministers had remarked to him, that he read the Oberlin Evangelist with more interest and spiritual improvement than any other periodical of the day.' Dr. Woodbridge remarked, if there were such a minister in the State, who had made such a remark, he would only say in reference to that, O TEMPORA! O MORES! He further observed, that if he was out of order he was willing to sit down; but if not, he was unwilling to be interrupted. The moderator said he regarded the doctrine in question as 'an error of very material consequence,' and that there Dr. Woodbridge had not been out of order in his remarks.)

"Dr. Woodbridge proceeded to say: The question had often been asked, whether a man embracing Unitarian sentiments could be esteemed a Christian? He would only say, if such a man had a spark of piety, he would, like Dr. Scott, eventually come out right. It was not necessary for him to say that the advocates of Perfectionism were not Christians, in order to justify him in voting for the resolution. It was sufficient that it was a great error. And the great distinguishing feature of Oberlin Perfectionism was its pretence to perfect obedience to the original law of God. And the publications inculcating this monstrous sentiment were regularly sent and circulated among the churches of Connecticut, and in some instances men came here and inculcated that doctrine, and had already caused trouble in some places. And if it had come to this that in Connecticut we cannot bear our testimony against such a doctrine, he could only say, 'Woe to the churches.'

"Mr. Crocker proposed the following substitute, which was accepted by the mover of the original resolution, viz.:

"*Resolved*, 'That the doctrine that sinless perfection is ever attained

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in this life, is, in the view of this Association, contrary to Scripture and to Christian experience, and dangerous to the welfare of Christ's kingdom.'

"Here an unsuccessful motion was made for the *indefinite postponement* of the whole subject, and the amendment was adopted.

"The discussion was renewed on the substitute.

"Mr. Dutton said he was not greatly opposed to the substitute, though he thought it would be better to take no action upon the subject. If you come out with a condemnatory resolution against a sentiment that has so many friends, you will make a great many more. If its advocates come into your churches and make divisions, you may find fault, but you cannot stop them by denouncing their doctrine.

"Dr. Woodbridge said, the consideration that the doctrine had many friends, was no reason why he should be silent. He recollected to have read of a time when it was said, 'Athanasius against the whole world, and the whole world against Athanasius.' But he did not, on that account, desist from preaching the doctrines of the Trinity. And though opposed by emperors, and dignitaries both in church and state, he continued to contend for the truth, and was successful. (Here Dr. Woodbridge was again interrupted, when he remarked that he had been repeatedly interrupted by two brethren, who were nearly of his own age, while the younger brethren had treated him with entire courtesy. He hoped his older brethren would allow him to proceed. The moderator remarked that he presumed no discourtesy was intended, and that the interruption proceeded entirely from a desire to get through with the business of the Association.) Dr. Woodbridge proceeded to urge the necessity of prompt action on the subject. When he had concluded, a member, whose name is unknown to the writer, made some remarks in favor of a lenient mode of treating this subject, and urged it by the kind method which has been recommended for reclaiming drunkards. (N. B. The object of the resolution was not to reclaim Perfectionists, but to guard the churches against the introduction of this error.) He concluded with saying, that as there was no probability that the Association would be united in adopting the resolution, and the feelings of some might be injured by pressing it, he hoped the resolution would be otherwise disposed of.

"Mr. H. Woodbridge said, 'Then the more important that the question be put, that we may know who of this body are in favor, and who opposed to the resolution. Let the vote be taken.'

"After some desultory remarks, the question was put, and the resolution was adopted; only two or three voting in the negative."

Dr. Woodbridge afterwards grappled with the subject more thoroughly, and produced his powerful article on "Sanctification," which was published in the "Princeton

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Review." It was selected from the many able articles which had appeared in that celebrated Quarterly during the twenty preceding years, and incorporated in a volume entitled, "Theological Essays reprinted from the Princeton Review." It has thus passed into the standard theological literature of the country.

While residing in Connecticut he was an active member of the "Pastoral Union;" a body who originated the "Theological Institute" at East Windsor, now of Hartford. In 1841 he was appointed to preach the annual sermon before that body. They met that year with Dr. Cleaveland in New Haven. The talents of the speaker, and his known opposition to Dr. Taylor's speculations, awakened an interest in those favoring them both in New Haven and in the vicinity. A large assembly was convened. One who was then a youth has given a picture of the scene. The preacher's subject was controversial, "the Self-love Theory," as propounded by Dr. Taylor. He argued against it with all the energy he could command. Dr. Taylor himself was present, together with several of his students, who were busy taking notes. The sermon was delivered "with boldness and dignity." We can well believe that the "true manliness of the man" was aroused. We cannot doubt that like "the war-horse whose neck is clothed with thunder," and who "smelleth the battle afar off," he bravely entered the conflict. The more strongly he was opposed, and the more imminent the peril, the bolder and more determined he always became. On such occasions he manifested a noble fearlessness of man. If great men were before him, he felt that God was greater; if talent and learning were to be reverenced, God was to be reverenced infinitely more. When the ramparts of truth were assailed, he never trembled to stand in the breach. The character and object of the "Union" justified the choice of his theme, and his Christian heroism would not suffer so fitting occasion of defending a fundamental principle of the gospel to pass unimproved.

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"In the summer of 1841, the family circle was for the first time broken by the marriage of one of its members. His second daughter then became the wife of Capt. A. Hawley, of Bridgeport. Though the occasion afforded a pleasing excitement in the family, yet it called forth the tender anxieties of the mother, and led her to reflect that she might soon be called to part with others of her little flock.

"When the parting hour came, and the young bride, amid many tears, took leave of her parents, asking at the same time their forgiveness for all the trouble she had cost them, there was much weeping. The family group gathered about the door, and looked after the carriage that bore away their daughter and sister, and they felt that it would never be as it had been before."

Rev. John Hunter, Dr. Woodbridge's successor at Bridgeport, graced the occasion with a poem.

The church in Hadley, over which he had presided for upwards of twenty years, had been ruptured in consequence of some disagreement relative to the location of their "meeting-house." The portion of the church wishing it to remain on its old site withdrew, and organized themselves into a new church called the "Russell Church," after the first minister of the town. The portion in favor of moving the "meeting-house" had removed it from the main street into the East Street, and worshipped there. This left the inhabitants of the main street by themselves, constituting a small but pleasant parish. They extended a call to Dr. Woodbridge, who had been absent from them nearly twelve years, to assume the pastorate over them. He accepted the call, and requested a dismission from his church in New Hartford. They were united in him, and were enjoying his ministry. But learning that it was his wish to leave, and seeing a propriety in his spending the evening of his days among the people of his first and longest love, they yielded their assent, and manifested much kindness both to himself and his family on their departure.

His daughter thus describes the removal:

"As it was in the depth of winter, the people of the parish, with affectionate zeal, sent carriages and wagons to convey himself and family, with their furniture, back to the old homestead. As Mrs. Woodbridge looked from the window of her house, and saw the wagons approach-

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ing, driven by old friends and neighbors, she could not refrain herself; she wept as she recalled the beautiful scripture narrative of Joseph sending for his father Jacob. It was pleasant to her to return to the well-known village, though many changes had taken place there in her absence. It was the same, yet not the same. The parish had become divided, so that now there were three churches where formerly there had been but one. Many had died; many had married and removed. Children had grown to man's and woman's estate, and other children had been born. Yet the mountain, the river, the old elms, and the old familiar houses remained the same. There were also very many pleasant and well-known faces. Two of the excellent deacons were yet living and active."

Says another:

"When Dr. Woodbridge, with his family, re-entered the old parsonage, his wife, in the fulness of her heart, exclaimed, 'I have never felt at home since we left this dear old home, and I never want to leave it again.' 'My dear,' said Dr. Woodbridge, 'you never shall leave it again.'"

"How glad, once more at home, sweet home!
Charmed is the tie that binds me here;
Dear, loved spot! hold me, hold me fast,
Quiet for aye."

He was installed over the Russell Church Feb. 16, 1842, in the fifty-eighth year of his age.

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CHAPTER XIII.

HIS SECOND MINISTRY IN HADLEY.

His second installation over a portion of his old flock, and the revival of spiritual friendships of former days, was an event of surpassing interest to himself as well as to many others, who had wept at his departure more than eleven years before. It was a joy to him to return from the feverish excitement of his wanderings, often amid strangers and the occasional hostilities of those who could appreciate neither his intellectual abilities, the grandeur of his moral integrity, nor the nobleness of his attachment to revealed truth, — to what he might reasonably consider his permanent home in the quietude of his old country parsonage, and to the genial intercourse of an intelligent and guileless people, who knew little of the ambitions, the insincerities, often treacheries, of those who deem themselves the leaders of fashion and the models of genteel life. It was indeed an occasion of tender associations. They remembered with the finest sentiments of Christian gratitude the spiritual profit and comfort they had received from his ministry when life was in its freshness. To not a few the scene of their first espousals to Christ and their public recognition of covenant obligations, came up joyfully and solemnly in review; and it was to them a pleasant thought that he who had performed the touching services of their introduction into the visible family of the Saviour, applied the waters of baptism to themselves or to their children, and who had ever afterwards dwelt in the sanctuary of their consecrated associations, was again to be their minister and pastoral

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friend. Others were carried back to those impressive scenes when the Holy Ghost gave unmistakable tokens of his presence in subduing the strong in sin at the feet of Jesus; and anticipated the welcome return of such visitations of reviving mercy. They all received him with rather the more than the less of gladness, because he was a veteran warrior who had been in many a hard-fought field; and who again stood among them with his garments, though worn, yet unsoiled, his armor, though battered, yet untarnished, and though gray-headed, with his eye undimmed and his natural force unabated; humbled and refined indeed in the furnace, yet a better man, a riper Christian; and as such, the better qualified to be their companion through the remaining perils of the way to the heavenly Zion.

The manner in which he acquitted himself before the council convened to install him in his pastoral office, quickened and confirmed their sentiments of respect for his talents, his biblical learning and devotion to his sacred calling. Most, if not all, of the neighboring pastors who wrought, counselled, and prayed with him during his first ministry in Hadley, had either been dismissed from their parishes, or had passed to "the better land." In his old ministerial home he stood among his younger brethren a comparative stranger, known indeed by fame to all, yet personally to but few. Dr. Heman Humphrey was on the council, and presided over it as moderator; the other ministerial members were mostly young men. When they reached the point of examining the candidate, the young members of the council, knowing his reputation for profound theological learning, shrunk from proceeding. The moderator perceiving their embarrassment, and being himself thoroughly acquainted with the Doctor, having the utmost confidence in his theological soundness and his ample qualifications for the pastoral office, had no desire, on his own account, to ask any questions by way of examination. He proposed to him to give such voluntary statements concern-

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ing his views of scriptural doctrines and his experience of them on his own heart as he chose.

He arose, and with simplicity and clearness first expressed his views of natural and revealed theology, confirming his statements and opinions by apposite scriptural quotations, and showing their logical connection in a well-compacted system of scriptural and philosophical truth; and then gave some account of his hopeful experience of them on his own heart, and of his love for, and felt importance of, the Christian ministry, in a speech, or rather talk, which occupied more than two hours. His white locks, his venerable appearance, and his manifest reverence for God and for his truth, and his interest in the souls of men, made a strong impression, both on the council and those of his people convened, who sat through the whole not only contented, but pleased and profited. They felt indeed that they had in their pastor a workman that needed not to be ashamed.

Dr. Humphrey remarked at the time that for fulness and clearness it was the most remarkable statement of doctrines to which he had ever listened. On his return home he said to one of his neighbors that Dr. Woodbridge, being requested by the council to give some account of his theological opinions, spoke for nearly two hours in such a manner that he would gladly have listened to him two days without eating.

Dr. Woodbridge entered upon his old field, once more new, with joyful step. Older in grace, if his zeal partook less of youthful ardor, it burned with a purer and steadier flame. He well knew the toils and cares before him; and feeling no symptom of either physical or intellectual decay, he resolved still to do valiant work for Christ through his imparted strength. Though past the meridian, he saw not why his light should shine with a feebler radiance.

The Sabbath after his installation he preached two appropriate sermons, in which his object was to designate both

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the implements and the spirit of his work. One was entitled "The Everlasting Gospel;" founded on Rev. xiv. 6. The subject of the other was "Christian Decision in the Ministry;" drawn from Gal. ii. 12.

Soon after his installation the new church edifice, erected by the society connected with the Russell church, was completed and dedicated. He delivered an address on the occasion. After speaking of the reasonableness of dedicating houses of worship and the nature of such dedications under the gospel, he said: "This house we now dedicate to the Triune Jehovah. The pulpit we consecrate to the faithful publication of the gospel in all its grand and humbling peculiarities. Here let the truth as it is in Jesus, the whole truth, and nothing but the truth, be preached with plainness, with invincible force of evidence, with affectionate earnestness, and with pungency of application. Let the doctrines, precepts, warnings, invitations, and encouragements of the glorious gospel, without any mixture of human invention, continue to be urged here, from one Sabbath to another, till this house, having grown old, shall be deserted for another; and then, may the lessons which shall have been here inculcated, exert their commanding influence on future generations; and onward still, till this terrestrial citadel of man itself shall have been shaken to atoms by the blast of the trumpet of doom. Should a false gospel — which may Heaven prevent! — ever be published in this house, then may 'the stone cry out of the wall, and the beam out of the timber answer it.'"

It was with a home feeling that Dr. Woodbridge returned to Hadley, that feeling so pleasant to one of his advancing years, and varied, sometimes rough, experience. He settled down with the apprehension that here he was to dwell, doing and suffering the Master's will till ripened for his heavenly home. His people were not only well known to him, but most of them well-tried friends. He had not many new acquaintances to form, except, perhaps, a few among

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the younger portion of the congregation, on whose countenances were enstamped the images of their long-loved parents, and whose personal acquaintance it was a pleasure to make. He believed the church and society had called him, well understanding his character, the doctrines he professed and his manner of presenting them; and were consequently prepared to bear both with him and with them. Indeed, he had too much confidence in the stability of his old charge to anticipate any sudden revulsion of feeling towards him. It was not only a return to familiar scenes, but the revival of the purest and strongest friendships — friendships formed around the altar of God, and confirmed by many grateful associations experienced through a long series of years; binding them reciprocally together with some of the sweetest amenities of the human heart. Familiar faces, which had often been suffused with smiles and tears in sympathy with his own, met his view in the house of God and by the way; and glad voices that had greeted him thirty years before, and welcomed him to affectionate homes for more than twenty years of pastoral life — voices, not rarely heard in prayer and exhortation, were daily falling on his ear, awakening either sad or pleasing reminiscences, both refining his sensibilities and drawing more closely the ties of parochial affection. He was once more occupying his old parsonage, sitting in its long-loved study, pacing its familiar rooms and surrounding grounds. The same broad street was stretching before it, bordered with nearly the same dwellings which had greeted his eyes thirty-five years before, when a student at law in the office of Esquire Porter; and here stood the same lofty elms, only grown a little taller and their graceful tops a little more extended, like rows of sentinels guarding them. Around lay the same fertile meadows, in whose retired paths he had often walked for meditation; and beyond flowed the same grand Connecticut, lingering in its long sweeping curvature half round the village, as if loth to quit a scene so beautiful, on its

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way to the stormy ocean. As the day declined, his love of nature was gratified with the same sweet sunsets on which he had loved to gaze and exult in their beauty, both in his youthful and manly prime; and yonder rose the proud range of Holyoke, from whose summit he had been wont to survey one of the loveliest landscapes with which the Creator has adorned this beautiful world. On the one hand was the flourishing agricultural village of Hatfield, holding the dust of the revered Lyman whom he had treasured among his most consecrated memories; on the other, the ancient and more populous town of Northampton, rich in recollections of the great Edwards, of the saintly Brainerd, and of precious revivals; and four miles distant, in another direction, arose Amherst with its collegiate edifices and able corps of Professors with whom he was wont to associate. He was indeed surrounded with towns and villages familiar to his eye and to his walks, containing many friends and admirers who rejoiced in his return to dwell among them. In whatever direction he looked, old and well-known objects rose before him dear as household things, only slightly wrinkled with the despoiling touches of time, and gently tinged with shades of sadness; rendering them in his view even more beautiful as changes foreshadowing the great change, the glorified state, now nearer than when he believed.

This home feeling delivered him from that disturbance of the sensibilities and consequent perturbation of thought, occasioned by a sense of the precariousness of one's residence, that nervous excitability specially incidental to anxiety to please fastidious hearers; and gave him that quietness of mind so favorable to concentration of intellectual power, so indispensable to the successful study of any themes, particularly of those profounder investigations touching the infinite and eternal, — a quietness which can but seldom be enjoyed by a floating ministry, kept in a constant state of uncertainty and attendant solicitude.

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He resumed his studies with ardor. He had not, it is true, the same external stimulants to arouse his mental energies as in his previous pastorates. His congregation was not more than a third of his former charge in Hadley, and must have looked small beside those he had served during his absence. But Dr. Woodbridge was the last man to need such external incitements to literary work. There was within him an intellectual fire that would burn; an inherent vigor that would act. Give him books and opportunity, and he would study. Besides, there was in him a moral force, an overmastering sense of obligation and intense love to his Saviour, which steadily bore him on. The souls committed to his care, though fewer in number than formerly, were nevertheless of priceless value, — of a value filling the conception of a finite mind, — unless you can increase in such a mind the conception of infinite values by multiplication. Five hundred souls are of infinite value: two hundred souls are of infinite value. So is a single soul. Perhaps the worth of a single soul is all, even more, than the mind can grasp. Certainly, when fully conceived, it will arouse all the powers of the man and of the Christian, to save it. If the mind of Dr. Woodbridge had needed external excitement to call out its highest energies, the one hundred and fifty or two hundred souls — infinite values, as he had been accustomed to view them — committed to his care, would have aroused him to exemplary diligence. His daughter writes:

"Although a man of such strong impulses, he was remarkably regular and methodical in his habits; the same thinking, studious, prayerful man, from year to year, and from youth to old age; though as the outward man faded and at length perished, it was plain to be seen that the inner received ever-increasing strength until it attained its rest and its glory."

She adds:

"On his return to Hadley he prosecuted his theological studies with unabated zeal and fidelity; continued to write new sermons, and rewrite and improve the old; studied the Bible still, in the original languages; was as much interested as ever in the cause of missions and every good

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object, and above all was earnest and unwearied in prayer. He often spent five or six hours a day in prayer for his people, passing from house to house, until every family in the whole parish had been particularly remembered in his intercession."

This is just what those who knew the inner life of the man would have expected. All his public efforts showed the same thoroughness and carefulness of thought and execution. Says one of his hearers: "His sermons were as rich in instruction, as full of warnings and earnest appeals, and for aught I know, as animated in the delivery, as at any period of his life."

Nor did he confine his labors to the pulpit. He entered with all his former zeal into the cause of education. He faithfully served on the superintending school committee; and visited the several public schools in town as he had been wont to do in times past. He also, at the request of the trustees of Hopkins Academy, resumed the presidency of their Board; a position which he held during his ministry, and performed with fidelity its various duties. While his parochial field was much limited compared with that which he cultivated during his first ministry in Hadley — that embracing the whole town, this only a single street — he cultivated it with the same conscientiousness.

He also endeavored to promote peace between the three churches in the town, whose members had formerly been united in the same covenant bonds. He could not forget that all had once been his own flock for whom he had labored and prayed. His daughter says: —

"One thing, however, is worthy of special mention. Except at the time of Mr. M.'s settlement, against whose ordination papa was constrained to vote, the two societies moved on without collision. Whatever unpleasant feeling may have existed, there was no public manifestation of it, so far as I know. Some people thought it would be desirable that the leaders of the two parties should meet and talk over the difficulties, and try to feel better toward each other. Papa did not encourage such a measure. He thought the way to feel better was *to say nothing*, that so the difficulties which had arisen might 'die a natural death.' He knew the character of the people, and I think the results proved that he was right."

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But, faithful and peace-loving as he was, and abundant in labors for the instruction and best interests of his people, who sincerely respected him as a man of uncommon abilities, of rich attainments, and of humble devotion, he never seemed to regain his former hold upon the hearts of his entire flock, or to exert over them, as a whole, his former extraordinary influence. Says his daughter: "They who think that his ministry was less successful than formerly, should remember that his congregation was less than half its former size, and that the life of the church had been sapped by the discords that had agitated the town while he was absent." A change had come over the people. Besides, in the words of one of his recent parishioners, "They had been wont to listen to looser statements of doctrine, and heard less of what man is to believe concerning God, than what duty God requires of man. *Doing* seemed to have been thought of more importance than *believing*. Parish troubles, always consequent on a division, had also alienated the people from one another to a greater or less degree. Still, so far as his immediate charge was concerned, he was happy in his work, even if some of his people were a little restive under the strictness and pungency with which he again held up the fundamental doctrines of grace."

"The carnal mind," the fundamental element of man's moral nature, "is enmity against God." Its central point of opposition is God's sovereign control. The primary point of controversy between God and the sinner is, "Shall God's will, or mine, be done?" True, the sinner would not like to put the question in this bald manner. But, stripped of all palliations, this is the true significance of his conduct. His heart is unreconciled to God; his will is opposed to God's will. The Saviour expresses it in the parable: "We will not have this man to reign over us." We admit that the impenitent man of upright moral principles may be willing to yield to God his supremacy as Lawgiver and Judge; but to give him the WHOLE THRONE on which to reign forever in

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providence as well as in law, in the sphere of grace not less than in the sphere of physical forces, choosing the redeemed before the foundation of the world; and developing in time his eternal choice by the bestowment of the richest of all blessings, salvation from sin and its consequences; assigning no cause for the discrimination but that made by Christ, "Even so, Father, for so it seemeth good in thy sight," — is exceedingly offensive to the unrenewed. It is a sad truth that Christians even sometimes cherish the remnant of this carnality, this aversion to God's absolute supremacy; and it is a still sadder truth that by blinding and thus relieving the conscience from the pressure of the doctrines of grace, this deep depravity may by its own elastic force spring into overmastering activity; be even cherished till it assumes the form of a violent prejudice, not only against this grandest truth of the universe, but against all the doctrines logically linking themselves to it; speedily obscuring, or obliterating from the mind all previous instruction to the contrary. Let esteemed ministers, or the Professors in our colleges and theological seminaries, whom the people are wont to look up to as specially talented and learned, speak slightingly of these unwelcome truths, or make loud professions of explaining them by new methods, which remove, or materially soften, certain features objectionable to the natural heart; and many Christians will deem the assaults made, not on the previous philosophical explanations, but on the doctrines themselves. They will wrongly conclude that their unregenerate preferences and prejudices, which have lain dormant, not subdued, have found new and strong champions. They will begin first to regard these vital peculiarities of the gospel as unimportant, then as useless or unprofitable, and in the end as positively injurious; and when this conviction is firmly fixed, it will array against them, not only all their natural moral preferences, but their Christian principles as well. Inflamed with a false zeal like Paul's before his conversion, they will verily think with

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themselves that they "ought to do many things contrary" to them.

At the time of Dr. Woodbridge's return to Hadley, it cannot be denied that there were those answering the above description connected with neighboring churches; nor would it be strange if there were those among his own people, who were influenced by the pulsations of religious sentiments circulating in surrounding communities. It would not be surprising, therefore, considering the peaceable character of his people, if, while he was happy in his work throughout the fifteen years of his pastoral service among them, there were those who were sometimes a little chafed by the pungency of his doctrinal preaching.

His eagle eye saw at once the situation. It both gave him sorrow and pointed out the line of duty. The poison was working, and, like a skilful physician, he felt that the remedy must be administered without delay. The same battles which he had fought in New York and Connecticut, he saw must be fought over again. He put on his armor with the determination of a veteran warrior, and not less intelligently than resolutely, entered the conflict. He knew that the doctrines he affirmed, and would affirm, in face of all opposition, were not of men, but of God. He was, therefore, ready to defend them in all suitable circumstances, confident that he who had bidden him preach his word, would be with him in the self-denying work. This knowledge of his position gave a tinge to his sermons. He preached much on the great doctrines of grace as he had been accustomed to do, only with still greater explicitness as the times demanded. It gave a coloring to his conversation both with individuals and in social gatherings; even went with him into the conference-room. He appointed special lectures to combat the foe. Everybody saw him standing up "fixed and stately, like a firm-built column," the invincible champion of what he conscientiously believed to be the truth of God.

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We will here introduce two or three letters, which, while they cast a retrospective glance over his former pastorate in Hadley, and state facts and incidents before alluded to, give a very just and graphic view of the man and his labors at the present period of his life. The first is from Henry K. Edson, a native of Hadley, and for several years Principal of Hopkins Academy:

"I am very glad that something is to be published respecting Dr. Woodbridge; for he was indeed a marked man — *sui generis* — whose spirit and memory the world should not willingly let die.

"I was too young when he left Hadley in 1830 to have gained any just apprehension of him. He inspired me, while a child, with awe and reverence for himself.

"At the time of his return to Hadley, I was in Amherst College, and at home only occasionally. But I recollect there was a general rejoicing at his return to the people of his early charge and love. It had often been said that 'he went from home' when he left Hadley for New York. He returned to find his old flock divided, and in part without a shepherd. Great confidence was reposed in him, both at home and in the neighboring parishes, as one sound in the faith, bold in proclaiming the unpalatable doctrines of religion, and unflinching in his exposure and treatment of all error and its defenders.

"It was a time of considerable alarm with the old watchmen upon the walls of Zion, and many feared the churches were making a new departure from the faith once delivered to the saints. Dr. Woodbridge shared these fears, and lifted up everywhere his warning voice. He was at this time in full bodily and mental vigor, and he entered into the discussions with great earnestness and power. He gave, soon after his return to Hadley, weekly lectures to his people upon the New Haven theology. These were marked with great power and comprehensiveness of thought and profound theological lore, and gave great pleasure and profit to all who heard them.

"His mind was of the highest order, fitted to grapple with the profound mysteries of nature, providence, and grace, so far as such power is ever given to uninspired man. Hence he was at home and in sympathy with the deepest thinkers of the Calvinistic school.

"I left Hadley in 1849, and before his ministry there terminated; and I saw him but seldom afterwards. Meeting him once in Chicago, when he was eighty-three years of age, I found him awaiting the time of his departure sustained by the hopes and faith he had preached. At that time he spoke with great animation of the field and friends of his early ministry; and looked forward to the time when he should meet amid the glories and fruitions of a blessed immortality the multitudes who had been converted under his preaching and whose eyes he had closed in death.

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"As I said at first, Dr. Woodbridge was a marked man and lived in an age and with compeers when we are led to say, in review of it compared with the present, 'There were giants in those days.'"

Prof. Tyler writes:

"Rev. S. D. Clark. "Amherst College, March 27, 1872.

"Dear Sir: I am glad that you are preparing for the press a biographical sketch of Dr. Woodbridge, of Hadley. For half a century and more he was identified with the history, not only of Hadley, but of the other towns and churches in this vicinity. And few men better deserve to be remembered for what they have been and what they have done, than Dr. Woodbridge. Few ministers have left behind them sermons and addresses, thoughts and words, more worthy to be read and pondered by other ministers and Christians of the generations that come after him.

"I had no personal acquaintance with Dr. Woodbridge during his first settlement in Hadley. But I well remember that when I first became acquainted with the churches in this neighborhood — that is, during his residence in New York — he was spoken of by those who were accustomed to hear him in his early ministry, as a 'Boanerges,' a real 'son of thunder,' in the pulpit. And although, in common with too many other ministers and leading men in the immediate vicinity, he was not in sympathy with the original founders of Amherst College; yet, in writing the history of the institution, I find abundant evidence that Dr. Woodbridge was often invited by the officers and the students to preach in times of revival, to address the Society of Inquiry, and to speak on special occasions; and he was always heard, not only with interest, but with admiration, in such performances.

"On his return to Hadley he was heartily welcomed back to his old people, to the neighboring pulpits, including that of the college, and to the entire circle of ministers and churches that were connected with the Old Hampshire Association. He was manifestly glad to get back, for he felt that he had gone away from home. Yet he found things changed — he was somewhat changed himself; and I have the impression that he was never again all that he was before he was transplanted, that he never again struck his roots so wide and deep and strong into his native soil as he had done, certainly not as he would have done if he had continued with the people over whom he was first installed.

"I used to hear him preach — rarely in his own pulpit — sometimes in the college chapel, sometimes at an ordination, the funeral of a minister, or on some other public occasion. His sermons were well written, rich in thought, affluent in diction, often highly adorned with the graces of style and imagination. The main staple of them was logic, but it was logic set on fire. His themes were the great central truths of the gospel, as he understood them, and believed them with all his heart. Perhaps the sterner doctrines of the Calvinistic theology were preached

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by him with special frequency and power. His delivery was earnest and emphatic, but not natural, easy, or pleasing; it was rather hard, harsh, wanting in flexibility and grace. A better elocution would have added greatly to his power in the pulpit. His preaching, like his theology, was of the Edwards stamp; and like that great New England preacher and divine, and like the Apostle Paul, while he always instructed and convinced, or labored to convince, his hearers, he sometimes made them tremble and quake with fear as he reasoned of a sovereign holy God, a coming judgment, and the retributions of eternity.

"But my personal acquaintance with Dr. Woodbridge was chiefly out of the pulpit, at ecclesiastical councils, at meetings of the Association, and in his own family and home.

"At meetings of the Association he was greatly honored and beloved by the younger ministers, who delighted to sit at his feet for instruction in the doctrines of the gospel and the work of the ministry.

"He was the life of our meetings. Not unfrequently he was the spice of them, too. He took a leading part in the criticisms and discussions, irradiating the darkest subjects with the light of his wisdom and experience, and often illumining them with flashes of keen wit. We did not always agree with him in his conclusions. But we all liked to hear him, especially as he unfolded the great themes of the Christian revelation from the depths of his own reflection and experience; and we all loved him as a father, — we revered him as a saint and a sage.

"But nowhere did Dr. Woodbridge appear so lovely as in the bosom of his own family. Long after he ceased to be a pastor or to preach regularly, call at his house in the morning and you would find him in his study. He kept up his habits of reading and writing certainly as long as he continued to live in Hadley; and I used to love to carry him books from the College Library, and when he had read them to sit down with him and hear his criticisms and remarks. I thought he would be interested in Henry's Life of John Calvin, and brought it to him soon after it appeared. He did appreciate its merits, but at the same time he criticised it with discrimination, and I remember that he called it a dull and heavy memoir, scarcely worthy of the illustrious name of John Calvin.

"I can see him now, and shall always remember him as he appeared at such times; his form still erect, his frame vigorous, and his step elastic; his aspect gentle and benignant, his head white as the driven snow, but his eye glowing and sometimes flashing with internal fires still unextinguished, and his whole face lighted up in animated conversation, and at times shining, like that of Moses or Stephen, with light from another world. I shall rejoice to revive my recollections of him in your biographical sketch. And if I ever reach heaven I shall expect to see him, purified of all his imperfections, standing near the throne and occupying a high place in the worship and service of Him who maketh his angels spirits, and his messengers a flame of fire.

"Yours very truly, W. S. TYLER."

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Rev. J. M. Greene, pastor of Eliot Church, Lowell, a native of Hadley, who was early educated and trained there during Dr. Woodbridge's second ministry, and who was some time pastor over the neighboring church in Hatfield, thus enjoying the best opportunity of understanding his principles and spirit, — bears the following testimony to the excellence of his character :

"Rev. S. D. Clark.

"Dear Bro. : I am glad you have undertaken the work of writing the life of this good man. My earliest recollection of Dr. John Woodbridge is his visiting, as one of the school committee, the village school when I was sitting on the front seat and learning the English alphabet. He not only inspired us scholars with respect for him, but also with an ambition to be great and good. His presence was stimulating. We felt that we saw in him the fruits of learning and culture. His remarks to us were encouraging. His very prayers ring in my ears now. The impressions of my childhood in respect to him were never effaced. During my youth I often heard him preach, and was always impressed with his learning as well as his close communion with God? His public prayers took me up to the very throne, and made me feel that I was in the presence of the Judge of all. There was a solemnity about his preaching which sprung from his deep sincerity and his all-pervading faith in God. He, with Presidents Humphrey and Hitchcock, are the men of all others who fill the visions of my boyhood as prophets of the Most High, and as, in the truest sense, 'men of God.' I love to think of them all. Their words still linger in my memory. Their lives are an inspiration to me.

"When I received a call to settle in the ministry near the home of Dr. Woodbridge, I sought his advice as to accepting it. He advised me to go forward and take up the duties which the Master was laying upon me. He was the moderator of the council at my ordination, and he made the ordaining prayer. He was of great assistance to me in my ministry then. His advice was always ready when I sought it, and I never felt that it was safe to disregard it. He was a man of singular insight in all matters pertaining to churches and parishes. Some bits of counsel which he gave me have been of great service to me as a pastor.

"The influence of Dr. Woodbridge on all the churches in Hampshire County cannot well be estimated. He was a tower of strength to them, and always for sound doctrine and holy living. He never wavered from the truth, nor gave countenance or quarter to error. For this Hampshire County owes more to him than she knows.

"I never have been acquainted with the minister who was so familiar with the Bible as Dr. Woodbridge. He could tell the chapter and verse of almost any sentence which might be quoted. He was literally a

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Scripture concordance. He *studied* the Bible, and there was his strength.

"He was also a man of prayer. His communion seemed to be with God and with his Son Jesus Christ. He did not think a minister would have much success in winning souls unless he got his power through prayer. He did not think one could understand the Bible unless by prayer he received Divine light on the page and Divine wisdom in the mind. Prayer was a power with him. It brought heaven into his soul. It clothed him with the strength of God, so that the weapons which he used were not carnal, but mighty through the assistance that came from above. To see Dr. Woodbridge was to respect him; to know him was to love him. Doubtless a man of his earnestness, his clear insight and strong convictions, would not be most mild to them who, he thought, were disseminating error. But to me he was always the most sympathetic and amiable of men. He was courteous, tender, kind, gentle as a lamb. My remembrances of him are all sweet. I saw him much, but not one unpleasant thing do I remember. I love to think of him as one of the great and good men who on the earth walked with God, and who now compose the blood-bought throng who worship at the feet of the Lamb.

"Yours very truly,

"LOWELL, Mass. JOHN M. GREEN."

While these letters anticipate a little our narrative, we have willingly inserted them here, because, by giving us a pleasing picture of the closing experiences of his life, they furnish us with a glimpse of the elevated motives animating him in the somewhat stormy work through which we are soon to follow him.

He retained the same artlessness and transparency of character as before he passed through the conflict of his city pastorates. Says one of his late parishioners with reference to this period of his ministry: "Dr. Woodbridge was a man of the most transparent honesty and simplicity of character." In harmony with this childlike simplicity he reposed, as in the past, implicitly on Christ for pardon, justification, and guidance. The same parishioner remarks: "In deep spiritual distress I once consulted him, and he pointed me to his own daily support, and his only hope, as also alone sufficient for me — the atonement of Jesus Christ. Resting thereupon, he had hope and peace in life and in

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prospect of the great judgment-day." Blessed are all ministers who from a like personal experience of the love of Christ, can direct anxious souls to him!

In 1844 he was requested to address the "Society of Inquiry" in Amherst College at its annual commencement. The Address was well received and published.

When about sixty-three, his health, which had been almost uniformly good, with the exception of some slight derangement of his digestive organs, the consequence of too close application to study, entirely failed. He became pale and emaciated. His friends were apprehensive that his usefulness and life were approaching a close. He participated in this apprehension with feelings of solemn interest and confiding trust in the allwise Disposer. He was once asked the nature of his disease. His reply was, "I suppose I am passing through the grand climacteric of human life." His daughter gives a somewhat different account of the origin of this sickness. She says:

"I suppose this was in part owing to a journey which in company with my mother he made to Chicago, about that time. One of his daughters had recently married there, and they went to visit her in her new home. The lime-water in that region affected him very much, and he was more than a year in recovering from the effect. Probably he suffered more on account of his age, having reached the grand climacteric, when, as you know, a marked change often takes place in the constitution. . . . Returning homeward after a few weeks' absence, they stopped at Niagara, and for the first time had a view of the great cataract. Papa was profoundly affected at the sight, and when the book where travellers record their names was placed before him, as if reminded of the great white throne, and the rainbow that was round about it, he wrote his own name, and against it, these words: 'An old man, who never expects to see your like again this side eternity.'

"Nearly the whole of the year following was devoted to the recovery of his health. He became much emaciated, and many supposed that he would die. He travelled about in company with my mother, consulting the best physicians, and at length passing several weeks at Quiogue, L. I., at the house of his brother, Rev. Sylvester Woodbridge. During his absence his pulpit was supplied by his nephew and namesake, the Rev. John Woodbridge, late of Saratoga, now a resident of New Brunswick, N. J. . . .

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"During this illness of my father, he received much kindness both from the people and the neighboring ministers. Many volunteered to preach for him, and in this way he had opportunity to rest. The venerable Dr. Allen of Northampton was especially kind at this time, preaching for him repeatedly, and bringing him delicacies to tempt his failing appetite."

At length, by care and good nursing, by cold-water baths, and by a preparation of mercury prescribed by Dr. Knight of the Medical College, New Haven, he gradually recovered, and more than twenty years were added to his life and usefulness. "The advocates of cold water may be interested in knowing that he continued to use the sponge-bath every morning, when it was possible, to the end of his days."

He kept no daily record of his life till 1849. On the 15th of March of that year he began such a record, which he continued till within a few days of his death. It opens thus: "If God give me strength, I propose to do what I have not hitherto done, keep a journal, with more or less regularity, of my religious exercises, and of passing events. May I derive spiritual advantage from such an employment of a portion of my time." It is very full and particular. He records the state of the weather, the direction of the winds, the appearance of the heavens; the degree of heat or cold as indicated by the thermometer; his health and that of his family; his occupation during the day; the character of his studies, the books and pamphlets he read; his preparation of sermons, their subjects, often their plans; his calls among his people, his visits to the sick and dying, sometimes the subject of conversation; the account of his prayer-meetings, and his own religious feelings.

He soon had occasion to record scenes and events bringing with them both joy and sorrow; with David to "sing of mercy and judgment."

The first death that occurred in the family was that of Mrs. Seymour, the mother of Mrs. Woodbridge, who had long resided with her daughter. She lived to the advanced age of eighty-three, and for several of the closing years of

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her life her mind had been much impaired. But she was kindly and watchfully cared for. One of her granddaughters who had contributed to the comforts of her age, thus writes:

"As she lay in her coffin, her noble countenance hushed to its long sleep, we could not but recall the heroic girl, who had nursed the poor child in the hospital, when others would have left it to perish. Her trials had been very great, and were borne with fortitude, if not with Christian resignation. The last part of her life, as she walked about the house as one in a kind of dream, she would repeat to herself, in a low tone, these words:

'This life's a dream, an empty show;
But the bright world to which I *wish* to go,
Hath joys substantial and sincere.
When shall I wake and find me there?'"

The second death which tenderly touched the family was that of a son-in-law, Capt. Hawley. The pen that described the closing days and death of the grandmother may describe this painful scene and its attending circumstances.

"It was not many months after this first funeral, that my eldest sister returned home from a visit to one of her sisters, to make arrangements for her own expected marriage. She was deservedly, peculiarly dear to her mother's heart; not only because she was the first-born, but because she was what the eldest daughter and sister should be — a companion and assistant to her mother, and a guide to her brothers and sisters. The occasion was, of course, one of great interest in the family. The second daughter, Mrs. Hawley, came home to attend the wedding, bringing with her two of her little children. She was full of life and spirits, her mind much engrossed with the expected event. Her husband had some time before sailed for South America, and was to return northward by the way of New Orleans. From the latter place, she had heard from him that he was well, and being thus relieved from anxiety on his account, she was more than usually light-hearted. It was a mild September morning, and Mrs. Hawley was playing with her baby and talking gayly with her sisters, when a messenger came to Mrs. Woodbridge, and taking her aside, informed her that Capt. Hawley had died at sea. The shock was dreadful to the whole family, coming, as it did, in the midst of other thoughts. It came like a funeral dirge in the pauses of a merry marriage-bell. The mother was obliged to break the news to her child, and a few days after, to see her depart for her desolate home, with her fatherless children. The trial was great, for Capt. Hawley was but thirty-one years of age, of a noble and

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manly character, and a most affectionate husband and father. He was buried in the Gulf of Mexico."

For more than thirty-four years, while death had been laying low more than a generation around him, it had not broken in upon Dr. Woodbridge's circle of nine children. Several had been at different times visited with severe sickness, but "the dread foe" had not been allowed to triumph. One in early childhood had lain for days trembling between life and death, causing intense parental anxiety. But she too was permitted at length to recover, and to attend both of her parents to the close of life, — to watch over the dying mother, and to commit her to the grave —

> Where "the dear flesh of Jesus lay,
> And left a long perfume," —

and to administer to the comfort of her father through years of decrepitude and infirmity, and to lay him beside the consecrated dust of the wife and mother. The endeared circle had grown up unbroken, like olive plants about his table; their pleasant looks, ringing voices, and joyful laugh daily kindling a warmer glow both of parental and filial love; an affection strengthened by the daily impartation and reception of instruction, and refined by æsthetic culture. But the cloud that gathers over all households gathered over this. The shaft fell suddenly, and fell upon her who had first awakened the parental affection, and had longest nourished its golden roots in the parental heart.

It was preceded by pleasant tidings, which rather roughened than smoothed the point of the arrow. A daughter, staying with Mrs. Gibbs at Chicago, wrote: "Mina has become the mother of a little girl." Mrs. Woodbridge responded with great joy: "The Lord be praised! What have I done that he is so good to me?" But soon other intelligence reached her which sent a chill through her heart. "Your dear child is very ill; it is feared she cannot recover." After a few days of lingering hope and stronger fears, the message came, "She is dead."

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Mindwell Woodbridge, named after the paternal grandmother, and familiarly called in the family "Mina," had always been a loving and dutiful daughter; from her earliest youth kindly sharing with her mother the cares of the household with singular disinterestedness and exemplary fidelity to the varied trusts committed to her. Her gentle and cordial character was eminently fitted to win and to retain the love of those who came within the pleasant circle of its influence. She was one of those rare persons of whom it may be said, "Those who loved her once loved her always." Endowed with more than ordinary intellect, with much clearness of perception and soundness of judgment, her younger sisters learned to confide in her decision and counsel. "Her slight form and delicate features, her bright eyes and animated tones, her busy little hands and feet," early formed a centre in the sisterly group. She cared for them with unwearied patience; and her warm sympathies were ever ready to flow out in sweetest reciprocity, as they came running to her with their little troubles and perplexities, as well as with their childish joys. She was the comfort of her parents equally in her earlier and riper years. In general society she was noted for nobleness and generosity of disposition, and for courtesy of manners. Her duties to others were discharged with cheerfulness; her sympathy with the sorrowing was quick and cordial, and rendered doubly grateful to those who sought it by the consideration and wisdom with which it was bestowed. After repeated seasons of unusual seriousness and violent struggles with her own heart, she bowed to Christ with childlike simplicity; and her many intellectual endowments and social virtues became suffused with, and adorned by, the Christian graces. At the age of thirty she became the wife of Mr. George A. Gibbs, of Chicago, diffusing a cheerful sunshine through his household. Two children were given her, whom she delighted to instruct in the divine word. She had reached the mature age of thirty-four. Never was she

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more useful; never were her services seemingly more needed. But he who sees not as man sees, saw that she was fitted for another sphere, and translated her to it; not, indeed, regardless of the affections torn by the separation; but without explaining the reasons of his conduct; only now saying to the weeping relatives, "Trust me." The sorrow of the parents at the departure of "their earliest born and earliest dead," was indeed poignant. The first breach in a family so large and so long unbroken, of so much intelligence and cultured sensibility, could not have been otherwise than severely afflictive. But severe as the trial was, it was relieved by the far-seeing vision of faith. The weeping parents listening at the foot of the Throne heard a new melody, "sweet as a song of mercy," floating down from the redeemed choir:

"Mother, mother, let me go
Towards the Face that looketh so.
Through the mystic Four;*
Whose are inward, outward eyes
Dark with light of mystery,
And the restless evermore
'Holy, holy, holy,'—through
The seven-fold lamps that burn in view
Of Cherubim and Seraphim—
Through the four-and-twenty crowned
Stately elders, white around,—
SUFFER ME TO GO TO HIM;"

and in deepest harmony with it they heard the majestic voice of the Great Father of both the living and the dead: "Be still, and know that I am God,"—and bowing low in submission they were comforted, "as one whom his mother comforteth."

Mrs. Hawley, now Mrs. Cooke, wrote the following lines on her sister's decease:

"Thou wilt return no more!
When twilight's mantle falls around thy home,
The friends that loved thee, wait for thee in vain;
When evening's fire doth shed its cheerful glow,
They ne'er shall see thy beaming face again—
Far from the friends thy fond heart loved so well,
Thou'rt gone, a sleeper, with the dead to dwell.

* Rev. iv. 4-10.

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"Thou wilt return no more!
When morning breaketh with resplendent light,
Gilding the tree-tops round thy treasured cot,
Familiar voices shall pronounce thy name,
And thou, unconscious one, shalt answer not!
Thy child may weep — may smile with infant glee,
Its smiles, its tears, are all alike to thee.

"Thou wilt return no more!
And hark! a wail from o'er the distant hills
Of sweet New England, thine ancestral home!
A father's woe, a mother's agony,
A sister's tears, proclaim thine early doom;
E'en old Connecticut, so calm and free,
Bears on each silver wave a sigh for thee.

"Thou wilt return no more!
Methinks the vines should droop, thy tiny hand
Trained into beauty round thy father's door —
Methinks the hills should doff their robes of blue,
And morn and evening gild their heights no more;
For thou, my sister, from thy distant tomb
Shalt ne'er return to bless thine early home.

"Thou wilt return no more!
The winds of autumn moaning through the boughs,
The storm-clouds darkling in yon western sky,
The dirge-like music of the mighty lake,
The hearts that bleed and break in agony, —
All, all proclaim thy race on earth is o'er;
That thou, our sister, shalt return no more.

"Thou wilt return no more!
Rise, O my soul! shake off this weight of grief,
That drags thy heavenward pinions in the dust!
Art thou a child? and through the storms of earth
Canst thou not look above with childlike trust?
Inspiring Hope! triumphant Faith, arise!
Reveal our lost one in her home — the skies!"

The feelings experienced during the pendency of some great evil painfully anticipated, are peculiarly decisive of character. It is an interesting inquiry how Dr. Woodbridge received the news of his first-born's sickness and death, and how he bore up under this first great sorrow. This will be best answered by unstudied notices in his journal.

"*Oct.* 3. — On my return from Belchertown, where I had been to attend the installation of Rev. Samuel Wolcott, I found a letter from S., dated Sept. 27. She tells us that M. had suffered from a sudden

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attack of disease, but it had been checked. Lord have mercy upon her, and upon all for whom I should pray!"

"*Oct.* 4. — Two letters have been received from S., from which we learn that M.'s sickness was such as to render her recovery quite doubtful. It is not improbable that ere this she is in eternity. Lord, thou knowest what her situation is. If she is living, we would commend her to thee; and if she is dead, we would bless thee that she died not as those who have no hope. Thou hast taken only thine own. May we lay to heart thy dispensations, and be wise unto eternal life."

"*Oct.* 5. — An inspired apostle has said, 'Is any among you afflicted? let him pray.' In obedience to this direction, I would set apart a season to-day for special prayer, and intend to invite my wife, as far as practicable, to join with me. Come, Holy Spirit, enlighten my mind, and guide and soften my heart.

"*P. M.* I almost tremble when I think of the news that may reach us from Chicago. Lord, prepare us for whatever the intelligence may be. May we feel and demean ourselves as becomes Christians. I spent a considerable portion of the forenoon in attempts at prayer; and hope I have felt some degree of peace and joy, in view of thy perfect character, and universal righteous government, O my God and Father. Thy mercies conferred upon me and mine have been very great, and I hope I shall never be permitted to repine at any of thy most wise and benevolent dealings. Yet I feel a nervous agitation which is distressing. In a few minutes I intend to go to the post-office. What I shall find there I know not, but thou knowest; and to thy merciful disposal I would resign myself, and all I hold dear on the earth.

"M. was our first-born. We received her from God March 20, 1815. She has been an affectionate, dutiful child, and for the last few years has been, I trust, an experimental Christian. She made a public profession of religion here, Lord's day, March 1, 1846.

"18 *minutes before 5 o'clock.* — I have been to the post-office, and found a letter dated 30th Sept., from S. M. was still living, and there was more hope. God be praised for this! Mrs. W. and myself have each led in prayer and thanksgiving in my study, on this account."

"*Oct.* 6. — I feel assured that as nothing is too vast to be sustained and governed by God, so nothing is too minute for his notice and control. He hears the ravens, and will he not listen to the cry of a rational creature, though a sinner, who sincerely seeks his face? Yes, for his *great name's sake.* Yes, for the sake of *his adorable Son*, at once our elder brother and our Lord. My Father and my God, whatever may be the intelligence from my daughter, teach me and my family to render to thee the glory which is thy due. Thou art the sovereign and rightful Proprietor of all thy creatures. Amen. No letter from Chicago."

"*Oct.* 8. — We have received a letter from S. dated Monday, 1st inst. M. was very low. The doctor expressed a *little*, but not *much* hope of

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her recovery. If thou hast taken her away, good Lord, I would resign her into thy hands. Thou art a God of truth, and without iniquity: just and right art thou. We learn that she has expressed freedom from alarm, with respect to the issue of her illness, whether life or death. God be praised for the hope we may have, that he has chosen her in Christ and adopted her into his family.

"*Oct.* 9. — It is sweet to commit myself and all whom I love to God's most wise and benevolent disposal. Mrs. W. and myself had last evening a somewhat melting season in united prayer.

"*P. M.* In view of our present trying situation, I have had this morning another season of special prayer. My wife and I have also presented our petitions socially to the Lord. If I am not deceived, I have, amidst much imperfection, had some nearness to God in my supplications at his throne of grace.

"14 *minutes after* 2 *o'clock.* — I have just read Flavel, 'To Mourners,' a charming tract. May the Lord prepare me and mine for whatever tidings the evening's mail may bring us. Amen.

"*Half past* 4 *o'clock.* — The letter has arrived. Our dear M. is no more. She died peacefully on the 3d inst. 'The Lord gave, and the Lord hath taken away: and blessed be the name of the Lord.'

"*Oct.* 10. — The intelligence of M.'s death has affected us deeply. I have wept much, but God forbid that I should for a moment question the wisdom or the goodness of Him who has smitten us. Be it our great concern to please Him, and prepare to dwell with Him forever. M. was full of vivacity, kindness, and nobleness of soul. She was long the teacher of the younger children, and she honored and obeyed her parents with a cheerful readiness becoming the filial relation. I bless God that he gave me such a daughter. Peace to thy spirit, thou gentle, joyous, loving one, — *peace*, in the everlasting embrace of the loving Jesus, who redeemed thee. . . .

"Is not God my refuge? What in my present trouble could I do, were it not for the privilege of prayer? I trust, too, that my dear tender-hearted wife loves prayer. May we be prepared to spend an eternity together in heaven. Lord, bless, I beseech thee, guide and save all my children, for the Redeemer's sake. Amen. . . .

"I feel reproved that I have not prayed more for my family. I have not been as frequent, particular, and full as I ought to have been. God grant that I may be more faithful in this respect, for the time to come. My surviving children seem the more endeared to me on account of the recent death of our beloved first-born. O that they might *live* before God; *live* in faith and entire obedience here; *live* with him eternally in glory. Let none of them be missing, dear Lord, in the day when thou makest up thy jewels. How delightful the anticipation of standing, a redeemed, unbroken family, at thy right hand, O thou glorious Saviour! . . .

We have had a letter from S. of the 6th inst. We have increasing

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evidence that M. died in the Lord. Blessed, forever blessed, be his holy name. Dear, dear daughter, may we be prepared to join with thee forever in the praises of redeeming love. How great the mercy bestowed upon us, that we should have a child in heaven! 'Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and to the Lamb."

A few months after the decease of Mrs. Gibbs, it was arranged that her sister should take the infant she had left to its grandparents in Hadley. She thus describes the arrival and succeeding incidents:

"It was one Saturday evening in June, when, after a fatiguing journey, she recognized the paternal roof with its sheltering trees, and caught the breath of the roses about the door. At the sound of the carriage-wheels, lights were seen to glance from the windows, and a moment after, her father and mother stood upon the threshold. That mother's slender form, then slightly bent, her pale and anxious face, a little shaded by the frill of her cap, how distinct is the impression left upon the memory, as also of the scene that followed.

"When she had first embraced her daughter, Mrs. Woodbridge turned eagerly to the Norwegian nurse, and received from her the feeble baby which alone was left of her beloved child. Sinking into the nearest seat, she uncovered the little face, and looked upon it with an eager and sorrowing gaze. Then bursting into tears, she exclaimed in the words of the patriarch Jacob, 'As Reuben and Simeon, she shall be mine.' She kept her word, and with the most indefatigable tenderness watched over the child until its death. The little creature lived nearly a year after being placed under her grandmother's care, but was always very delicate. An attack of congestion of the lungs at length terminated her brief existence in this world, and restored her, as we trust, to the arms of her mother in heaven."

Sorrows improved not only elevate and refine the social sympathies, they impart to them a richer coloring, widen and deepen the channels through which their sweetness is diffused. Dr. Woodbridge's strong and quick sensibilities enabled him, as has been already remarked, to enter heartily into the sorrows of his afflicted parishioners; but there were those who thought they observed a mellowness and depth in his sympathetic affections, and a richer tone in his words of condolence after these afflictive experiences. That mind must be of a texture peculiarly fine and delicate; indeed, of an almost angelic mould, which can appreciatively participate

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in the sorrows of others which itself has not felt. That Dr. Woodbridge wept more freely and tenderly with the bereaved after he himself was bereaved, may well be supposed; and thus with this new baptism of sorrow received a fresh anointing of ministerial gifts and graces.

We soon see a manifestation of this quicker and warmer flow of sympathies with parental bereavement in his journal. January 3d, he records the following afflictive incident, showing that his feelings had been tenderly touched by it:

"The Miss Hooker who drowned herself had been previously insane, but was supposed to have been completely restored. She was engaged to a young clergyman, to whom she was to have been married in a few weeks. No doubt is entertained that she committed the act in a fit of insanity. She was quite accomplished, and enjoyed a reputation for uncommon amiableness and piety. She died on the 31st ult. The following is the copy of a letter which the poor child wrote to her father a short time before her death.

"'DEAR FATHER: Please do not speak a *word* of what I said to you on Saturday, but forget it, and forgive me that I have ever troubled you with my troubles. *Father,* you have been very lovely to me — like a *mother*. Now I mean to trouble you no more with such a cloud as I am about your fireside. I go to seek rest for this weary, *weary* spirit — perhaps I shall find it through a watery grave. Do not look for me — forget that I have been, and forgive

'Your sorrowing 'ELIZABETH.

"'Why should one who is a burden to herself wish to live, feeling so keenly every little trial, and feeling so little courage to exist on earth?'

"This note was not received by the agonized father till after the dreadful deed was performed. She was taken lifeless from the river; and her funeral is, as I am informed, to be attended this day."

About this time two more of Dr. Woodbridge's daughters were married and moved to a distant part of the country. The second daughter, Mrs. Hawley, was also soon after married to Dr. Parsons Cooke, and removed to Lynn, Mass. A few years later his only son, having graduated from Amherst College in 1849, entered upon the practice of law in Chicago, where he still resides. All his children had now become hopefully pious and members of Christian churches to the great joy and thanksgiving of their parents.

Dr. Woodbridge, in May, 1850, was appointed to deliver

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the annual sermon before the Convention of Congregational Ministers of Massachusetts,* the ensuing year. He fulfilled his appointment May 29, 1851, choosing for his text, Isaiah xl. 13–15; subject, "The fallacy of *à priori* conclusions concerning God." This sermon of Dr. Woodbridge is one of his ablest, equally honorable to his head and to his heart. It was published. Both the religious and the secular press at the time spoke highly of the sermon and its delivery.

We have said that after his return to Hadley, and observing the currents of theological thought, he had preached much on the distinguishing doctrines of the gospel. But he no less enforced the duties which adorn the Christian life. He had as clear a conception of God as the inflexible Lawgiver and Judge, who, while merciful and long-suffering, "will by no means clear the guilty," as he had of him, as the allwise Disposer of events, and the Dispenser of grace. The gospel was to him not less a code of laws for the regu-

* This "Convention of Congregational Ministers" grew out of the intimate relations which the clergy of the commonwealth, during the early years of its history, sustained to the state; and the great respect in which they were held both by the General Court and the civil magistrates. It had long been the custom for the Congregational ministers of Massachusetts to meet in Boston on election-day, the third Wednesday of May. They had been accustomed to dine with one of the pastors of Boston; and "not unfrequently the Governor and some of the most distinguished of his Council sat down with them." But no arrangement seems to have been made for a "Convention Sermon" till 1720. On the election-day of that year, the ministers met at the house of Judge Sewall, and at an adjourned meeting the next morning, voted: that a sermon be preached annually to the ministers on the day succeeding election.

This is the first formal organization of the Convention, and Dr. Increase Mather was appointed to preach the first sermon; and Solomon Stoddard, of Northampton, was appointed his substitute. After the division of the Unitarians and Orthodox in 1815, party feeling strongly manifested itself in choosing the annual preacher before the Convention. It was at length decided that the parties should alternate; the Orthodox choosing the preacher one year, and the Unitarians the next. This practice has been continued to the present time. Each party has, of course, been incited to choose its strongest men.

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lation of conduct, than a system of gratuitous justification to the condemned. Christ was not less to him a great King who must be obeyed, than a glorious High Priest, offering up himself for the sins of the world. In agreement with these views of God, of Christ, and of his gospel as a symmetrical scheme of truth adapted to the nature and wants of man, touching him on every side, and moulding his character into harmony with God and into conformity with his law, he wrote a series of sermons on the Epistle of James, giving an exposition of the whole, and pressing its great practical lessons. Says one of his family: "These sermons he afterwards transcribed, and had them bound in manuscript, making several volumes. They were burned in the great Chicago fire, with most of his other papers. My impression is, they were very valuable, and in connection with his many doctrinal discourses gave completeness to his pulpit labors."

Aside from the high repute in which Dr. Woodbridge was held as a successful minister of Christ and an able expositor of his teachings, that which elevated him on a pedestal, "the observed of all observers" during his second ministry in Hadley, was his uncompromising opposition to the speculations of the "New Haven divines"; and the signal ability and consistency with which he maintained his unwearied antagonism. He had thoroughly studied and earnestly opposed them before leaving for New York in 1830. Brightened as they were, even at that early stage of the controversy respecting them, in the view of many zealous Christians, with the religious fervor of Rev. C. G. Finney;* and hallowed with the prestige of those extensive revivals attending his labors, Dr. Woodbridge had the sagacity to see through this halo of apparent success, and to descry their radical unsoundness. He saw that they might tend, in connection with the profounder truths which had been pre-

* In some of his later works Dr. Finney shows that he more nearly agreed with the older theologians of New England than with Dr. Taylor, especially in regard to the introduction of evil.

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viously received, to awaken the churches; that they might result even in some instances in true conversion. But he saw unmistakably their tendency to produce superficial religious experience, and thereby to encourage unwarranted hopes for eternity. Assured of such disastrous consequences, he had pronounced on their unsoundness, and discarded their pretentious claims to improvements in theology. Their only improvement over previous explanations of the doctrines of grace, in his judgment, was their adaptation to promote selfish revivals or unhealthy religious excitements; and consequently superficial conversions, which, in the end, would prove injurious to the churches. When laboring in New York and Connecticut he had opportunity to see something of their practical workings and unhappy tendencies, both in the ordinary ministrations of the pulpit and in revivalistic efforts. He had been pained by the slight evidences of a change of heart on which old and young had been encouraged to entertain hopes of acceptance with God; especially pained that on such evidences they had been hurried into the most solemn act of existence, — the public assumption of covenant obligations, the calling of God and angels and men to witness the sincerity of their vows to be his forever; and thus in many instances it was to be feared becoming corrupting elements in the church of Christ.

Every sensibility of his renovated nature revolted at results so destructive to souls, so deadening to piety, so weakening to the efficiency of God's covenant people. He returned to Hadley with feelings of determined opposition to these boasted improvements in theological statements and philosophical explanations; because, as he understood them, they were decidedly hostile alike to the teachings of God's word and to the best interests of the Redeemer's kingdom.

His clear conception of germinal principles and their interminable ongoings, whether in the sphere of metaphysical thought or mental phenomena, and the reciprocal bearings of such principles, inevitably coming forth in religious practice;

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his profound emotions "deep as the sea," and often, when aroused, as mighty as its whelming waves; his decision of purpose and unflinching boldness, — all concentrated in, and kindled to, hallowed love by the Holy Spirit, bore him on to the most determined action. All his Dudlean spirit was aroused. Here were erratic views of theology, overflowing springs of religious thought, mingling their waters with heaven-inspired truths, and befouling them. In his judgment it was no time for slumber or indecision. He heard Christ's voice summoning his faithful champions to resist them, and prevent their insidious and blinding influences in destroying souls. He was resolved, not only that these theological "novelties," developing themselves, as they were, in revivalistic innovations and other excrescences of religious zeal, should not receive from his hand any countenance; he was fully purposed to give them no quarter. The unchristian, even intriguing spirit, with which, as he conceived, they were sometimes defended and propagated, gave emphasis to his decision, and fixed still more firmly his purpose of resistance. He would influence others, if possible, to stand with him; if not, HE WOULD STAND ALONE.

In consequence of his reputation, the prevailing estimate of his uprightness and of his theological acquisitions, he was generally invited on ordaining and installing councils held in the surrounding churches. His age and experience gave him the moderatorship. This required him to take the lead in the examination of the candidate. Thoroughly understanding himself and the salient points by which the candidate's views of scriptural doctrine and religious experience could be drawn out; and realizing what too many in like situations fail to realize, the full force of the Apostolic injunction, "Lay hands suddenly on no man," he led the candidate through the most searching ordeal. No intelligent observer could fail to see that he was determined to draw out whatever of theology and whatever of religious experience were lurking in the depths of the soul. If, after this

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searching scrutiny, he discovered in the candidate indications that he had imbibed these theological "novelties," he peremptorily refused to give his vote for his ordination or installation; and if he could not carry the council with him, he withdrew from the body, and thus washed his hands of the guilt of participating in the responsible transaction. During the fifteen years of his second ministry in Hadley he retired from at least seven councils on this ground. In these acts of withdrawal he usually stood alone, except in most instances — not in all — his delegate stood with him. To him belongs the honor of which few can boast, of standing in the breach and fighting bravely on, single-handed, when all others have fallen or fled.

The late Dr. John Todd of Pittsfield was present on one such occasion. He told a friend afterwards that "Dr. Woodbridge questioned the candidate with great acumen, — that he had never met any one with such a clear, metaphysical mind, — he understood himself thoroughly on every point, and so put his questions as to draw out the views of the gentleman and show their fallacy."

His course in this regard was censured, not only by the advocates of the new views, but by many who harmonized with him in sentiment and cordially co-operated with him in other respects. As they deemed the errors mainly philosophical, they thought it better to ordain the candidate; hoping, with charity, that by further research and by testing his one-sided principles by actual work, he would gradually see his errors and virtually renounce them. It used to be said, let a truly pious young man enter the field and endeavor to convert men by leaving very much out of view the divine side in salvation, and he will soon see the abortiveness of his zealous efforts, and learn by his own experience the insufficiency of his theological system. Others, whatever their hopes of the candidate's improvement, thought it not wise to refuse to install the candidate professing concurrence in the obnoxious tenets; because such refusal would

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ultimately involve disfellowship with the churches embracing, and persisting in choosing pastors embracing, such sentiments. They were not less opposed to the theological "novelties," or less grieved by their injurious tendencies, than was Dr. Woodbridge; but they felt that things were not yet ripe for such a procedure, and hoped that the errors would gradually pass away, or become so modified, that their deleterious influences would be materially abated. Some, indeed, were glad to see the Doctor take such a firm stand, though they themselves were not ready to take it. Others severely censured him; maintaining that the aberrations from truth were not worth noticing, or were only philosophical explanations of certain biblical doctrines, while the truths themselves were maintained with all their integrity and strength. Not so thought Dr. Woodbridge. He believed the errors involved struck far deeper than philosophical statements or theories, penetrated even into the very heart of the gospel itself. He, therefore, planted himself uncompromisingly against them. Obeying his convictions, he was ever a *fixture*. Consequently, his generation saw him standing for years like Teneriffe, towering high amid the storms in lonely grandeur. Brave old man! We admire thy firmness and conscientious integrity, though we may question the necessity or the wisdom of the mode of their manifestation. We honor thee, and posterity will honor thee. And the more shall we honor thee, the more we learn the sacrifice of feeling it cost thee! Dr. Woodbridge loved the good opinion of his fellow-men, especially of the clergy and of the churches amid which his infancy had been cradled, and his earlier and later ministry were passed. The social element was strong in him; and it was with sorrow that he felt constrained to take a course, which the ministerial brethren whom he best loved might deem unwise or censurable. But when principle commanded, he never disobeyed orders, though those whose friendship and sympathy he most desired forsook him. Once on his return

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from a council from which he had withdrawn, he said to a member of his church: "I didn't want to — I hated to do it, but I had to. I couldn't give up the truth. If we begin to yield, there is no place to stop short of infidelity."

We will here insert extracts from letters which show the different opinions entertained of his persistency in refusing to ordain those embracing the "New Haven divinity." Dr. Durfee writes:

"If I were asked what I consider the most prominent trait in the character of Dr. Woodbridge, I should reply, *firmness*. He sometimes at ecclesiastical councils felt called upon to take the ground of antagonism with some of the ministerial brethren; but he was still courteous, and always entertained a high regard for the feelings and rights of others. He ever regarded their rights as sacred as his own. He never took the attitude of a controversialist, except when resisting what he fully believed were the assumptions of error; and even then he strove to avoid wounding the sensibilities of those with whom he was brought into unhappy collision. In some instances when young men had applied to be licensed to preach the gospel, or to be ordained to the work of the ministry, if after a careful examination he found them so far from adopting heartily what he considered the whole counsel of God, he was constrained to pause; and if others expressed a willingness to induct into the sacred office those who were unsound only to a limited extent, he could not. He could not accept of a compromise; nor be satisfied with merely uttering a protest against the errors of the candidate, and then bid him God speed. The candidate must come squarely into the ground of the evangelical system of truth, or not receive the right hand of Christian fellowship from Dr. Woodbridge to the gospel ministry.

"It was not unkindness, it was not pride of opinion, it was not love of controversy, that led him in some instances to take this painful attitude in ecclesiastical meetings. It was a firm adherence to the truth. It was loyalty to Christ. It was for the purity and safety of the church. Did Dr. Woodbridge subsequently regret the antagonistic ground which he felt constrained sometimes to take with some of his ministerial brethren? With one or two exceptions, Never.

"In 1860, three years after he had retired from the active duties of the pastoral office, Dr. Woodbridge passed a week at my house in Williamstown, when his antagonism with some of his brethren in the ministry, for which some had blamed him, was the frequent theme of conversation. It was then that I learned from his own lips how painful it had been to him to place himself in such a disagreeable attitude before the churches as he had felt called upon to take. And he assured me that he fully believed the Saviour approved the course he had taken. He said, with one or two exceptions, in all cases where he had voted to with-

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hold license or ordination, subsequent developments had fully convinced him there was no occasion to regret the course he pursued."

Mr. Edson writes:

"Dr. Woodbridge was called to sit on several councils to examine candidates for the ministry. After a most searching and masterly examination, continued through three hours, he was constrained to give his voice against the settlement of a candidate for the pastorate of the sister church in Hadley. He took a similar position in a council in Northampton, and, I think, in one other place. No one doubted his conscientious honesty, however they might question his views of *expediency*. Other great and good names differed from him, but in the deadly breach, when the enemy, as he thought, were coming in like a flood, this 'Abdiel was faithful found' to his life-long teachings and convictions. These occurrences were great trials to his feelings, for he loved the sympathy and good opinions of his fellows; but yet, where truth was concerned and the honor of God, as I often heard him say, he 'never feared the face of clay.'"

One of his family writes:

"Perhaps my father's most important work during his second pastorate in Hadley, was his opposition to the errors of the times, as manifested in councils called to ordain ministers. You could not fairly represent him, I am sure, without making special mention of this fact.

"He believed the sentiments of Dr. Taylor subversive of the gospel, and resolved that for himself he would give them no quarter. In this determination he persevered against all opposition, entreaty, or scorn. And have not the evils which he anticipated, in some degree at least, actually taken place? And it is not alone in New England that the churches have suffered from this cause. All through the West preachers can be found whose gospel is not that of our fathers, nor of the New Testament, but who have learned to stray in forbidden paths, from Dr. Taylor or some of his followers.

"How often have I seen people smile at my father's opposition to those errors, and say, 'There is no difference,' or, 'There is no error that I regard as essential.' But somehow the world has at length found out that New England is not altogether free from theological unsoundness."

Prof. W. S. Tyler's view:

"At ecclesiastical councils, owing to his age and character, he was often, not to say usually, chosen moderator, and always considered himself set for the defence of the truth. 'The New Haven heresy' was his abomination. He 'scented from afar' the slightest vestige of it, and hunted it down without mercy. I shall never forget how, as I was once driving towards Northampton to attend an ordination, just this side of the bridge I met Dr. Woodbridge walking with rapid strides in the opposite direction. He had discovered some taint of Taylorism

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in the candidate and opposed his ordination. The council would not heed his remonstrances, he turned his back upon them, and would not so much as attend the exercises, but wiping off the dust of his feet against them, returned to his home in Hadley. When the church in East Hadley, a part of his former charge, invited a man of the same school to become their pastor, he first scourged the candidate in the examination, and then executed him; for in this instance, he carried the council with him, and the church had to call another council before they could accomplish the ordination. With Radamanthine impartiality, he declined to participate in the ordination of a young missionary at Amherst, although he was educated at Amherst College and Andover Theological Seminary; because he felt it his duty thus to bear public testimony against certain erroneous views or tendencies which he discovered in the candidate, and which, he feared, were creeping into that school of the prophets. Such stanch friends of orthodoxy and personal friends of the Doctor, as President Humphrey and President Hitchcock, regretted these extreme measures as unwise and unnecessary. But no one doubted that he acted in obedience to the imperative mandates of his own conscience. All recognized in him, as it were, one of the old prophets or martyrs risen from the dead."

Rev. Henry Seymour says:

"Great was his zeal for the honor of God. He could bear with no measures or doctrines that conflicted in the least with this. He would sooner cut off his right hand than hold it up to sanction what he regarded as error. On one occasion, at an ordaining council regarding the candidate as unsound, he voted against him, his delegate voting in his favor; and when the Council proceeded to ordain him, he left and went home. The next time that his church was invited on a council, he took it upon himself to name his own delegate, thus making sure of one whose views should be in accordance with his own."

It is due to Dr. Woodbridge to let him speak for himself on this point. His mature views of Dr. Taylor's theories, and the controversy growing out of them, are expressed in an article published in the "Puritan Recorder," just after the publication of Dr. Taylor's "Lectures on Moral Government." We give the article entire.

"To my particular acquaintances, it is needless to say that I have long been an opponent of the peculiar views taught by Dr. Taylor, of New Haven, and his followers. According to the best of my recollection, my suspicions of their soundness in the faith were first awakened —not by the reports of others, but by certain articles, published many years ago, in the 'Christian Spectator.' One of these, in particular, seemed to me to maintain substantially the old-fashioned doctrine of

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conversion by moral suasion, as it was controverted by Edwards and others of the same school. I did not see how it was possible that the writer of that article could be a consistent Calvinist; and yet I feared that he was but an organ to express the opinions of the leading editors of that popular work.

"The doctrines of grace must stand or fall together. Our views of human depravity, effectual grace in regeneration, divine sovereignty, election, and other kindred truths — provided that we allow ourselves to reason at all on such subjects — must be greatly, or even essentially, modified by our conceptions of the nature of God's agency employed in turning sinners to himself. The theory of the writer above mentioned appeared to me like an attempt to accommodate Christian doctrine to the taste and prejudices of those who are unwilling that the Most High should be represented as all in all, in the salvation of the soul. As I understand the matter, it was a virtual concession to the sinner that his quarrel with the general Orthodox statements on this subject was reasonable; and, of course, that his controversy was not with God, but with distorted and even impious representations of the divine character and government, and the conditions of eternal life in the Gospel.

"I used to think that the sinner was the real enemy of God; and that it was the sinner's enmity which hindered his compliance with the offers of salvation. But this writer told me that all the rebel needed to make him a converted man, was a clearer exhibition of the gospel and more urgent appeals to his self-love, and the various innocent 'susceptibilities' of his moral nature. On this principle I was unable to see with what propriety it could be asserted that there was nothing good in unregenerate men; that their conversion is the effect of such an exertion of almighty power as it is affirmed by the Apostle to be, in Ephesians i. 19, 20; and that the glory of man's salvation, from first to last, is wholly of God.

"Other articles appeared from time to time, in the same periodical, no less objectionable than this, grossly misrepresenting, as I thought, the Creed which had been usually adopted by the Calvinistic churches, not only in New England, but in every part of the world. I had not so learned Christ.

"The recently published lectures of the late Dr. Taylor, on the 'Moral Government of God,' have but served to corroborate the convictions which I had before entertained, concerning the character and tendency of his speculation. I need say nothing of him, as a man, a preacher, a genial companion, and a beloved theological instructor. I speak merely of these peculiarities of doctrinal opinion, of which he was the avowed champion.

"He claimed *originality*. That his Orthodoxy was, in various respects, diverse from that of all his predecessors, is evident from the manner in which he speaks of them all. Is it doing him injustice to take his own word as evidence? Vol. 2, p. 2: 'All attempts made by

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theologians to systematize the great and substantial truths of both natural and revealed theology, have hitherto proved utter and complete failures, by a necessity arising from the manner in which they have been made. For in all these attempts there never has been any full and thorough exhibition, nor even a professed attempt at an exhibition of that grand and comprehensive relation of God to men, to which all things besides in creation and providence are subordinate and subservient — his *relation to men, as administering a perfect moral government over them, as moral and immortal beings created in his own image.*' 'In all the theology of uninspired men there has been, to this hour, not even an attempt formally and fully to unfold the comprehensive relation of God to men, as their perfect moral governor, in the nature, the essential principles, and the actual administration of this government.' Again, pp. 24–26: 'Have the Orthodox part of the Christian ministry, in one important respect, rightly divided the word of truth?' 'Have the Orthodox ministry thus pressed men to act morally right, under God's authority, grace or no grace?' 'Have they not, to a great extent, taught *a mode of dependence* on the Holy Spirit, which, instead of enhancing, as it does, man's obligations to act morally right in immediate obedience to God's authority, absolutely subverts man's obligation so to act, and God's authority to require him so to act? How momentous the difference between teaching the one, instead of the other, of these *modes of dependence* on the Spirit of God! If the latter is error, how great is that error? And yet how common.

"'On this question of fact, I appeal to the ablest theologians, from Augustine to President Edwards, and to the more eminent of those who have followed of the same general class of divines; and I ask, who has placed the human conscience under the weight and pressure of God's authority to immediate duty as the Bible does?'

"From these passages, is it not clear that Dr. Taylor professed to be a great and original discoverer, leaving in comparative bewilderment and darkness such divines as Augustine, Calvin, Edwards, and the most enlightened and able of their disciples? Again, p. 26: 'When or by whom, either in natural or revealed theology, has any satisfactory, or even plausible, attempt been made to unfold the moral government of God, in its comprehensiveness, in its fundamental principles, its essential and immutable relations, and its diverse forms of administration? No such attempt is known or suspected by the writer.' Again, pp. 150, 151: 'It may seem quite unnecessary, especially after what has been before said, to show that *law* essentially involves sanctions. And perhaps it would be, were it not for the almost constant *virtual* denials of this truth, in the speculations of theologians in their views of the great doctrines of justification. So unreflective and careless have been the prominent theological writers, Catholic and Protestant, Orthodox and latitudinarian, that from the time of Origen, not to say of Irenæus, they have scarcely, to any extent worthy of notice, given any form to the

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great scriptural doctrine of justification, which has not in my view, involved downright Antinomianism — the subversion of the law of God in one of its essential elements.'

"Is it wonderful that many of the Orthodox should have distrusted the aims or the philosophy of a writer who could use such language in reference to the greatest and the best of all past ages, and make such high pretensions to superiority in discernment, accuracy of statement, and judiciousness and profundity of discussion? Did it indicate arrogance, or the love of controversy, or indifference to the peace of the churches, to have some questionings concerning the truth or propriety of his assumptions?

"In Dr. Tyler's inaugural address at East Windsor, May 14, 1834, it is well said: 'If a parish has, for a long course of years, been united, peaceful and happy, under a succession of able and faithful pastors, whose theological views have perfectly harmonized; and if, after the lapse of a century, other views are broached among them and zealously propagated, and if part of the people are not satisfied with the new views, but regard them as erroneous, and of dangerous tendency, and feel it to be their duty to maintain and defend the principles in which they have been instructed, and in the belief of which they have long been happily united, on whom does the responsibility lie of having disturbed the unity and peace of the parish? And on whom does the responsibility lie of having disturbed the harmony of the Congregational ministers and churches of Connecticut? That they have long been most happily united, is certain. Why are they not so now? Who has erected a standard, and attempted to gather around it a party? Is this true of those who have from the beginning been opposed to innovations, and who have adhered to the doctrines maintained by the fathers? Must we surrender our faith, or be branded as schismatic? Must we cease to take any measures to preserve our faith, or be charged with being influenced by a spirit of party, and with desiring to rend the churches, and to perpetuate all the evil of division?'

"In this passage we have a just and comprehensive view of the grounds of that controversy which commenced in the speculations of Dr. Taylor and his associates. He spoke disparagingly of all former theories, and introduced his own; some had the audacity to differ from him in this respect; and hence the unhappy contention which ensued. But who was to blame?

"Some professed neutrality; but I have commonly observed that they who pretend to be of no side in moral questions, do virtually, in the end, give their influence to the wrong. We know where they, who boast of sitting upon the fence between two parties, will, if they be obliged to abandon their neutral position, be likely to fall. He, who is not for the right when the evidence is within his reach, must ordinarily be reckoned among its antagonists. Some even inclined to wait, and did wait, to see what the result would be, before making any decided

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movement in reference to the agitating disputes of the day. Others, however, had the courage to protest, with clearness and constancy, against the doctrinal innovations sent forth from New Haven, with the professed design of removing obstructions to the spread of the gospel.

"I have no time to enter into a discussion of the leading topics of Dr. Taylor's system. Nor is it necessary.

"New Haven divinity has, if I mistake not, been 'shorn of its beams,' and is fast sinking into that night, from which, in its original form, it will never return to greet the day. Its pelagianism, its Arminianism, its Rationalism, may remain till all controversies are terminated by the second coming of the Son of Man; for these are errors, which, like rank weeds, spring up spontaneously from the soil of human pride and selfishness. But in the peculiar combinations, and under the various restraints, in which they exhibited themselves thirty years ago in Connecticut, these errors, I trust, are or soon will be, utterly defunct. Dr. Taylor's own works will contribute not a little to this catastrophe. '*Ilium fuit.*'

"I concur essentially in the opinions expressed on this subject, in the July number of the 'Princeton Review,' pp. 489, 490: 'This authentic exposition and defence of his system' [Dr. Taylor's] 'is welcomed, because it enables us to settle some questions of historical justice. He and his adherents claimed that he was injuriously misunderstood and misrepresented by his adversaries. These volumes will break away all mist that may still overhang these allegations. We deem them quite as important for the light they shed upon past conflicts, and the merits of the respective polemics, as for any power they possess to revive controversies already fought through, or to revitalize a system whose first meteoric success was only eclipsed by the rapidity of its decline. We do not intimate that this system is yet extinct, or absolutely effete. But we do assert, without fear of plausible contradiction, that since its first flooding irruption upon our American churches, it has been steadily ebbing. Old-school doctrines have been steadily gaining influence and ascendency. They have shown their power in the quiet but rapid growth of the bodies which cling to them most tenaciously; in the comparatively stationary or retrogressive condition of most of the bodies which repudiate them; in the extensive reactionary movements within these bodies in order to their conservation from further waste and decay; in the new forms of latitudinarian theology itself which overshadow the issues of Taylorism, so obtrusive twenty years ago; and in the fact that many admiring pupils of Dr. Taylor, who still eulogize him as the oracle of his day, are forward to discard his fundamental ethical principles.' Again, p. 537: 'We anticipate that the publication of these lectures will accelerate and consummate the downfall of the peculiar system they advocate.' 'It is not because they lack ability fully commensurate with the author's fame, but because they reveal clearly and beyond a peradventure, what his system is. That system clearly apprehended, the

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church never has accepted, and never will accept. These volumes will justify, confirm and invigorate, the immovable opposition which has long and decisively arrayed itself against Taylorism.'

"I have been told indeed, that Dr. Taylor himself, in his old age, frequently complained of the exaggerations, misrepresentations, and gelid philosophy in preaching, of some of the younger brethren who had reckoned themselves his disciples. Much of his success, I cannot doubt, was owing to the charm of his personal presence, and the occasional brilliancy of his rhetoric, mistaken by his youthful and admiring pupils for invincible argument and demonstration.

"To exhibit the objections to his system in all their variety, significance, and fulness, would require volumes. Among his assailants have been Griffin, and Woods, and Tyler, and many others of no mean note in the Church. It has a thousand times been shown that his views of the divine government are utterly subversive of the consoling and humbling doctrine of the Decrees, as it has been commonly understood by the Church; that they represent God as dependent on his creatures, and not his creatures as dependent on him, for happiness; that they are inconsistent with Calvinism on the most vital subjects of experimental and practical religion; and that they are adapted to tranquillize into a spurious submission, without the production of any essential change in the hearts of totally selfish and rebellious sinners.

"With respect to the nature of sin and holiness, Dr. Taylor differs entirely from the great body of evangelical divines, inasmuch as he represents self-love, or the desire of the personal happiness of the agent, as the mainspring of all virtuous, as well as vicious, conduct. The ancient doctrine was that we are required to love God independently of any consideration of our personal wellbeing, or, in other words, because he is infinitely worthy of our love.

"Dr. Taylor's views of regeneration are in accordance with other parts of his peculiar system. Is there not reason to believe that the doctrines he taught, while they were regarded with much distrust by some of the most devoted, wise, and humble Christians, encouraged cavillers in their errors and fostered the hopes of the self-righteous enemies of the Gospel? Is it not a fact that some, who were among the stoutest opposers of Calvinism, in its Puritanic or Edwardean form, as if it were the quintessence of blasphemy and absurdity, became perfectly reconciled to it, and were delighted with it, as it was taught by Dr. Taylor and his adherents? The change was apparently not in the persons but in the system. They were satisfied with the preaching they heard, because it did not seem to thwart their proud love of independence, nor subvert their reliance on their own imaginary goodness, or on their good resolutions. It rather flattered than condemned them for their hostility to the ancient doctrines of grace; and they were pleased and happy, and began to speak of themselves as converted, and no longer enslaved to a 'dead Orthodoxy.'

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"Would not Edwards and Whitefield have been excluded, as enemies of revivals, from many a pulpit where Dr. Taylor's views were proclaimed with the greatest explicitness, and won the most numerous victories? Some good men deemed it their duty to say nothing in opposition to the new kind of teaching, lest they should be found fighting against revivals and against God. But what has been the result? Where now are many of the boasted converts so brought within the pale of the Church? Has not Taylorism given rise to many crudities of thought and opinion, such as were never before imagined in the Orthodox churches of New England? J. W."

It has been intimated that Mrs. Woodbridge did not fully sympathize with her husband in his decided course against the "New Haven divinity." To inquirers respecting this, their daughter replies: —

"The person who has endeavored to prove to you that my mother did not sympathize with my father, in regard to his course in councils, was mistaken. She not only approved of it, but admired it; for although amiable in her disposition, she was neither timid nor time-serving; and would have thought it very dishonest in my father to help put a man into the ministry, or retain him there, whose religious sentiments he did not approve. Besides, although mamma was no polemic, she did not like Taylorism. She spoke of it as a view of religion, which she should have enjoyed *before* her conversion, as one which took away the offence of the cross. Old Dr. W. of Newbury, Mass., has told me of a conversation which he had with mamma in New York, on this subject. He was a little inclined to favor the new theology at that time, though he is not now, and he gave me to understand that mamma discussed the subject with him with much spirit. My mother had a great deal of tact; in *that* respect she differed from papa, but she despised that cowardice which shelters itself under the name of prudence, when an important interest is at stake. She had about her a chivalry that was romantic, as many passages in her life sufficiently prove. But I will not dwell longer upon this point."

In a few of the preceding pages we have contemplated the Christian warrior; the decision and unwearied heroism of the faithful minister of Jesus; and no one who appreciates a noble independence of character, can fail to admire both the man and his manly deeds, even though he may dissent from his theological opinions and question the wisdom of his method of manifesting them.

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Let us turn to a tender scene; contemplate him as the kind friend and warm sympathizer in affliction. He has become an old man. He is about to put off the burdens of the pastoral office. He has preached on many great public occasions. He has now reached the last.

Dr. Payson Williston, who had been the affectionate pastor of the church in Easthampton for forty-four years, and had dwelt as a revered father among them for nearly twenty-three years longer, died Jan. 30, 1856, aged ninety-two. He had been licensed to preach the very year of Dr. Woodbridge's birth, and about four years afterwards had been settled in the ministry within little more than three miles of the paternal home of the latter. They had been associated in ministerial labors for more than twenty years, living only about eight miles apart; and had enjoyed the kindest ministerial intercourse till death had separated them. It was fitting that Dr. Woodbridge should preach his funeral sermon.

He chose for his text, Prov. xiii. 22: "A good man leaveth an inheritance to his children's children." In the opening he describes the good man whom Solomon brings before us. He is not the man of mere impulsive goodness, but of goodness grounded in principle. He is not one who follows alone his personal interest or the dictates of self-love in any of its insidious forms; but one who "is actuated by principles of evangelical obedience;" "is reconciled to God by hearty repentance and faith in the atonement and righteousness of the Redeemer;" whose "native selfishness has been subdued," and who "has been taught to love God on account of the excellency and glory of his nature with supreme affection." Such a good man resembling Christ in disinterested love and holy sacrifice, leaves an inheritance to his children and to his children's children. What is this inheritance? It is something far better than large possessions or family distinction. It is "an unblemished reputation;" "wise counsels and faithful instruction;" "a Christian example;"

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"many prayers;" and "invaluable friendships. For his friends are the excellent of the earth," and they become "the friends of his children." "Angels, too, look with peculiar commiseration and kindness on the orphan children of the saints."

He then pays a deserved tribute to "the good man" who had just rounded out his long life of ninety-two years, whose example among his people for more than seventy years had been always blameless; whose gentle spirit had ever diffused the atmosphere of peace; who was ever patient, judicious, careful in parochial measures; affable and cheerful in intercourse, yet sedate and serious as became the man of God; never guilty of indiscretions or the inconsiderate remark which had better not been spoken; always gentlemanly in bearing, and polite to all, even familiar with the humblest; a wise counsellor; a kind and faithful pastor; a father to his people whom he had often borne on his heart before the mercy-seat; whose afflictions he had lightened by his sympathy, and who had now gathered to embalm his remains with their tears.

He closes with a valedictory apostrophe to his revered brother whom all had so long recognized as Father. "FAREWELL. May your example and your removal from these scenes of earth excite us, who yet remain, to watchfulness, prayer, and unwearied labors for Christ, till, having done and suffered all his will below, we shall be permitted to meet and mingle our praises with those of all faithful ministers, in the presence of the enthroned Lamb. TO HIM BE GLORY EVERLASTING." Fitting words for one standing himself on the verge of "THE GREAT HEREAFTER." A few short years hastened on their way, and he joined his venerable friend; and what is unspeakably glorious — both mingled their praises WITHOUT SIN.

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CHAPTER XIV.

MISCELLANEOUS EXTRACTS FROM HIS DIARY.

THE Journal begins March 15, 1849.

"I am now sixty-four years of age, and am reminded by the number of days I have lived, my infirmities, and the changes made by death all around me, that the time of my departure cannot be far distant. Surely it becomes me to use the greatest diligence to do good to my fellow-men, and make my own calling and election sure. O, my heavenly Father, be thou my constant Guide and my everlasting Friend!

"O, for stronger faith, deeper humility, greater meekness, and more disinterested benevolence to God and man. I often fear that I have never yet begun to know experimentally the blessedness of a holy life. Yet, unless I am greatly deceived, I long for holiness more than for any temporal good. I think also, that Christ, in his character and offices, is my chief dependence, and precious to my soul."

"*Saturday Evening, March* 17. — The evening is pleasant, with a brilliant Aurora Borealis; the evening star glitters in its fairest lustre, and the heavens emphatically declare the glory of God. If the visible firmament be so beautiful, what must be that world where the brightest, holiest intelligences are collected together, to receive their everlasting reward!"

"*March* 18. — A beautiful Sabbath morning. I am expecting to preach this day on Jesus Christ as the hope of his people. May I feel the precious theme; and may his people be interested and fed by the word. Lord, assist and bless me in every duty, and be gracious to all thy ministers, by making them faithful and successful. Let the whole earth be filled with thy glory. Amen. Let faith and love possess and rule this heart of mine. Amen.

"*P. M.* After the close of the public services. The attendance has been good, and many have appeared to listen with interest to the word. I had some affecting views of God and the Redeemer. I was enabled to preach with some freedom; and think I was not without some gracious assistance in prayer. Alas! my unbelief, my inconstancy! Do I not feel sin to be a burden? Do I not long for deliverance from its power? O Lord, thou knowest. Have mercy upon me, upon my

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family, upon the afflicted, upon all my people, upon my country, upon the whole militant church, and upon the world of mankind. Amen."

"*March* 30.—I have had this morning some inward trials from the weakness of my faith. I need wisdom for conducting aright my common worldly concerns. May I trust in God, in the way of duty, for the supply of my temporal as well as spiritual wants. Self-denial for myself, and benevolence towards others, are the principles by which I should regulate my life. I ought to avoid needless expense, to be prudent in the employment of means in my possession, and at the same time to feel that nothing is more sordid than avarice, or habitual self-indulgence of any kind. Conscious of numerous imperfections and sins, I think I desire to be more like Christ in meekness, benevolence, and every virtue. *Veni Salvator.*"

"*March* 31.—The clouds are in a considerable degree dispersed this morning; the sun occasionally appears, and there is the prospect of fair weather after the storm. So it is ever in this life; and it is doubtless true that all the tempests by which the creation is agitated and darkened, are but preparatory to the brighter manifestation of the divine glory. No events are casual or useless; all are but links in that golden chain of benevolence, which reaches from heaven to earth and embraces the universe. Had, before I arose, some just sense, I trust, of my entire dependence on God; and some sweet views of redemption, through the divine and incarnate Saviour.

'Redemption! 'twas creation more sublime;
Redemption! 'twas the labor of the skies.'

May all I see of God animate me to faith and duty.

"*P. M.* I have read the thirteenth and fourteenth chapters of John's gospel in the original. How sweetly wonderful the account of the condescension of Jesus, in washing the feet of his disciples, and the instruction he grounded on that act! His conduct and his words appear to me truly divine. Lord, am I mistaken, when I think that I contemplate thee with a love at once adoring and tender, — that, sinful and unworthy as I am, I desire to tread in thy footsteps, and would fain dwell forever in thy blissful and holy presence? Is it not my sincere prayer,— O that the world might know thine excellency?"

"*April* 1, *P. M.* — I have preached all day from 1 John, v. 10, on the inward witness to the truth and divinity of the gospel. I had some satisfaction in the exercises. The gospel is truly a glorious gospel."

"*April* 2.—When lying awake in the night, I was too anxious, as I am apt to be, with respect to my worldly circumstances. The illustrations of Christ, from God's care of the lilies and the fowls, were peculiarly affecting to my mind, after these disquietudes. 'They toil not, neither do they spin.' Will God feed the very birds, and will he not take care of his children who rely upon his care and faithfulness? I

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know, Lord, whatever may become of me and mine, that thou wilt direct all events in a manner becoming thy blessed self.

'Thy love in times past
Forbids me to think,
Thou wilt leave me at last
In sorrow to sink.'

Teach me to do my duty in all relations, and then cheerfully submit myself, and all my concerns, to thy wise and benevolent disposal. How foolish, as well as sinful, is a discontented, worldly mind!"

"*April* 16. — My wife, frequently of late, expresses fears that she is not a real Christian. She finds it difficult to embrace with strong faith the glorious Redeemer. Lord, enlighten the eyes of her mind, and grant her solid peace in thee. As we advance in years, may we be making progress toward heaven, and may we at last attain to a perfect union of holiness and blessedness in thy kingdom. For myself, I need far clearer evidences of my adoption, that I may be prepared with comfort to pass over Jordan. My very deceitful heart will destroy me, unless sovereign, infinite grace prevent. I see the amplitude of the provisions of the gospel, and the freeness of its invitations, and, at times, it seems to me that it is very precious in my eyes; and still I continue to live at a poor dying rate. How feeble is my sense of the infinite odiousness of sin, committed against the holy and glorious God! How languid my efforts in religion! I wonder how they, who, seeing their own hearts, deny divine sovereignty and electing love, can have any hope of their final salvation."

"*April* 18. — I hope I have had some sense this morning of God, as a most gracious Father, and the exhaustless Fountain of love. But, O, how low, how inadequate are my highest conceptions of his excellency and glory! I spent most of the morning after nine o'clock, and not far from an hour in the afternoon, in writing for the pulpit.

"In the evening I preached a lecture from Matthew v. 5, showing the character of the meek, and the promise made to them in the text. It is a rainy, dark evening, and the attendance was unusually thin. Indeed few have been present at these meetings during the winter. I doubt the expediency of continuing them, while such stupidity prevails in the church and among the people at large. I trust it is not an unwillingness to labor for Christ, which occasions this doubt in my mind. I habitually attend a prayer-meeting during the week, in addition to the lecture on Wednesday evening. Lord, teach me, and dispose me to do, in reference to this matter, what will be pleasing to thee, and most for the good of thy people."

"*April* 19, *half past* 1 *o'clock*. — I have written about three hours, and finished my third lecture on James.

"After writing the above, I walked for exercise about three miles around the third street; and on my return called on Mr. J. S., and there

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found his daughter, Mrs. S. C., who for some time past has professed to hope that she has become an heir of heaven. After some personal conversation with her and her mother, I crossed the street to Mr. G. H.'s, where I saw and talked with G. G. on the subject of religion, in connection with his late affliction, in the death of a child, — and where I prayed with the family.

"I had, on my walk, some serious thoughts with respect to my own hope. I cannot trust myself at all. Lord, help me! Jesus, I would come to thee, all polluted as I am, and plead thine atoning blood and perfect righteousness. Let sovereign, superabounding grace be magnified in me, a loathsome, hell-deserving sinner. Abhor me not, though truly I deserve to be utterly abhorred.

'There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.'

"In the evening I attended the weekly meeting for prayer at the house of Capt. J. B. It was a solemn season. I am far too selfish in my religion. God is worthy to be loved with all the heart, whatever may become of me."

"*April* 20. — I have spent most of the day in reading the 'Puritan,' and the April number of the 'Princeton Review.' The article on Bushnell's Discourses is very discriminating, unanswerable. The writer states in a very luminous manner, what I believe to be the scriptural doctrines of the Trinity, and the Incarnation of Christ.

"*After* 9 *o'clock, P. M.* — The papers bring us the intelligence of the defeat of Charles Albert by the Austrians, and of his abdication. The event seems disastrous to continental liberty and the Protestant interest. But popery is doomed, sooner or later, to perish; and God will make all events contribute to the accomplishment of his gracious designs concerning the Church. Hasten, O Lord, the spiritual emancipation of the world."

"*April* 21. *Saturday.* — I have selected my discourses for to-morrow, and spent some time in reading.

"I have had some thoughts on the moral relationship of all Christians to Abraham. He was *called* in sovereignty, — was *justified* by *faith* — *relied* on the *promises* — had *intimate communion* with God — *had many severe afflictions* — *manifested his faith by his works* — with all his imperfections, enjoyed a *safe-conduct through life* — became a *blessing to the world* — and *entered at last into Paradise.* In all these respects, all other saints are like Abraham. There is an essential oneness of character and privileges in all the redeemed."

"*April* 29. — Lord's day. The goodness of God shines forth in all his works. May his goodness be seen and felt by all his rational creatures in this world of hope!

"20 *minutes before* 9 *o'clock.* — Before breakfast I was sent for at

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the request of Miss Shepard, a member of the academy, at Mr. Dudley Smith's, being very sick with a fever, and apparently in a dying state. I found her with very alarming symptoms; her breathing quite laborious, and her countenance indicating extreme sickness. I asked her respecting her feelings, and she said to me, 'I can't die, I am not prepared.' She spoke of her great sinfulness, and wished me to be very full in pointing out the way of salvation. I endeavored to describe the exercises implied in repentance; mentioned God's goodness in the gift of a Saviour; told her of the amplitude of the atonement, and urged her compliance with the terms of the gospel. She told me at length, with apparent emotion, that she thought she did receive Christ; that he was near; that he seemed smiling upon her. She said, 'How could I treat him as I have done?' The family were called into the room, and I attempted to pray with her. Were not her repentance that of a sick-bed, I should take much encouragement. As it is, I am not altogether without hope that she has been truly humbled at the foot of the cross. She seems to be beloved by the family, as a modest, exemplary young woman. So far as I can judge, she places no dependence on her morality for acceptance with God. But it is infinitely hazardous, as well as criminal, to postpone preparation for death to a dying-bed.

"I learned at the close of the morning service that Miss Shepard died at eight o'clock."

"*April* 30. — After 10 o'clock I went to Northampton. Being overtaken in the meadow by Mr. Walter Newton, I rode with him, both going and returning. We conversed much on religion. He has long been taught the value and necessity of the doctrines of election and divine sovereignty from his own experience."

"*May* 1. — I have had this morning some solemn and affecting views of Christ, and some tenderness in praying for divine guidance to the end, for myself and my beloved wife. — *P. M.* I have written about three hours this day, in preparation for the pulpit. I called this afternoon upon Mrs. J. J., and at Mr. F. C.'s. I prayed at both houses. At Mr. Cook's I found the grandmother of his wife, who is ninety-three years of age, and, I trust, an Israelite indeed. I took tea at Mr. James Porter's, in company with Deacon and Mrs. Williams. The visit was closed by reading a portion of Scripture and by prayer.

"I read this evening before family prayers the 27th and 28th chapters of Matthew. The wonderful events there recorded may well enkindle in my breast the most adoring gratitude and love.

'May thy vicarious sufferings, Lord,
Unite my powers with one accord,
In sweet subjection unto thee,
Whose death is life and heaven to me.
And in thy resurrection, too,
May I arise from sin — to view
The glories which thou hast procured,
For those who love and trust thy word.'"

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"*May* 2. — I have, I think, an increasing sense of the excellency of Christ, and of the gospel plan of salvation."

"*May* 3, *past* 4 *o'clock.* — I have just returned from the preparatory lecture. My text was John xii. 21: 'Sir, we would see Jesus.' 1st. *How* is Jesus to be seen? Not visibly here, but by *faith.* 2d. *Where?* In his word. In his ordinances. In his saints. In the displays of his grace. In glory. 3d. The importance of such a sight. The whole Godhead is in Christ. A sight of him shows the harmony of all divine truths. Gives us the victory over our sins. Supports us under all trials, and in death itself.

"REMARKS. 1st. The importance of studying his character. 2d. The duty of prayer for his illumination. 3d. The religion which makes little of Christ is worthless. 4th. The duty enjoined is simple. *Look! behold!* 5th. Let us seek to be prepared for the sacramental occasion on the next Sabbath.

"In the evening I attended the meeting at Mr. Vinton's. It was, I think, unusually solemn. There was, I trust, some sweet union of heart among God's dear children."

"*May* 4. — It is, this morning, thirty-five years since my marriage. I still live with the wife of my youth, who has been devoted and faithful. We have had nine children: one son and eight daughters, all of whom are, as I suppose, yet living. Of these, five have made a public profession of religion, and the rest are, for aught that I know, correct in their principles and outward morality. Four of our children have been married; and of these, one became a widow in the summer of 1847. The number of our grandchildren is six. May we be preparing for that world where none marry and are given in marriage; but where all are as the angels of God in purity, love, and blessedness."

"*May* 6.—In a few years at most, this hand will be motionless in the grave, and this soul of mine will have entered on the scenes of eternity. I am within six years of the age at which both my parents died.

'Awake, awake my drowsy soul,
Put all thine armor on,
And press with ardor to thy goal,—
Thy work will soon be done.'

"I preached in the morning from Matt. xxvi. 75, on *the repentance of Peter.* 1st. *Its nature.* 2d. The *occasion* and *means* of its occurrence; and 3d. Its *effects.*

"In the afternoon I preached from Ps. li. 17. I considered: 1st. The essential characteristics of a broken and contrite heart; and 2d. God's estimation of such a heart. The Lord's supper was celebrated at the close of the public morning services.

"The monthly concert is appointed to take place this evening at 6 o'clock. Grant me, O Lord, the blessing of that humble and contrite heart, which I recommend to my dying fellow-men.

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"15 *minutes before* 8 *o'clock.* — I have attended the monthly concert. The weather being damp and uncomfortable, comparatively few were present, especially in the lower part of the house. I had, I do think, some sincere desires for the spread of the gospel. The whole scheme which it reveals is one of superlative wisdom and goodness. How long shall unhallowed ambition be united with my feeble desires and efforts to bless the world? I have felt this very day the risings of that base and hateful passion. Lord, forgive me, for the sake of the sufferings and death of incarnate Love. What can be so amiable as pure, disinterested, humble goodness!

"Colonel P. told me after meeting that he arrived in Sturbridge an hour and a half before his brother's death; that at last he seemed to be in a great measure deprived of the use of his reason; but that for some time previous, though he had suffered much in body, his mind was serene and happy. In his severest distress he would utter with feeling, 'Blessed Jesus!' How constant are the additions to the population of heaven! Why should not every Christian say with Zion's poet, —

'Prepare me, Lord, for thy right hand,
Then come the joyful day.
Come death, and some celestial band
To bear my soul away.'"

"*May* 7. — I have had this morning something of what I call freedom in prayer. I am in some measure sensible, I think, that I have no sufficiency of my own. I am entirely dependent on divine sovereignty; and I know, and I hope, am pleased to know, that God will do right. Lord, give me, at all times, childlike and dutiful confidence in thee, through the glorious Mediator. Amen.

"*P. M.* I called upon Mr. Ayres, with whom I spent a considerable time. By his invitation, I am expecting to ride with him to-morrow, to attend the meeting of the Association at Enfield. We talked in reference to the methods to be adopted for improvement in preaching, exhortation, and social prayer. I was not, I think, sufficiently guarded in speaking of the faults and imperfections of some of my brethren. Unless the cause of truth or of holiness will actually suffer by my silence, why should I speak of others at all, unless I have something good to say of them?"

"*May* 8. — I am expecting to start for Enfield at about 11 o'clock."

"LORD, I BELIEVE, HELP THOU MY UNBELIEF."

Temptations fierce my bosom oft assail, —
With heart deceitful, and a purpose frail,
I seem like a poor bark, by tempests tost,
Her sails all tattered, and her compass lost;
Her helm forsaken. But in all my grief,
"Lord, I believe, help thou my unbelief."

My evil passions like a whirlwind rise,
And devils plot to draw me from the skies;

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The world's allurements, and its threatening frown,
Unite, in waves of sense my soul to drown.
Where shall I fly for comfort or relief?
"Lord, I believe, help thou my unbelief."

Though gloomy doubts and fears like billows rise,
And hell's cursed minions multiply their lies,
Not all that men, or spirits foul contrive
Can strangle truth, which must forever live;—
To each false charge my answer shall be brief:
"Lord, I believe, help thou my unbelief."

Wonders and signs and prophecies combine
To prove the gospel message all divine;
The dumb, the blind, the sick, healed by thy word,
Demons expelled, the dead to life restored,
Obedient winds and seas, bring me relief;—
"Lord, I believe, help thou my unbelief."

The doctrine pure, and the commandment good,
The promise sweet, and kind th' uplifted rod,
The cross revealed, omnipotent to save
From Satan's darts, and terrors of the grave,
Proclaim for all earth's woes a sure relief;—
"Lord, I believe, help thou my unbelief."

Millions attest the gospel's power to calm
The storm of maddening passion — and to warm
The heart with fire, enkindled from above,
The fire of sacred joy, and holy love;—
To all these voices, can my soul be deaf?
"Lord, I believe, help thou my unbelief."

Faith in Emmanuel never seeks in vain
Safety in danger, fortitude in pain;
Its prayers return in twofold blessings down,
Like floods of light celestial, from the throne;—
And shall this heart still wrap itself in grief?
"Lord, I believe, help thou my unbelief."

Though great my sins, in many a favored hour
Have I not sweetly felt the gospel's power;
Trusting in thee, by whom all good is given,
To break the chains of earth, and rise to heaven;—
Shall doubts again steal on me as a thief?
"Lord, I believe, help thou my unbelief."

I would receive all mysteries thou hast taught,
Embrace all blessings which thy blood has bought,
To thee my thoughts, my being would resign,
Would trust thee wholly, and be wholly thine,
Till I can say, without one pang of grief,
"Lord, I believe, I HAVE NO unbelief."

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"*May* 25. — I have had this morning some refreshing views of the provision which God has made in the gospel for our needy and guilty souls.

"*Evening.* I preached at the lecture-room from 2 Timothy, ii. 3: 'A good soldier of Jesus Christ.' Evidently the words are applicable, not only to the minister of the gospel, but to every Christian. I. Points of agreement between this and other kinds of warfare. II. Points of dissimilarity. 1. The soldier enlists: he is under a commander; he is subjected to strict military regulations; he must go where and when called; he must endure hardness, and expose himself to death, must prefer the interests of his country to his own. 2. Dissimilarity. First. The Christian cause good. Second. The war just. Third. Dependence on the commander *strong*. Fourth. The war followed by entire success. Fifth. Reward most glorious. Sixth. The feeblest may enlist. 'Out of the mouths of babes and sucklings thou hast ordained praise.' Come then, children, — infirm, delicate women, — enlist. God will strengthen you."

"*May* 24. — 'What would be the funeral obsequies of a lost soul?' etc." — *Robert Hall.*

LAMENT OVER A LOST SOUL.

"A soul is lost! a soul is lost!"
O cry of woe profound!
Well may it spread in piteous moans,
In deepest, most despairing groans,
The whole creation round.

"A soul is lost! a soul is lost!"
In God's own image made; —
Its passions and its powers sublime,
Formed to outlive the earth and time,
Are all in ruin laid.

"A soul is lost! a soul is lost!"
Immortal as her God; —
To whom this wondrous world was given,
And whom her Lord came down from heaven,
To ransom with his blood.

"A soul is lost! a soul is lost!"
That might for aye have shone
Like star upon the brow of night,
All-glorious in Jehovah's sight,
Fast by the sapphire throne.

"A soul is lost! a soul is lost!"
In deathless death she lies,
Beneath the withering curse of God,
The just Avenger's dreadful rod,
An outcast from the skies.

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"Upon the lurid lake of fire,
Tossing for evermore;
Still sinking in a lower deep,
With cruel fiends the soul must keep,
And *never* find a shore.

"A soul is lost! a soul is lost!"
Ye hills and valleys weep, —
Ye mountains tremble, and ye skies
Be clad in mourning; and with sighs
Sing forth her dirge, O Deep!

"A soul is lost! a soul is lost!"
O loss beyond recall;
Take the whole range of human woes,
This loss, as "he who feels it knows,"
Includes, outlasts them all.

"I have had some solemn and pleasing views of man's immortality, and the grandeur of the future destiny of the redeemed. I thought I felt some love to souls."

"*Monday, May* 28. — Some of the corn which I planted shows itself above the ground. Labor will be necessary to extirpate the weeds as they appear: just emblem of the labor requisite to preserve the soul from being completely overrun by evil passions, and spoiled by sinful habits.

"*P. M.* The last Saturday's number of that disorganizing paper, called the 'Chronotype,' edited by E. W., reached me this morning. It contains the most violent animadversions on the late execution for murder of W. G., a profligate and hardened colored man, who had killed T. H.

"Should circumstances permit, I hope to set out to-morrow, in company with Mrs. W., to visit our daughter at Bridgeport."

"*May* 29. — We are expecting to leave in the stage for the second morning train, which is to start from Northampton at twenty minutes past nine o'clock. May the good Lord take a kind care of us, and of our family during our absence.

"Bridgeport, Conn. — We reached this place a few minutes before two o'clock, P.M. We had a pleasant and prosperous journey. I found some agreeable companions in the cars, and arriving here met my daughter, grandchildren, and other friends in good health."

"*May* 30. — We have been much refreshed by sleep.

"*P. M.* I went this morning to the new North Church, in process of completion, and had considerable pleasant conversation with one who was once an opposer of my doctrines and ministry. I met in the street Mr. ——, who almost immediately began to speak of Dr. Bushnell's views, and mentioned a conversation which he had lately had with Dr. Hawes of Hartford; who expressed the strongest disapprobation of

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Dr..B.; recommended the 'Princeton Review,' on the subject, and seemed quite decided.

"In the evening quite a party was present, consisting, among others, of Dr. Hewit, wife and daughter, Rev. Mr. Jones, &c.

"I was informed that the association of which Dr. Hewit is a member, agreed unanimously, during the present week, to request the action of the General Association of the State, in reference to certain departures from the faith. Dr. Bushnell's peculiar views have, it seems, excited very extensive alarm. Conversation was had with respect to popery, politics, and various other topics connected with the state of the times. We have been invited to take tea at Dr. Hewit's to-morrow evening; and he has desired me to preach his lecture."

"*May* 31. — Dr. Hewit's health has greatly improved, and the favorable change in his appearance and feelings seems to have been effected in a great measure by the *abandonment of the use of tobacco.* I spent a part of the morning at the office of Deacon —— and Deacon ——. With the former I had considerable conversation. He agrees with others here as it regards Dr. Bushnell's late book. I am inclined to think that there is an increase of orthodoxy in the North Society.

"I found Mr. —— in the street, with whose conversation I was much pleased. He told me, *that though he had opposed some of my views of religion, he had been convinced of his error.* He appears to me to be a truly sound and pious man, whose severe affliction has been overruled for his advancement in holiness. I begin to hope that my *former labors in this town are still followed, more or less, by the blessing of God.*

"In the evening I preached in Dr. Hewit's lecture-room, from James iv. 13–17."

"*June* 2. — I walked yesterday to the new burying-ground, and looked at the beautiful monument erected over my son-in-law, Capt. Hawley's grave. His *grave?* No; he sleeps in the sea, — but as an affectionate memorial of one so beloved. It is a very handsome slab of clouded marble, with raised letters, beautifully formed, like the simple and manly character of him it celebrates. Leaving the graveyard, I walked up in front of Barnham's strange, splendid, grotesque house, a palace worthy of its scheming, vulgar owner.

"In the evening, at Mr. Coleman's, I talked for a long time with Mr. —— on religion, particularly doctrines, and the right mode of presenting the gospel.

"A gentleman of the North Church, whom I met in the streets, expressed his regret that I had not remained their pastor. He said, *my preaching had settled his views respecting the doctrines of the gospel.*"

"HADLEY, *June* 3. — Sunday, P. M., I preached extempore all day. In the morning, from Is. lv. 2: 'So shall my word be,' &c. The word of God will accomplish the purpose for which it is sent. This appears: 1st. From the fact that all God's operations fulfil his purpose. 2d. The

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past accomplishment of his predictions. Notice various prophecies which have been fulfilled. 3d. From the wonderful changes which the gospel has made in the social condition of man. 4th. From the conversions it has accomplished. 5th. From the present monuments, political and religious, in the world. 6th. From the experience of Christians.

"REMARKS. — 1st. We need have no fears with respect to the final issue of the gospel. 2d. All opposition to the gospel must be vain. 3d. Christians should pray and labor to spread the knowledge of God's word.

"In the afternoon I preached from Ezek. xxi. 27: 'I will overturn, overturn,' &c. 1st. In all the revolutions which take place in the world, God's agency is to be acknowledged.

"2d. His *leading* design in these revolutions is to prepare the way for the kingdom of Christ. He has subordinate ends to answer — as the punishment of his enemies — the comforting of his friends — the advancement of knowledge and civilization; — but *this* is the *principal*. So it formerly was, as historical facts render certain.

"3d. In what sense Christ is exalted to kingly authority? As providential Governor. As seated on the throne of legislation. As seated on the throne of grace, dispensing spiritual favors. As the supreme and eternal Judge.

"REMARKS. — 1st. We see in what light we ought to contemplate the strange revolutions of the present day.

"2d. The duty of Christians in view of these revolutions.

"3d. The friends of Christ cannot fail to be pleased in view of the exaltation of their Master.

"I was enabled to speak with a considerable degree of freedom, and was heard, apparently, with a good degree of attention. The monthly concert is to be attended this evening at half-past six o'clock."

"*June* 4. *Monday Morning.* — I have had this morning some cheering views of the universal and particular decrees of God. If I am not greatly deceived, I love the doctrine of the divine purposes in its most unqualified extent.

"*P. M.* This afternoon I have been reading in the last 'Puritan Recorder,' and have occupied some time in hoeing up weeds in my garden."

"*June* 5. — I have occupied several hours in reading prize-essays, written by the seniors in Amherst College, on various subjects of mental philosophy. They evince a good degree of ingenuity."

"*June* 6, *A. M.* — I have planted in my garden a few more rows of sweet corn. D. D. N. has just called at my house. He is a blind young man, of about twenty years of age, and says he was born in Columbia County, New York. He was blind from his birth, and was left an orphan when about six years old. He was then sent among the Shakers, from whom he was taken and permitted to go to the Asylum for the Blind at

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South Boston, where he has spent several years. He had with him a volume of the Bible for the Blind, which he read with ease. His object was to obtain money to purchase a copy of the Scriptures for himself. I gave him $1.00, and my daughter, Mrs. W., somewhat more. He is soon to return to South Boston, and says that it costs him nothing to travel in the cars on his present errand. He has some acquaintance with Rev. Dr. Timothy Woodbridge, the blind preacher of Spencertown, N. Y. He gave me his name on a card, painted by Laura Bridgeman, the deaf, dumb, and blind girl, concerning whom so much has been written. The painting is well executed.

"*P. M.* I have just finished reading the June number of the 'Christian Observatory,' in which the errors of Dr. B.'s book are shown with great clearness and power. There is an admirable defence of old-fashioned orthodoxy, on the Trinity, the Person of Christ, and his atonement. The expiatory sacrifice, there set forth, is that on which, if I am not deceived, I build all my hopes of pardon and final acceptance with God."

"*June 7.* I read last evening in the 'Bibliotheca Sacra,' of May, an article on the Soofees, a Mahommedan sect of Mystics, or Quietists, who in their essential philosophy were much like the Mystics among professed Christians. Many were virtually Pantheists. Mysticism seems to be one of the forms of enthusiasm to which fallen man is peculiarly prone. The Mystics professed disinterested love, while they had no conception of the mode by which a sinner becomes reconciled to God.

"*P. M.* I spent between two and three hours in the morning in writing on the thirty-third lecture of the epistle of James; subject: 'The Duty of Mutual Confession.'

"10 *o'clock, P. M.* I have attended the prayer-meeting; read at the beginning, Is. lii.; and before the last prayer offered some remarks on our religious statistics. The meeting was solemn."

"*June* 8. — Lord God, guide me in all the duties of this day; and prepare me, when my life on earth is over, to serve and enjoy thee perfectly in thy kingdom! O, when shall the shadows flee away, and I be permitted with strong immortal eyes to behold thee as thou art?

"*P. M.* I have written on my lecture between three and four hours.

"5 *o'clock.* I attended the funeral of Mr. M.'s child at his house. I had some freedom in exhortation and prayer. I have just returned from the grave.

"I spent some time in looking at inscriptions in our ancient burying-ground. Before the funeral I called upon Deacon Smith, who is quite feeble, though able to sit up much of the time, and retains his mental faculties. He talked upon the subject of faith in an edifying manner, and told me that during the early part of his sickness he had enjoyed unusual composure of mind.

"I have received by the evening's mail a letter from my classmate,

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Rev. Mr. Beach, of Winsted, Conn. Mrs. Woodbridge has gone to a meeting of the sewing society. Emeline is expecting company after tea, this evening, and will furnish them with cakes, ice-cream, etc. How the fashions have changed since the period of my youth! Intoxicating drinks are now banished from all decent society among ourselves. When I first settled in this town, no respectable entertainment could be made without the generous distribution of old spirits, of brandy, or of both."

"*June* 10, *Lord's Day.* — It is now a few minutes after five o'clock, and God has given me a sweet and refreshing night's rest. I ask him to bless me this day, and to prepare me by his grace for an eternal Sabbath in his kingdom. O for clearer views of my heavenly Father, and my incarnate, almighty, infinitely glorious Redeemer!

"*P. M.* I have preached all day from Genesis vii. 6; subject: 'The General Deluge.' I. Its cause. II. The measures preparatory to it. III. The time, the attending circumstances, and the consequences of that catastrophe; and IV. The instruction to be derived from it by us.

"The sermon was originally written, and was first preached twenty-nine years ago.

"I found some satisfaction in prayer, and some earnestness, I trust, in preaching. But how little sense have I of those eternal realities, which, my age admonishes me, I shall soon understand by experience!

"The meeting for this evening is appointed to take place at half past six o'clock.

"I think I do admire the gospel as divinely glorious, and the source of light, goodness, and happiness to mankind. What wisdom, what excellence, what power, are inclosed within the covers of that little volume, the Bible! No wonder that it is dreaded and hated by radicals, and licentious infidels, and popes, and all the enemies of true liberty on the earth.

"15 *minutes before* 10 *o'clock.* I attended the evening meeting; read the 102d Psalm, and talked about half an hour on the 13th and 14th verses. Prayers were offered by Col. P., Mr. A., and myself."

"*June* 11. *Monday, P. M.* — In the morning, after my usual devotions and first meal, I read the books of Nahum and Habakkuk. I then labored a short time in my garden, and made some calls. This afternoon I finished writing my thirty-third lecture on the epistle of James.

"Prof. Smith, his wife, and two children, called. I conversed with him on various subjects connected with mental philosophy, as Pantheism, the evidences of the divine existence, &c., and restored to him the essays written by members of the senior class for prizes. The committee of award are expecting to meet at my house on Friday of next week.

"In the evening I called at Mr. Curtis's, where we talked of afflictions, doctrines, &c."

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"*June* 12, *A. M.* — I intend, Providence permitting, to begin this day my thirty-fourth lecture on James.

"*P. M.* I wrote in the morning between three and four hours on my lecture, being essentially the same with a sermon I wrote on the same text, in 1821. If anything is wanting to make it more appropriate than it was before, I hope I shall be enabled by God's gracious assistance to supply the deficiency.

"I think, upon reflection, that I may not have been sufficiently economical in my habits, though I have aimed to avoid extravagance and waste. Had I been more attentive to my worldly affairs, I might, without any loss in point of intellectual advancement, and without any diminution of pastoral activity, have done better for my family, and at the same time contributed more largely to the necessities of others, and the cause of Christ in the world. A man may be as *selfish* in neglecting his temporal concerns, as in *hoarding* for the gratification of his mean and sordid avarice. I do not regret that I have, as I trust, always despised a miserly spirit; but that I have not been willing to take the pains I ought, to husband in the best manner the gifts of Providence, to me, the accountable creature of God."

"*June* 13, *P. M.* — I have written to-day about five hours, and have finished my thirty-fourth lecture on James. I am now expecting to walk to E——'s.

"6 *o'clock.* — I walked with my youngest daughter to the house of her sister. I have had some very pleasing views this evening of the glory and blessedness reserved for the righteous, in connection with reading in the original, 1 Cor., 15th chapter. May I hope for such inexpressible felicity? What honor will redound to God the Father, Son, and Holy Ghost, in the unmerited rewards to be bestowed upon his friends! What a wonder it is that the hearts of Christians do not continually leap within them for joy in anticipation of the astonishing manifestations of divine wisdom, goodness, and faithfulness, hereafter to be made to the holy universe! None will be miserable except those who have no heart to rejoice in the greatest excellency, and the perfecting of a system of benevolence worthy of Him whose very name is love.

"*June* 14, *P. M.* — I have finished reading the last annual report of the American and Foreign Anti-Slavery Society, a closely-printed pamphlet of eighty-four pages. It is more mild in its character than some of the publications of that society have been, and contains a considerable amount of valuable matter worthy of preservation for future reference. It does not seem to have abjured its heresy concerning the Colonization Society, which it calls (p. 57) 'the monster humbug of the age.' Most of its strictures on that society indicate, in my view, deep-seated prejudice and intemperate zeal.

"The reported speech of H. B. does little credit to him, or to those who applauded his vituperative harangue.

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"I called this afternoon, in company with Mrs. Woodbridge, at the house of Rev. Mr. Ayres, to pay our respects to his bride, to whom he was married on Tuesday last, by Rev. Dr. Todd, of Pittsfield.

"*Past 9 o'clock.* Some German minstrels — a man with a violin, a woman with a tambourine, and three female singers — went through a portion of the street this evening, and performed a few tunes before my window."

"*June 15, P. M.* — I worked in my garden before breakfast about forty minutes. Afterwards spent some time in spreading the grass, which was cut yesterday; and this afternoon have turned it and raked it into rows. The day has not been favorable to haymaking, though the sun has now broken forth with considerable brightness.

"I have read my lectures which I intend to preach next Sabbath, and selected appropriate psalms and hymns. At the close of the afternoon service the newly-elected deacons are to be consecrated by prayer to their office.

"I read this morning the last number of the 'American Protestant,' and have just been reading the 'Puritan and Recorder' for this week, containing an article written by myself, with the signature of *Ignatius*.

"In the course of the afternoon I fell in company with H. K. E., from whom I learned that he had of late been much troubled with doubts and various inward conflicts. I gave him such advice as I supposed his circumstances required. The duty of the Christian in darkness is very plain. He must submit to God, and go, as for the first time, to the atoning and almighty Saviour."

"*June 16, Saturday.* — A Mr. Knight, a young man educated at East Windsor, has engaged to preach for me to-morrow. He is at the house of Mr. Edson, where I have conversed with him some time on the atonement, Taylorism, &c."

"*June 17, Lord's Day.* — A very clear morning. A few minutes after 5 o'clock. — A little after 9 o'clock. The sky is very clear. A day most favorable for attendance on public worship. May the Lord this day display the glory of his grace in the assemblies of his saints, edify his people, and cause the hearts of rebels to melt in penitence and love.

"*P. M., 18 minutes past 12 o'clock.* Mr. Knight preached an evangelical and impressive sermon from Prov. xvi. 4: 'The Lord hath made all things for himself.' *Doctrine: God is his own end in creation.* This was argued, — 1st. From his immutability. 2d. From his infinite holiness. His own glory is of the highest importance.

"REMARKS. 1. If God's glory is his ultimate end, then we may expect that his works will display his glory. They actually do. 2. If God seeks his own glory supremely, then nothing can exist any longer or farther, than as it promotes this end. 3. The great guilt of sin appears. It opposes God's great end. 4. We see why it is that God has not excluded sin from the universe. Not because he was unable to

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exclude it; but because by means of it he could glorify his attributes. His punitive justice and his mercy are alike displayed in consequence of sin. 5. We see why God punishes sin. Not purely for the good of the offender, or the welfare of creation, but because his own glory requires such punishment. 6. This subject shows us the nature of true religion. It has supreme respect to God, and not to self, or any inferior end.

"Such were some of the thoughts of a useful and orthodox discourse, which I rejoiced to hear from a young preacher. Calvinism appears to me to be an essentially different system from Arminianism, or Taylorism.

"In the afternoon Mr. Knight preached from Psalm xxxvi. 9: 'In thy light shall we see light: 1st. It is only by the light of the *Bible* that the world sees divine light. 2d. It is only by the light imparted by the *divine Spirit* that the Christian, as such, *sees* light, both in the present and in the future life.

"REMARKS. 1. We see the great value of the Bible. 2. We see the sad condition of the unregenerate. 3. The subject is full of comfort and guidance to desponding Christians.

"After the sermon, Deacons Hitchcock and Dickinson were set apart to their office by prayer.

"10 *o'clock*. I attended the third meeting and conducted the services, by offering two prayers and by remarks illustrative of the general subject of the afternoon's sermon. The evening is clear and beautiful."

These extracts are presented to the reader as specimens of a journal, containing many gems of thought and Christian experience of great value, which his pious descendants will preserve and peruse with pleasure.

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CHAPTER XV.

THE CLOSE OF HIS MINISTRY, AND HIS SUBSEQUENT WORK.

Brevity is written on everything bearing the stamp of time. The noblest and most important of all service is not exempted from this general law. The most eminent minister does his day's work and retires. He scarcely learns how to handle skilfully "the word of life" ere he is displaced to make room for another. It has been estimated that twenty-five years is the average of ministerial labor in New England. When we take into view the immensity of the work to be done, and the momentous issues depending, we sometimes wonder, if we do not murmur, at this mysterious arrangement. Millions and millions of souls have never heard the glad message; almost measureless regions of the earth remain unilluminated by Him who is the "Light of the world;" and yet he whom God qualifies by marked abilities and by years of rare discipline to hold high the torch of heaven, bears it only a space so brief that we can scarcely say, "he works," before we say, "he rests." Why should not the life of this efficient agent be prolonged for scores, nay, for centuries of years, even for the long revolutions which antediluvians were permitted to live? God can surely keep the "harp of a thousand strings" "in tune so long" now, as well as in earlier times. What glorious victories over sin might have been achieved! Had the heroes of the Reformation, — Luther, Calvin, Zuinglius, Knox, and their fellow-champions of long-buried truths; had the zealous and efficient workers of the great Puritan movement; had Whitefield, the Wesleys, and their com-

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peers ; had Edwards, the Tennents, and others who wrought with them in the wondrous revivals of their times, — been permitted to live and co-operate with the several generations of Christian laborers since their respective days, and all had combined with the present earnest workers for God ; what multitudes might have received divine instruction, who have already gone, or are now on the way, to the world of despair. The thought that it is not so, sometimes brings with it a shade of melancholy.

We weep that even those most beloved and best esteemed servants, whom God has pre-eminently blessed, pass away so quickly. We find relief only in the comprehensive truth that the Master, who is far more compassionate than we are, so orders ; and in the grateful reflection that one important design of Christ in appointing men to be preachers of the gospel, is personal discipline and fitness for nobler spheres of service hereafter. It is a privilege, an undeserved mercy, to be permitted to preach the gospel to all. No man can say, "The Lord needs me." The eloquent Chalmers could not have said this ; the intellectual Edwards could not have said it. Neither Wesley, nor Robinson, nor Luther, nor Calvin, nor Augustine, nor Chrysostom, nor John, nor Paul, nor Peter, could have said it. God makes his own sovereign choice of ministerial laborers, and he has millions from whom to select. Now, if it is a special favor to be called to this highest office of earth, why should it not be widely distributed ? It is indeed the wisdom of God's tender love that bids the term of ministerial service be short. It is the kindest voice of the Saviour which says, "Ambassador, speed your work, toil with your might ; I have others for whom I have in store this exalted privilege. Your successor needs your place, and his successor will need his place ; and so the rapidly passing generations of ministerial laborers must pass on, that multitudes of my chosen heralds may enjoy what you, as the child of mercy, are now enjoying." Is this a humbling thought to the pastors of Christ's flocks ?

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John Foster, in view of the little any man can do for truth and virtue, remarks: "It is a humble thing to be a man." God meant it should be a humble thing to be a minister of the New Testament, and at the same time one of grateful recognition. "Praise the Lord" should be the self-depreciating but exultant song, sweetening his brief toils for Jesus' sake.

It seems but a few days since Dr. Woodbridge was licensed to preach, began his work as a Christian teacher, itinerated among the churches, engaged in missionary work, and at length settled in Hadley; and we now find him laying aside his pastoral duties and retiring from the stated services of the ministry.

In 1857, in his seventy-third year, and fifty years from his licensure, feeling the infirmities of age, his congregation being in a prosperous condition, and thinking it a favorable time, he sent a communication to the church and society requesting a release from his pastoral office over them. This was on the Lord's day, March 1. His people received it with surprise and sorrow. He continued to labor till April 7, the day of the annual meeting of the parish, when his request was considered. He records in his journal the result. "The Parish meeting of to-day complied with my request for dismission; and passed resolutions of the kindest character, which have been presented to me, and are on file." His pastoral connection with the church, however, remained till the 15th of the ensuing July, when his successor was ordained.

Mrs. Woodbridge warmly sympathized in this movement. She had for some time felt that his labors were too great for his impaired health; and she also anticipated a quiet residence among a people whom they had so long known and loved.

The following is the result of the ecclesiastical council convened July 14, 1857, to effect the dissolution of the pastoral relation existing between Dr. Woodbridge and the

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affectionate people whom he had so faithfully served in the gospel.

"A communication of the Rev. Dr. Woodbridge, to the church and society, resigning the pastoral office, and the doings of the church and society, were read, in view of which the following minutes were unanimously adopted:—

"It has appeared by the documents and statements presented by the committee of the church and society, that Dr. Woodbridge's resignation had been tendered to his people purely of his own motion; that he had come to the conclusion to resign wholly without their knowledge or expectation; that they had accepted his resignation with regret and simply in deference to his own decided convictions of duty. It appeared that he had taken the step simply from the fact that he had arrived at such an age that he had reason to expect that his physical and mental vigor might soon fail him, and that he wished before any such result should be experienced, or any divisions could arise consequent on such a result, to give his people the opportunity to avail themselves of their present harmony in calling another pastor.

"It also appeared that during the whole time of his connection with this church, and of his connection with the first church in this town, of which this was formerly a part, his relations have been harmonious and happy, and his people bear an affectionate testimony to his ability, usefulness, and fidelity among them.

"In this testimony the council most fully concur, and while they regret that he should have laid down his pastoral office when his bow still abode in its strength, and while he was capable of so effectual service, they can not but appreciate in it the elevation of his motives, his magnanimity and tender regard for the interest of his people in preference to his own.

"The council, therefore, in giving their sanction to his resignation, most cordially add their testimonial to him as worthy of all honor in the ministry of Christ, and worthy of the gratitude and esteem of his brethren in the ministry, in view of the happy relations which he has borne to them. How can they withhold their commendation from his people for the part which they have borne in preserving such happy relations with their minister and now in terminating them in a manner so affectionate and so exemplary; and it is their fervent prayer that the blessing of God may in a signal manner rest upon them in their future relations, and that as in days past and more abundantly this field of Christian labor may breathe the fragrance of the field which the Lord has blessed."

Thus closed his second ministry in Hadley. If it was not distinguished by those remarkable manifestations of the Holy Spirit, those subduing revivals which characterized his first ministry there, it was fruitful in the conversion of souls and in the strengthening of God's people. He says of it: "Mistakes excepted, in counting from the record which I kept, the number of additions to the Russell church, including those received by letter, and those on profession, during my pastorate, was ninety. In several instances, I was permitted to witness the clear indications of a divine work, in an increased attention to the word, and in the conviction and hopeful conversion of sinners. Not a few of

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those who recently united with that church, dated their hopes several years anterior to the late revival, so remarkable throughout the country."

Mrs. Woodbridge's anticipations of a quiet decline of life among her well-tried friends, were not long enjoyed. They were exchanged for the "quietness and assurance forever" in the presence of the Lamb, in about six months after her husband's dismission, January 16, 1858. They had lived together nearly forty-four years. To be bereaved of such a life-long companion in his seventy-fourth year was indeed a severe trial. In reply to inquiries how Dr. Woodbridge, who had ministered consolation to so many in their bitter afflictions, bore up under his own, one of his family replies: —

"I was at home when my mother died, and remember this, that the whole day after (she died in the morning) was spent in his study in prayer. From the next room I heard his voice continually in the low and earnest tones of supplication. Probably it was owing to this, his greater nearness to his God, that he bore his loss so calmly. She died on Saturday, and when, on the Monday following, my brother and sister Rebecca arrived from Chicago, he met them at the door with so much composure that they were astonished. We did not suppose that he would long survive her; but he had cast his burden on the Lord, and the Lord sustained him. I will here extract a few passages from his journal.

"*January* 16, 1858. — Saturday, A. M., a few minutes after 11 o'clock. My dearly beloved wife, with whom I have lived since May 4, 1814, nearly forty-four years, has just expired; and I trust she has gone to be with Christ. Had she continued with us till June 16 of the present year, she would have been sixty-nine years of age. We have loved her greatly, for she had qualities the most endearing; a noble disposition, untiring affection for her family, benevolence towards all; and we cannot reasonably doubt, sincere and humble piety.

"It has been my frequent prayer of late that we might be prepared to unite, and sing praises to God in glory. She died very quietly, though she was more than thirty-six hours in dying. Of late, we have prayed much together. O, may it be that we shall soon meet and worship together before the throne of the Lamb!"

"*Jan.* 19. — By this time to-morrow I am expecting to be gathered with my family in the church, attending the funeral of her who was lately my dearest earthly friend. The preparations are going forward.

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Give us, Lord, entire submission, and even joy, in thy wise, righteous and benevolent government."

"*Jan.* 20. — A clear and beautiful morning. What a day is this for me and my family! May we find God to be near as our friend and Father."

"*Jan.* 21. — The funeral of my dear wife was attended yesterday by a large and sympathizing concourse. Dr. Hitchcock preached from Luke xxiii. 28, an affecting discourse. Received a kind letter of condolence from Dr. Tyler, of East Windsor."

"*Jan.* 26. — A strong sympathy is manifested in our behalf. God be praised for his goodness in this time of our great affliction. Read a little volume published by the Presbyterian Board of Publication, entitled, 'It is I, or the Voice of Jesus in the Storm;' by Newman Hall. It is peculiarly designed for afflicted believers, and it has, I trust, been to me a source of some edification in my trials.

"I need calmness, I need resignation, I need entire devotion, O, my heavenly Father, to thy blessed will. How many tender recollections cluster around the past! Prayer is, I think, my refuge. O, shall I not learn obedience by the things which I suffer, and even learn to glory in tribulation!"

"*Jan.* 28. — I have many inward conflicts connected with my affliction in the death of my dear, dear wife. What I remember with most satisfaction in my relation to her, is our fellowship in religious things, and our growing mutual confidence and love as we were drawing near to the grave. I humbly trust that we shall ere long be reunited in heaven, to part no more forever: O Lord, make me more faithful even to the death. Amen, and Amen."

"*Feb.* 16. — I have read to-day several of Dr. Alexander's discourses on Consolation, besides Ridgely, and the Hebrew, Greek, and English Scriptures. My desire is, if I know my own heart, to be useful and live for God, and be gathered at last with his dear people."

"*Feb.* 19. — I find great reason to complain of my heart. I am, I think, harassed by diabolical temptations, in this my time of deep affliction. Lord, pity me. Almighty and most gracious Redeemer, I fly to thee. Enable and dispose me to adorn now in my old age, and under my various trials, the glorious gospel which I have so long professed and preached."

"3 *o'clock, P. M.* I have read to-day several more of Alexander's 'Lectures on Consolation,' and hope they have not been altogether useless to me. Prayer is now, in connection with other religious acts, if I do not altogether mistake my feelings, my chief solace. Perhaps also, I ought to say to the glory of divine grace, that for years past, religion, or its various truths and duties, has, I trust, been habitually the source of my highest happiness. If I do not love God, and the gospel of God,

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and communion with God, may I not truly say that I hardly know what I do love?

"I am greatly deceived if the heaven I desire is not a heaven of holiness. I can scarcely conceive of true happiness dissociated from holiness."

Dr. Woodbridge having laid himself in youth "a living sacrifice" on the altar of God, had no desire, on retiring from the pastoral office in old age, to rest from labor. Neither his sense of obligation, nor his mental activity, would allow him to be idle so long as his bodily strength continued. He held himself ready to preach whenever the neighboring churches required his labors, or his ministerial brethren needed his assistance. His pen, too, moved as briskly as ever. When duty no longer bade it sketch thoughts for the pulpit, it went on sketching thoughts for the press. He would still work to

"Kindle sleeping virtue into flame."

He prepared a series of articles for the "Boston Recorder," entitled, "Reminiscences of an Old Man." They contain many interesting facts respecting himself and his several fields of labor; and free discussions of practical and theological questions, in which he had felt a lively concern or had borne a conspicuous part. Many of the facts, as well as doctrinal statements, indicative of his own sentiments, are incorporated in the present sketch. This series of papers was commenced about the first of Jan. 1859, and continued to enrich the columns of the Recorder for more than a year, extending to twenty-two numbers. They are written in an easy, graceful style, sometimes playful and humorous, sometimes sarcastic; evincing in every part the workings of his own vigorous intellect, his wakefulness to passing events, and his intense interest in the important occurrences of the religious world during his ministry.

He spent the winter of 1859–60 at East Windsor, Conn. He was led to do this not only from a desire of retirement which the place afforded, but to enjoy the society of the

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Professors of the Theological Institute and its valuable library. He wrote, while there, an interesting letter for the Boston Recorder, in which he expresses his great interest in "the Institute," gives an account of its origin, the causes which led to its establishment, and its then prosperous condition. He also sketches the religious history of East Windsor, and gives a succinct account of Rev. Timothy Edwards, father of President Edwards. He describes him as the worthy father of such a son; a ripe scholar, and a devoted Christian. In this consecrated seclusion the retired pastor of Hadley enjoyed many pleasant associations in treading the same soil and in viewing the same scenes, which the distinguished Edwards had looked upon in his youth; and where he experienced those religious exercises, and was entranced with those discoveries of the divine glory, which he has so graphically described, as one of his richest legacies to the churches.

In the early part of 1860 Dr. Woodbridge published five Articles in the Boston Recorder on the important question, "Are men to be blamed for an erroneous Creed?" This was then a timely discussion; it is timely now; and probably will be timely centuries to come.

The reason has much to do with our moral affections and conduct. Every right moral feeling and action is a rational feeling and action. Men too much overlook this fact. They talk and reason just as if a moral being was made up entirely of conscience and heart, and as if the exercises of these alone constituted character. Hence it is said, "If a man feels and acts right, it is of no consequence what his opinions are." They that say such things forget that owing to the constitutional connection between the reason and the moral sensibilities, the intellectual conceptions of moral beings will inevitably modify their moral affections. If a man would feel right, he must think right; if he would lead another to feel right, he must lead him to think right. Thought is the fountain of feeling, and gives coloring to all

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emotional currents. True, the feelings and the intellect exert a reciprocal influence on each other. The feelings will as certainly modify the thinking as the thinking the feelings. But it may never be forgotten that God designed the reason to occupy the throne of the mind; to sway its sceptre not only over the department of the intellect, but of the moral susceptibilities as well. Hence the importance of correct intellectual conceptions of divine truth. But can these correct views be obtained? To deny it is an impeachment of Revelation. If God has revealed moral truths, truths on which our salvation depends, the supposition that he has so revealed them that the intelligent and candid mind cannot understand them, is certainly throwing great dishonor on his character. A divine revelation to man implies a revelation worthy of God to make; and a revelation worthy of God to make implies a revelation adapted to man's intellectual capacities. Now, is a man, trained under the full radiance of the gospel, to be blamed for entertaining wrong views of bible truth? This is synonymous with the question, Is a man to be blamed for his religious creed? In other words, is he to be blamed for cherishing such an aversion to, or prejudice against, the truths of scripture, as to warp his intellectual perceptions of them?

Dr. Woodbridge discusses the subject briefly, but ably, and with just distinctions. He shows that one is not to be blamed when his wrong opinions are the inevitable result of circumstances or unavoidable causes. One is to be blamed for his erroneous views of divine truth only when the selfish heart has darkened the mind, created antipathies or prejudices against the truths of scripture, which distort and bewilder the reason, turning it from its right direction, and changing its apprehensions, so that "darkness is put for light, and bitter for sweet."

In November, 1859, he published a Review of Dr. Heman Humphrey's "Revival Sketches and Manual," in the American Theological Review. The author was a friend of his

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youth, a man whom he had highly esteemed through his long life for his good practical sense and revival labors, both as a successful pastor and president of Amherst College. The theme was the favorite theme of Dr. Woodbridge's life; it lay in the centre of his holiest affections, inseparably connected with Christ and the extension of his kingdom. Revivals "pure and undefiled" were in his judgment the hope of the churches, the great means of the world's regeneration. In this Review he carefully discriminates between the true, which are the product of the Holy Ghost, and the false, which are the product of man. God is as willing to promote the true as he is to send his Spirit to those who ask it. The churches have, therefore, the greatest encouragement to pray and labor for these precious manifestations of mercy. The reviewer would animate them to greater earnestness in this regard. His mind glowing with the wonted fires of his youth, kindled to a blaze with the lifelong interest of his theme.

When Olshausen's Commentary, edited by Dr. A. C. Kendrick, was published, Dr. Woodbridge had occasion to examine it; and while impressed with the author's extensive knowledge of the original scriptures and the wide reach of his philological acquisitions, he discovered that the work abounded with inconsistences in philological reasonings and important theological errors. One was the assumption of a state of probation after death for a part of the human family who die impenitent; a sentiment which about that time began to be entertained by some of our theological students and younger ministers. It seemed to Dr. Woodbridge that the subject ought to be discussed. He therefore prepared, and in the early part of 1861 published, in the "American Theological Review," an article entitled, "Olshausen on a New Probation after Death." He endeavors to show the unreliability of the learned commentator, particularly on this topic, and justly animadverts on his admission that he finds no philological evidence of the

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assumption; affirming, as he does, that it is with him purely a matter of feeling, and, as he believes, with many noble minds, — an admission which, either as a philological interpreter of scripture, or a sound philosopher, he should have deemed unworthy of himself; and which must shake the confidence of every intelligent man in his trustworthiness, either as a fair-minded theologian or biblical expositor. The Doctor then proceeds to show the untenableness of the position both on philological and theological grounds. While he does not attempt to write an exhaustive argument on the subject, it is sufficiently extended to prove the assumption baseless. The Review throughout shows the mind of a master; and though written in his seventy-sixth year, evinces the same vigor of thought, the same discrimination, the same sharpness in detecting fallacies and incongruous statements, which distinguish his earlier productions. It is also equally finished in style; and in some parts, while dry argument rather than the persuasion of the orator is his aim, he exhibits the same power of eloquence. This was the last of his more elaborate publications, though he afterwards contributed occasional articles to the religious papers.

In the autumn of 1861 he removed to Chicago, where several of his children had taken up their residence. He made the house of his daughter Rebecca, Mrs. Williams, his special home; while he circulated freely among the homes of the others, ever the enjoyed guest of all. Mrs. Williams was a lady of uncommon talent and scholarship. In solid accomplishments she has been rarely surpassed by her sex. She inherited largely her father's cast of mind, and shared fully in his theological sentiments. She enjoyed the study of religious doctrines and conversation respecting them. He anticipated much intellectual enjoyment in her society; but like all that is terrestrial this anticipation was transient. She died February 2, 1864, a little more than two years after he became the loved and revered inmate of her home. Her father announced her death to another daughter then residing at a distance, in the following letter: —

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"DEAR S——: Yours of the 29th ult. was received last evening, and read with interest. I did not inform you earlier of the birth of Rebecca's son, (which took place one week ago to-day,) having hoped to add to the fact other cheering intelligence concerning your beloved sister. Reasons for delay no longer continue. Are you and Octavia prepared to hear it? Our dear, noble, magnanimous, and self-denying Rebecca, the joy of her husband and the idol of friends — is — how can I say it? — *no more*. She expired last evening at about half-past ten o'clock.

"She kept her courage to the very last, and continued to express hope of her ultimate recovery. Her nurse was one of the best in Chicago, — her physician a man of high reputation, and most attentive to his duty, assisted by another of excellent character. No suitable means were neglected: but the appointed time for her departure had arrived. The disease continued to march on to its consummation, and the precious victim is now being prepared for the grave.

"When she spoke of death it was with entire composure. When I reminded her of Christ's friendship: 'Yes,' she replied, 'if I am his, he has loved me with an *everlasting* love.'

"She spoke of her hope as sustaining her. She expressed her strong affection for those around. She said to her Irish servants: 'You have been good girls, — *come to Christ.*'

"She died at last without a sigh or a groan. I had the happiness socially to commend her departing spirit to the Saviour, and I trust he received her to his gracious arms. She was all kindness, all generosity, to the very last. Her husband was unwearied in his attentions, and seems, at times, almost overwhelmed. Her friends have been here, and express the strongest sympathy.

"As for me, my home is broken up. Mr. Williams will probably give up housekeeping; but I have no fears that God will not in some way provide for me during the remainder of my earthly journey. Rebecca, before her death, reminded me that we should soon meet in another life.

"Pray for us all. My kindest regards to you all.

"Your affectionate father,

"JOHN WOODBRIDGE."

Extract from a letter by Miss Woodbridge, some months after Mrs. W.'s death.

"Mrs. Williams's death, occurring as it did when he was nearly eighty years of age, continued to be felt as a great grief by my father.

"By a mournful coincidence, Dr. Cooke died a few days afterwards, and his funeral at Lynn, and that of Rebecca's infant son at Chicago, were attended the same day. In less than a year after these sad events, his youngest daughter, the wife of Rev. Dr. Richardson, committed

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to the grave two beautiful and gifted children, after a very short illness.

"All these losses were deeply felt by the aged patriarch, yet he bore them with child-like submission, and was doubtless the better prepared for his own departure. His letters to me at this time were sometimes surprisingly cheerful; and it is evident that God often spoke comfortably to him in seasons of his greatest sorrow.

"I extract from one dated Nov. 23, 1864. He says: 'As to-morrow is the national Thanksgiving, we are intending to observe the day much in the usual manner; though our joy must be mingled with many painful reminiscences of the afflictions of the last year.

"'The memory of Rebecca, of her little one so soon gathered to the grave, of Dr. Cooke, once so honored and useful, and of dear Octavia's sweet children translated to another sphere, cannot fail to come upon us with pungent and bitter realization. But we shall not, I hope, be permitted to murmur, especially as there are so many circumstances of alleviation connected with our sorrow.' Toward the close of the same letter he says: 'My health is for the most part good, though I am conscious of diminished clearness of vision, and gradual failure in several other respects. I have great reason to be thankful that I suffer as little as I do from the wastes of age. Let it be the prayer of my children, that I may be left to do nothing in my declining years dishonorable to the gospel which I have so long preached; and that when the time of my death shall arrive, I may depart in peace to be with Jesus.'"

After remaining about two years in Chicago, Dr. Woodbridge, accompanied by one of his daughters, returned to Hadley to sell property there, with a view of permanently residing with his children at the west. He visited many of his old friends, and enjoyed with them much religious conversation and social prayer. Among others, he called on Dr. Hitchcock, of Amherst, then rapidly sinking into the grave, with whom he had an exceedingly interesting conversation. Dr. Hitchcock, though rather a scientist than a theologian, was most fully in harmony with Dr. Woodbridge in his religious sentiments. He had been trained in early life a Unitarian, and knew by experience the insufficiency of the Unitarian system to meet the wants of the lost sinner. When he was convicted of sin, he had such discoveries of his own heart and of his moral helplessness in the hands of a holy God, that he could trust only in an infinite

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Saviour. He cast himself upon him, and found him all that he needed. The great doctrines clustering around sovereign grace as displayed in the dying love of Christ, became ever after the ground of his purest joy, and the prominent themes of his preaching. He said once to the writer: "I must preach the doctrines of sovereign grace, whether people love to hear them or not." Miss Woodbridge thus describes the interview:

"We went one day to Amherst, and having heard of Mrs. Hitchcock's recent death, and the Doctor's feeble state of health, we called at his house. As he was confined at that time to his chamber, one of his daughters took us up to see him. We found him sitting in his easy-chair looking very emaciated and feeble, though one could not but admire still his beautiful Greek head and the serene expression of his fine features. Some large pieces of stone, bearing the traces of his precious bird-tracks, were placed before him; and I could not but think, as I looked at them, with what delight he would explore that unseen world of wonders, on whose shore he was already standing.

"He received us very kindly, and dear papa took a seat by his side. After the first salutations, papa said to him, 'Well, sir, the prospect beyond looks pleasant to you, does it not?' He did not at first understand the question; but when it was repeated, a sudden brightness flashed from his blue eyes, as he answered, 'O, yes, O, yes;' and then added, 'I *had* some fears, but since my dear wife passed away so peacefully, they are gone.' Then, with much earnestness, 'And those great doctrines, election, decrees, and divine sovereignty, which you have preached so long and so faithfully, and been scandalized for, how they support me now!' Papa was deeply affected. He said, 'I thank you, Sir,' amid his tears. We all wept. At parting, Dr. Hitchcock pressed papa's hand and mine, and asked to be remembered in our prayers. I think papa valued his testimony all the more because he was no polemic, and of a disposition singularly mild and gentle."

In the same communication, Miss Woodbridge speaks of her father's last visit to Dr. Parsons Cooke, that profound and excellent man, who, while a polemic, a stalwart and determined defender of the truth of God, was in private intercourse exceedingly genial and companionable. She says: "Soon after this, papa made a last visit to Dr. Cooke at Lynn; and I well remember their almost silent parting, and the look on either face, which said, more than

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words could have done, 'We meet no more this side eternity.' You know Dr. Cooke was a Hadley boy, but perhaps you did not know that he fitted for college in nine months, and that papa went with him to Williamstown to see him admitted. He also preached his ordination sermon at Ware, entitled, 'The Courageous Minister;' and I have heard that Dr. Cooke once said, it had an important influence on his after-course."

When Dr. Woodbridge returned to Chicago, he made the house of his son his home, enjoying the same loving welcome to the homes of his daughters as before.

The following stanzas, written by him, were published in the "American Messenger," March, 1864.

"COME UNTO ME."

"'Tis my Saviour's voice I hear
Ever breaking on my ear,
Loud as thunders of the sea,
Soft as sweetest harmony:
Come, come to me.

"Burdened sinner, come to me,
Trust almighty sympathy;
All thy burdens on me roll,
I can love — can save thy soul:
Come, come to me.

"Weary sinner, come to me,
All my gentleness to see;
Come and lean upon this breast,
Come and taste eternal rest:
Come, come to me.

"Guilty sinner, come to me;
Blood-bought pardon is for thee —
Pardon full and all thine own,
And enduring as my throne:
Come, come to me.

"Doubting sinner, come to me;
Light from heaven shall beam on thee;
All thy doubts will flee away,
Lost in an eternal day:
Come, come to me.

"Helpless sinner, come to me;
I thy strength henceforth will be;
All thy sins I can subdue;
I have conquered Satan too:
Come, come to me.

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"Foolish sinner, come to me;
I thy wisdom then will be;
Thou shalt walk with me in white,
Robed in everlasting light:
Come, come to me.

"Hardened sinner, come to me;
Boundless goodness calleth thee.
Hear! thy heart of stone must melt
At the woes thy Saviour felt:
Come, come to me.

"Ruined sinner, come to me,
My finished righteousness to see;
Saved from hell, thy sins forgiven,
Thou shalt reign with me in heaven:
Come, come to me.

"Wretched sinner, wilt thou die
With my cross still in thine eye?
Scorn my grace? then hear me say,
When the heavens have passed away,
DEPART FROM ME!"

We have quoted this mainly for the sake of the following gratifying incident communicated to him by Rev. Jeremiah Porter, who, when a youth, was trained under his ministry in Hadley, then engaged in the service of the "Christian Commission."

"15th ARMY CORPS HOSPITAL,
"ALLATOONA PASS, NORTH GEORGIA, July 21, 1864.

"REV. JOHN WOODBRIDGE, D. D.

"Honored and Dear Sir: Incidents in this hospital of wounded soldiers of the battle of June 27th, at Kenesaw Mountain, with whom I have been laboring from that day, induce me to the pleasant duty of writing you.

"In circulating religious books and papers and the pure word of life daily, and many hours each day, I was delighted to find in the May number of the 'American Messenger,' the invitation to Christ written by my Hadley pastor, under whose teachings I sat with my now sainted parents more than fifty years ago. I have, beside giving that number of the 'Messenger' (which a kind Providence, I think, threw into my possession at Cairo on my way from Vicksburg to Georgia), to each of the wards of this hospital, — that has had in it this month near a thousand wounded men, including a dozen officers, — read the Invitation again and again to groups on their cots, made white and sweet by sanitary garments, and have found all, as I mentioned the facts of my relation to yourself for fifty years, highly gratified with the precious sentiments of the poetry and the beautiful expression of them, as well as that remark-

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able Providence that permits me, in your stead, in this far-off land, and among garments rolled in the blood of the heroes and martyrs of liberty, to beseech the living and the dying to be reconciled to God. Scarce any fact in my labors in this field so white for the harvest, has given me so much personal gratification as the finding of these charming stanzas, and the use I have made of them. That, instead of saying 'being dead,' I am able to say 'being alive;' in his fourscore years he yet speaketh; and in this State so long cursed with ignorance and slavery, and where Worcester and Butler long toiled for the hunted and hounded Cherokees; through my agency is now inviting the sons of our own New England, and of our more recent home, Illinois, to come to Jesus and lay hold on eternal life.

"Did any of the dear ones of our Hadley families, now ministering spirits sent forth to minister to them who are heirs of salvation, who always behold the face of our Father, — did any one of these urge you to 'write those blessed thoughts,' or use any influence to throw them into my hands? If not, their Lord and Saviour did by other agencies; and we will thank him for that, and continue to follow his monitions until we have finished our work, and go where we shall more deeply feel that when we have done all we are unprofitable servants. And what an infinite privilege that we may be used in any way in the service of a Master who so gloriously rewards those who delight to do his will! The means here used are blessed to the apparent conversion of souls, and to the comfort of many that had for a time been 'in a thirsty land where no water is.' I have sympathized deeply with you in the loss of your precious Rebecca, — as has Mrs. Porter, — as we now do with Judge Skinner in the death of Richard. 'I was dumb,' &c.

"Yours very sincerely,

"JEREMIAH PORTER."

Dr. Woodbridge wrote several tracts for the American Tract Society. One was entitled, "The Sinner Forewarned." He was informed of an incident exceedingly interesting to him respecting this little wanderer sent forth by that useful society. It was a revival at sea. Some Christian hand put it on board a ship ere it sailed from the harbor. It was read by one and another of the crew, and one and another became convicted and hopefully converted. Like the ark of the covenant at the house of Obededom, it conveyed a blessing to that home on the sea. How many such precious results in the coming world will gladden the heart of every humble Christian worker, who has been faithful to "sow beside all waters!"

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After taking up his permanent residence in Chicago, he preached occasionally in the city and vicinity with much acceptance. He did what seemed given him to do in his old age not only cheerfully, but thankfully. He, however, reached at length that solemn and affecting hour to all faithful ministers of Jesus, even overpowering were they permitted to know it, — the delivery of his last sermon, — the last opportunity of standing before a congregation of dying men to proclaim to them the worth of the soul and its only method of salvation. Says his daughter: "The last sermon that I remember to have heard from him was delivered at Waukegan about four years before his death. It was from the 12th chapter of Hebrews, 1st verse. It was written, he said, forty years before, after reading the life of Henry Martyn." It is an interesting thought that his last public ministerial work was associated in his mind with that self-sacrificing missionary.

His old age was a placid autumnal ripening for the Master's garner. They who are like heaven tend thither; and the stronger the resemblance becomes, the more rapidly they rise. He now devoted much time to reading the Scriptures — often in their original languages, — and other religious, especially devotional, books. He also much enjoyed intercourse with Christian friends, particularly with his ministerial brethren. The great themes of theology which had interested him throughout his public life, were still often the subjects of his thoughts; and he loved to converse upon them and the solid hopes for eternity of which they form the basis. But his main work was with his own heart and in the closet. There he passed hours daily. For this retirement with God he chose the earliest hours of the morning; generally rising before the dawn that he might have abundance of time, and the best time, for this most delightful work. He also set apart a season for prayer in the early part of the afternoon, because, he said, he felt "fresher and less fatigue than in the evening." The Saviour's promise

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attached to secret prayer was abundantly verified to him. His graces, which had been long growing, ripened fast. His spiritual-mindedness was marked; the gentleness of Christ pervaded his spirit. "As he approached the excellent glory, his humility became more and more manifest. He grew also in gentleness, and tender affection toward those around him, so that some who saw him were reminded of the beloved disciple whose name he bore." True, his temper was naturally impetuous, — a besetting sin which he deeply deplored; and in his last days so triumphed over it that it was a wonder to many. *God gave the victory: let him have the praise.*

Dr. Sabin writes:

"I saw him in 1864, after he removed to Chicago, and when he had ceased almost entirely from the work of the ministry. I spent most of an afternoon with him there alone. I was struck with the humility, tenderness, and apparent ripeness of his spirit. There was no harshness, nor severe criticism upon any of those from whom he had differed. But there was still vigor of thought, and great conversational power in expressing and elucidating his religious views. His own mind was evidently possessed and thoroughly imbued with those great doctrines of grace which he had spent his life in preaching to his fellow-men; in them he found solid peace and rest for his own soul. Still alive to the interests of the church and the work of Christian missions at home and abroad, he was looking now to a speedy release from earthly labors and responsibilities, and standing, in the maturity of his great Christian soul, ready to depart and join the assembly and church of the redeemed above."

His delight in God and his glory which had marked his piety, became more and more conspicuous. The theme was a perpetual inspiration to him, and filled him with joyful anticipations. He was much in the habit of singing to himself both at home and in his walks, insomuch that strangers often remarked that he was the happiest old man they had ever seen.

"The next world's gladness imaged forth in this."

It was one of the ripened clusters of his religious life. Praise in view of God's supremacy and glory was a habit

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of his piety. It began with his conversion. His love of Christ was ardent and worshipful. Hence praise was the natural breathing of his renovated heart; his communion with God took the form of reverential thanksgiving. This singing in a low voice when by himself was a habit early contracted and followed him through life. The more mature his piety became, the warmer his heart glowed; and of course, the more spontaneously would his humble song or low murmur of adoring gratitude flow forth.

His religion, in its devotional, practical, and doctrinal aspects, was eminently Puritanic. He was early taught to feel great admiration for the principles and the character of those Christian heroes of the 17th century. This rather increased than diminished as his years advanced. Even in old age he would kindle with enthusiasm in recounting their manliness; their heroic fortitude; their independence of thought; their firmness of principle; their unswerving adherence to the divine word; their unselfish attachment to freedom; their unflinching determination to maintain the right though opposed by regal power; above all, their devout love to God and his co-eternal Son. Noble men who could thus DO and DARE for Christ and posterity, he thought, should be enshrined in our most consecrated memories. True, he did not feel so much attachment to the peculiar ecclesiastical polity of the Pilgrims, — Congregationalism, considered by itself, as to the great gospel doctrines embraced by them, — doctrines which annihilate selfishness and proclaim the equality of the brotherhood in Christ, out of which the Congregational polity grows, and which renders the Congregational church an organic structure instinct with spiritual life. He regarded Presbyterianism and Congregationalism as essentially recognizing the rights of the individual conscience and the free choice of the brotherhood. They were, in his judgment, little more than different modes of carrying out the free principles of the gospel; each having excellences of its own, and both alike bearing the signet of

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the Saviour's approbation. He therefore changed his field of labor from one denomination to the other, without any conscientious scruples when Providence seemed to direct. His habit of mind led him to look through the outward of the Christian church upon its vital functions, — the adoring piety, the humble trust in Christ's atoning grace, the unquestioning submission to, and profound reverence for, God as the sovereign Disposer, the supreme Lawgiver and Judge. On these inner vital organs his mind rested. He would have felt but little interest in the present rage for mere polity, either on the side of Presbyterians or Congregationalists.

A well-principled patriotism was the natural outflow from such an appreciation of the noble founders of our republic, and the theological and ecclesiastical doctrines which they held. He had studied the genius and working of our free institutions, had intelligently contrasted them with the political institutions of other countries, and had thoroughly estimated their intrinsic and relative value. In looking over the governments of the world he saw nothing that so nearly approached the beau ideal of what civil government should be. He considered this superiority an appropriate subject of thanksgiving in his public devotions. He took a lively interest in all great political movements. He was a constant reader of the public journals, not for the love of gossip with which they are too often replete, but to keep himself informed of the ever-varying aspects of public affairs. He was by no means in the modern sense a politician; but he felt that it was his privilege as well as duty to know what politicians were doing, and form his own judgment of their character and measures. He felt that he had the same concern in our general elections as other men, and quietly cast his vote. His patriotic enthusiasm could be easily kindled; and had he not had higher subjects of thought and study, it would have burst into a flame. He uttered fully his political views on some public occasions, such as Fast and

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Thanksgiving days, and in his social visits. But he seldom introduced anything of a purely potitical character into his public discussions on the Sabbath. He deemed that hallowed day too holy to be stained with thoughts merely of the world. As it is an emblem of the "better land" where nothing that defileth shall ever enter; and as the sanctuary in which he worshipped and proclaimed the words of eternal life was symbolic of that "temple not made with hands," he believed that whatever was said and done on that day and in that place, should tend to fit the soul for its eternal dwelling there. If he sought on that consecrated day and in that concecrated house to make his hearers better citizens of the republic which he loved, it was by the enforcement of those inspired principles, which, in connection with the Spirit's transforming power, lift men into harmony with God, and thus, into harmony with one another. We have previously alluded to his remarkable prayer on a day of public fasting appointed near the commencement of the recent rebellion, indicative of his strong devotion to her welfare, and his powerful intercessions in her behalf with Him who rideth upon the heavens for our help. That treasonable enterprise stirred his sensibilities as the hurricane heaves the ocean's wave. He was no lover of war; but when our government resolved to resist that infatuated movement, his patriotism, deeply radicated in religious principle, rose to the grandeur of the occasion. Says a member of his family: "I well remember his entering the parlor, paper in hand, and reading aloud the President's first call for seventy-five thousand men. He read it through triumphantly, as if it were the announcement of a victory already won, and when at the close he pronounced the name of Abraham Lincoln, he looked up grandly, every feature glowing with enthusiasm."

Though now almost an octogenarian, and expecting soon to put off this mortal and to be clothed with immortality, he watched that agonizing struggle of our country for existence and for freedom with enthusiastic interest. The following incidents are characteristic:

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"Two of his grandsons, the only two old enough to bear arms, entered the service. One of them fell a victim to disease contracted on the shores of the Rio Grande. His funeral was attended in Chicago, and papa was present, though very feeble. He said to me that he wished to wear a badge of mourning, for, said he, with a mixture of pride and sorrow in his face, 'Lyle was my grandson.' He loved the young man very much, but I think he felt a real satisfaction in the thought that he died in so good a cause."

He was capable not only of sharp satire, but of keen flashes of innoxious wit; and sometimes when at ease in a circle of confidential friends, and his feelings were in genial flow, he freely indulged the humorous vein to the great amusement of his companions. His daughter writes: "Mr. W—— remembered him as having great depth of humor. He told me that he was once present, when a boy, at the house of Gen. Mack, when Dr. Beecher, Dr. Vail, and my father were there together. He said my father's remarks were so full of wit, that he often rushed from the room to laugh, and returned again; as he thought an explosion of laughter would be highly improper, in the presence of such venerable men."

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CHAPTER XVI.

DR. WOODBRIDGE IN HIS FAMILY. — HIS PERSONAL APPEARANCE.

With his family Dr. Woodbridge was easy and affable; not generally playful, though sometimes humorous. He was a kind and affectionate father; not an equal with his children; never romping with them as Dr. Lyman Beecher was wont to do with his; yet often familiar; the more so, as they approached maturity. He never forgot the disciplinarian; yet his management was marked rather by strictness than severity.

His daughter remarks:

"He required obedience of his children, and enforced it: for he had faith in the wisdom of Solomon. 'Humanly speaking,' he once said, 'children who are accustomed to obey their parents, are more likely to become Christians.' Having learned to reverence an earthly father, their hearts would, he thought, by a natural transition, ascend to the great Father of spirits. Not that any influence of this kind could supersede the Holy Spirit's agency in conversion, but it was one of the means employed by God to bring about the greatest results."

One of his daughters, who became the wife of a distinguished clergyman, when a little girl at school, for some misdemeanor, was made to sit under the table. Her temper getting the better of her, and the door being open, she sprang out and ran home. Her father, having inquired into the trouble, was soon seen returning, dressed in his long study-gown, with his daughter, who was again made to take her place under the table, and given to understand that she must obey her teacher.

He was careful to inspire in the minds of his children a sense of the proprieties of life, of what was due from the parental and filial relation. He impressed upon them the idea that he was appointed by God to be their guardian and instructor. His intercourse with them may be characterized as seriously cheerful.

As they advanced in years, he encouraged them to propose to him questions, as freely as he proposed questions to them; would indeed

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seem to pay marked attention to their opinions. They were thus taught the art of easy and respectful conversation. "He remembered," says his daughter, "that his children were endowed with reason, and when he became their instructor he treated them like reasonable beings.

"Books and papers were read aloud in the family, and talked over freely. As my eldest sister had a clear voice, and was an accomplished reader, we often collected to hear her read the great political speeches of the day, when all wept, laughed, or kindled together. Sometimes warm discussions arose in which all took part. Our father, though strong and positive in the expression of his own views, yet labored to convince any whom he thought in error, by producing authorities, citing examples — in short, by all sorts of arguments. We frequently sat an hour at the table, at which time all subjects of interest were talked over. We learned a great deal by these discussions, more perhaps than in any other way.

"My father's table-talk was in the highest degree intellectual. The religious controversies of the day bore a prominent part. And so ardent and earnest was his nature that his children were of necessity interested in that which interested him. Sometimes he talked of men of genius and their works; but his favorite and engrossing theme in some form was religion, insomuch that I often called to mind those words of Moses: 'These things which I command thee, shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.'"

One who resided in the family, remarked: "I always knew what the Doctor was going to preach about, the next Sabbath, by his conversation at the table."

"It was ever his aim, when with his family in hours of relaxation, to stimulate thought, to bring their minds into an inquiring state, to inspire a thirst for knowledge. The rich stores of his own mind were by no means wholly reserved for the public, and I often marvelled at the originality and depth of thought which he displayed when he had no audience but his wife and children. When he was with us, our quiet country life was anything but dull and tame.

"My sister R. once said to me, 'Papa never says anything commonplace.' There was a great deal of heat as well as light about him, and, I may add, moisture, for he wept easily; and I miss his fertilizing influence more than I can tell.

"He instructed several of his children in theology, Latin, and Greek, giving much time to them out of his busy life. When my brother was studying the Greek grammar, papa often called upon him to conjugate a verb after dinner, while we all remained at table; and he would go through with all the moods and tenses of the verb Tupto, backwards and forwards, greatly to the amusement of the family.

"My father was very much interested in his children's efforts at com-

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position, and when most busy would lay down his pen to listen to their juvenile effusions.

"He sometimes endeavored to mingle amusement with his instruction. The hour passed by the family at table was a time of cheerfulness as well as improvement. Papa had a habit of making impromptu rhymes for the little children, and when they laughed, joined heartily in the chorus.

"He often called them by some droll names, when he felt particularly well; and occasionally entertained them with extravagant stories of his own invention, about giants 'as tall as the church-steeple, with one arm reaching to Hatfield and the other to Northampton.'

"Once, when the father and mother were absent on a journey, it occurred to the eldest daughter that there was a good opportunity to repair the old study, where so many thoughtful hours had been passed by her father, and which had become dingy and time-worn. The plan had no sooner suggested itself to her mind, than she put it into execution; and as the time drew near for the return of the absent ones, another daughter composed some simple verses, in which she told how it had happened, and enclosing them to 'Our Parents,' laid the letter on the study-table. A fragment of these lines remains. They are as follows:

'And now, that I my tale have told,
One hope springs from my heart of truth,
That like these walls, the dear and old,
My parents may renew their youth.

'That long, long years may yet be theirs,
And health and bright prosperity,
Till full of honors, full of days,
They lay them down at last to die.

'Then tranquil be their last long sleep;
A holy spot their burial sod;
While far away from eyes that weep,
They *live* at the right hand of God.'

"This little incident is mentioned to show the affection which existed between Dr. Woodbridge and his children. Another of the same sort may be here introduced.

"In his declining years, the scenes of his childhood and youth, the friends of former days, and the books which had so often delighted him, were more dear than ever. When Dr. Sprague's Annals of the American Pulpit appeared, they were read by him with the most lively interest. Especially when he found the life of one whom he had known, he was deeply affected. He re-read also those old theological writers from whom he had learned to think on the greatest subjects. On one occasion, having passed the day in his study, late in the afternoon he came into the sitting-room, and at once remarked, 'I have been reading

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Magee (the old Scotch divine) all day, and feel refreshed by it. Those old authors please me best, after all, *there is so much in them.*'

"Soon afterwards one of his daughters wrote and read to him the following lines, which, as they so nearly expressed his views, afforded him great entertainment:

'THE OLD THEOLOGIAN TO HIS FAVORITE AUTHORS.

'All the day, in my study, dear Dr. Magee,
How delighted I 've lingered and listened to thee;
'Tis not often an author refreshes me so,
Save those worthy old friends that I knew years ago.

'True, their pages are yellow, and some of them torn;
True, their bindings are blackened, and loosened and worn;
And the style is old-fashioned in which they are writ,
And they aim not to dazzle with fancy or wit.

'But strong sense, and sound learning, and piety shine,
With a clear, steady lustre, in every line.
They have found out the truth, and that truth they impart,
Of its power to the conscience, its life to the heart.

'Lo! John Calvin, the spirit so mighty and bold,
Who made way through the strong superstitions of old;
And in face of the sceptre, the crown, and the sword,
Struck its chains from the church, in the name of the Lord.

'Lo! our Edwards, who dwelt, like the prophets withdrawn,
In strange wilds, where the bear and the panther were born;
Yet with God for his teacher, so well was he taught,
That the ages and nations are heirs of his thought.

'There are Witherspoon, Bellamy, Hopkins, and Howe;
There are Owen, and Baxter, Scott, Mason, and thou,
Reverend friend, Dr. Emmons, so ancient and wise,
The cocked hat on thine head, the quick light in thine eyes.

'I have read modern authors, and some I admire;
I have bowed to their learning, and caught of their fire;
But I turn from them all, to the friends of my youth,
For the lessons most noble, of duty and truth.

'As but lately I passed through a gallery light,
And beheld the old portraits, in frames new and bright,
Of those friends that I knew in my earlier days,
Their broad brows to my eyes seemed encircled with rays.

'And I blessed the kind hand (Dr. Sprague, it was thine),
As I lingered to gaze on each loved old divine,
Which had rescued their pictures from spiders and mould,
And had hung them aloft, for the world to behold.'

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"Dr. Woodbridge was very regular in maintaining family prayers, both morning and evening. The evening service was held immediately after tea, that all might be present, and sufficiently wakeful to give attention. The Bible was read through in course at morning prayers, and the chapter was often talked over. The prayer that followed was short, but earnest, appropriate, and comprehensive. The whole service was as far as possible from being formal, though decorous and reverent.

"The domestics, whether Protestant or Catholic, were required to be present. This was understood before they entered the family, so that there was no persecution about it. I do not remember that any one ever objected to come.

"The Doctor continued the practice of asking a blessing before the meal, and returning thanks at its close. A Frenchman, in the family temporarily, was asked how he liked his residence there. 'O,' said he, 'very well; only too much pray.'

"Says his daughter: 'My father could not divest himself of a sense of responsibility in regard to every member of his household. He felt a personal interest in their welfare both temporal and spiritual.'

"To illustrate this, I will mention one or two facts.

"A young Irish girl, who was employed as housemaid when we lived in New York, went one day to a shop on Chatham Street, to make some purchases. The clerk who waited upon her was very importunate that she should buy a certain dress which she had looked at, but did not want. As, however, she was a little confused, he obtained possession of her money, and insisted that she should take the dress, saying that it should be delivered at our door.

"As a last resort she hastened back, and arriving there before him, complained of the treatment which she had received. When, therefore, the clerk appeared with the package, he was at once confronted by my father, who addressed him thus: 'Are you not ashamed of yourself, in trying to impose upon this poor girl? But she has friends, I can tell you. Go immediately back and bring her money, or I will have an officer of the law after you.' The rascal quickly disappeared, and returned promptly with the money.

"I will mention another case in point. At a time when my mother was in pressing need of domestic assistance, she received into her kitchen an Irish woman with a very troublesome little boy.

"Patrick was always in the wrong place; and so one day he ran into the street, and while playing in the road, the wheel of a wagon passed over him. He was taken up frightened, but not much hurt. However, as it was thought he must have received some internal injury, the doctor was quickly sent for. 'Doctor,' said my father, with tears in his eyes, 'do the best that you can for Pat; as much as you would for my own child.'

"Papa was very careful to do full justice to those whom he employed, seeming never to forget that they were partakers of the same nature

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with himself, and were liable to the same sense of humiliation which he might have suffered in their place. I think, also, that he always remembered that Christ had died alike for all, and that all were bound to the same eternity.

"As my father had so many daughters, he had, of course, decided views in regard to the education and career of women. In some respects, his opinions were conservative on these points, because he adhered closely to the Bible. But although he did not wish them to become public characters, he desired that they should be highly intellectual, and that they should cultivate in themselves such aims and purposes as were worthy of their immortal nature. He could not endure to hear women commended merely for beauty or personal adornment. This he considered degrading to them, and savoring more of the Mahometan than the Christian. In the later years of his life he sympathized with the trials of women more than ever, and in one of his last conversations with my brother expressed this sympathy in his own earnest way.

"'There are many things,' he said, 'that men can do, which are unsuitable for women, so that they are necessarily more helpless; but,' he added, with vivacity, 'they are just as smart.'

"He once told me, I thought with unusual candor, that his sister had as much strength of mind as any member of the family.

"In the division of property, he thought, with his father, that helpless daughters should be first provided for, after the mother; and acted upon that principle.

"Believing, as he did, the Bible assertion that human nature in its present condition is very bad, he sought to deliver his children from the miseries of dependence.

"Solomon has declared that 'wisdom is a defence, and money is a defence;' and the barbarian legislators of an earlier age understood this when, in seeking to enslave women, they deprived them of both these advantages. To such a lawmaker we might properly apply the language of Holy Writ: 'Why hast thou then broken down her hedges, so that all they who pass by the way do pluck her?'

"'It must be confessed, my child,' said my father to one of my sisters, 'that women have rather a hard lot in this world; but perhaps,' he continued, 'it is more than made up to them hereafter; for I think it probable that there will be more women in heaven than men.'

"But I pass to other themes. As the larger part of our family circle were after a time married and separated from each other, the old homestead became a place of rendezvous. In summer the house was generally crowded with children and grandchildren. And what a buzzing of voices! what animated looks and gestures, what lively sallies were called forth!

"Our father often looked around the large circle with an air of satisfaction, and exclaimed, 'Is it possible that all these are *my* posterity?'

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To which mamma once made answer, 'With my staff I passed over this Jordan, and now I am become two bands.'

"One Sabbath morning, when several branches of the family were represented in the church, papa preached from this text: 'I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'

"In speaking of the Sabbath, I would here say, that there is a peculiar interest connected with that holy day, as it was spent in my early childhood.

"Some of the old Puritan customs were then retained, which were afterwards abandoned; and as the congregation then gathered from all parts of the town, it was a pleasant sight to see them meet in God's house. These Sabbaths were days to be long remembered. Let me recall them.

"On the twilight of Saturday the children were all bathed, and clean garments were laid beside their beds for the next morning.

"All kinds of work were then put out of sight, and the evening was spent in the old Puritan fashion, as holy time. 'It was the hour of preparation, and the Sabbath drew on.'

"How pleasantly and solemnly the sound of the church-bell fell on the ear, on the morning of the holy day. The green common was then covered with people from all parts of the town, who flocked together to the house of God. The children followed our mother to the ample pew beneath the pulpit, which had been set apart for the minister's family.

"At the close of the morning service, many of the people who lived at a distance, came to our house to rest during the intermission. On summer days the doors were all thrown open, and groups of old and young persons collected in the parlor, the kitchen, and on the door-steps.

"How gravely they sat and talked, eating at the same time the cake and cheese which they had brought in their red silk handkerchiefs. Even the children seemed to remember the fourth commandment, and were quiet and orderly.

"The old people (I remember studying the lines in their faces with childish wonder), how pious was their discourse!

"From room to room, in the midst of these various groups, my mother walked about, with pleasant and cordial greetings, inquiring of one after an absent child; of another, after a sick parent or friend; towards all, manifesting that kindly interest which she constantly felt and cherished.

"When the public services of the Sabbath were over, all the family were brought together in the parlor, to be taught the Assembly's Catechism, or listen to loud reading. Sometimes our mother read one of Jay's sermons, of which she was very fond; sometimes a selection was made by our father, keeping in view instruction rather than amusement.

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The day was closed with prayer at the going down of the sun; after which we were permitted to roam in the garden or orchard, before retiring.

"We children were often seriously affected during our childhood and youth. It could not be otherwise in such an atmosphere. Several members of the family made a profession of religion early, and all at length became members of the visible church. If any of us fail of heaven, it will not be the fault of those who were the guardians of our infancy.

"My father had not such constant delight in the beautiful and sublime in nature as many have, his mind was so often absorbed with abstract thought. But occasionally it seemed as if he had just opened his eyes to such scenes, and took them in, for the first time, with a rapt surprise. Whenever that occurred, we saw all objects as he saw them. The flash of joy passed from his mind to ours. The awe which he felt was communicated to us. It was that prophetic look which seemed to have penetrated to the inner shrine of nature, and reflected all it had seen. I remember once, in the early summer, when my mother with several daughters had gone into the garden to trim the shrubbery, papa soon joined us, and as the morning was uncommonly lovely, the peace of nature seemed to enter his soul.

"The old place was very beautiful at that season of the year. The cone-shaped pear-trees were white with blossoms to their topmost boughs. The cherry-trees were also in full bloom. The tulips and white lilies were near their time of glory; and little brown birds were building their nests in mamma's favorite elm-tree, at the north-west corner of the house.

"How sweetly our dear father then talked with us about the innocent nature of the employment in which we were engaged! 'It was,' he said, 'the natural and appropriate occupation of the human race, as it was that of our first parents before the fall in Eden.'

"At another time he had gone with my mother on a short journey in a private carriage. Returning, a storm overtook them on the further side of Westfield Plains. They went into a house for shelter, and late in the afternoon, as the storm had passed, they again took their carriage and started for home. But lo! as they rode forward, a wonderful rainbow was right before them, on the opposite side of the plain. Both extremities of the arch seemed to touch the earth, and the rich grass covered with raindrops reflected its brilliant hues. 'A moist radiance from the skies' filled the atmosphere. It was, they said, like nothing terrestrial, but seemed the very gate of heaven. They returned home glowing, yet solemnized with the unwonted splendor of the scene, and their description was so vivid as to leave on *one* mind, at least, a permanent impression.

"That picture holds a sacred place in the chambers of imagery, which I approach with reverence in thoughtful moments, and reverently

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unveil. There it is before me, in the fading light of that summer afternoon, the broad, green plain sparkling with raindrops, and my father and mother passing onward toward the beautiful arch. Is it a picture, or a reality? Is it not a type, at least, of that golden portal through which, after the storms of life, they have passed so safely, to the home of the happy and pure in heart?"

In training with Christian fidelity his numerous family, Dr. Woodbridge was opening rich sources of intellectual and religious enjoyment for himself in advancing years; creating a genial Christian society to relieve the gathering sorrows of decrepitude, when the pleasures of home become almost one of the necessities of life. Professor Tyler remarks: "His afternoons and evenings he gave to his family and friends, and my most delightful associations with him are in the midst of his hospitable and happy family, with his excellent wife and accomplished daughters around him, at the tea-table and the fireside, in an old-fashioned evening visit. He was interested in all that concerned his family, his friends, the community, the country, the church, and the world. But even at home in a social visit, it might be said, literally and with emphasis, that his conversation was in heaven. The word of God, the doctrines of the gospel, the experience of the Christian, the joys and glories of heaven — these were his favorite themes. For example, he once remarked of the Psalms of David, that however deep the lamentation and wail with which they may begin, they are sure to end with a song of triumph and exultation. It was a remark which interested me at the time as characteristic of the piety of the Doctor's old age, and my wife has always remembered it, and often spoken of it since in connection with her reading of the Psalms. I have never been in any circle, in which the conversation so fully answered to Cowper's ideal and description of that between Christ and his disciples on the way to Emmaus."

This filial love was especially tender and assiduous after the wife and mother had gone to her rest, and the father was

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left to travel the weariest part of his journey without her supporting hand and cheering smile. At that lonely period, while varying in light and shade according to character, yet blending like the soft and delicate tints of the rainbow, it shone forth with peculiar loveliness, strengthening his trembling footsteps; son and daughters alike vied with each other in offices of regard and kindness to soothe the last ebbings of a life so precious to them all.

In personal appearance Dr. Woodbridge, in the maturity of life, was rather striking, and fitted to draw the attention even of strangers. He was about the medium height; his frame was firmly knit, round and full, though never corpulent. His form was erect; some used pleasantly to say, symbolizing the perpendicularity of his character. His head was large, his intellectual powers finely developing themselves in his massive forehead; his comparison preponderating over his causality; his ideality and benevolence were noticeably prominent. His eyes were light-blue, large and keen, varying with his changing thoughts and emotions; and when animated in conversation, or kindled with the excitement of public address, shone as if enwrapping hidden fire. His countenance, when not clouded with thought or sombre with care, was full of vivacity, open as the day; no one looking into it would ever suspect that treachery or intrigue could lurk there; while its lines of thought indicated the scholar, it was alive with energy, and the occasionally compressed lips bespoke a firmness and decision which could not be easily subdued or resisted. When not walking slowly in a muse, his step was strong and quick, and his general movement indicative of a live man. A stranger would say of him, "That man has a purpose, and what he undertakes will be accomplished." His hair early turned gray, which gave him an appearance of venerableness when but little past the meridian. His dress showed neatness and propriety, and yet not seldom carelessness;

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suggesting the suspicion that while he had arrayed himself with care in the morning, he thought not of his attire again till he put it off at night. In manners he was dignified and gentlemanly, though sometimes wanting in suavity. He occasionally threw off flashes of pleasant wit which laughed in his eye; but more frequently sparks of sarcasm which knit his brow. Those who formed their first acquaintance with him when in the latter mood, would be likely to deem him severe, harsh, capable of sawing a man in two without compunction. Something like this was occasionally his appearance in the pulpit, which doubtless hindered his usefulness. But when you sat alone with him in familiar conversation, all this vanished; an intelligent benignity assumed its place, a cheerful vivacity illumined every feature; unless some character, or characteristic, was mentioned, fitted to call forth those half-feelings of contempt, which, in a mind like his, usually stimulate sarcasm; then, his lip curled for a moment, and his eyebrows contracted. The true dignity and amiableness of his countenance only appeared when in conversation you touched on some grand scriptural theme, such as the perfection and glory of God, of his holiness and sovereignty, of Christ, the God-man Mediator, the Holy One, especially his majesty and tender love and all-sufficient grace; then every feature would assume a subdued expression, and tears not unfrequently suffuse his cheeks. No man ever revealed in his face more legibly the ever-varying workings of his thoughts and emotions.

When old, his appearance was very venerable. "Every one seemed impressed by it. A lady at Waukegan told me that one Sunday, as he entered the pulpit of the Presbyterian church there, her little child, sitting beside her, turned to her and said, 'Mamma, is that God?'"

It may seem irreverent to repeat this; but it is mentioned to show the impression which his appearance made.

"Mr. Healy, who painted his portrait when he was about

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eighty years of age, seemed struck with admiration at his venerable and saintly head.

This portrait was hung, for a time, in the Crosby Gallery at Chicago, and has been much admired. One who saw a copy of it said, "He looks like the inhabitant of another world."

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CHAPTER XVII.

THE CLOSING PERIOD; HIS LAST SICKNESS, DEATH, AND BURIAL.

The tenacious principle of life began at last to yield. About four years previous to his death he was smitten with paralysis, which much enfeebled him. His daughter says: "I entered his chamber soon after the attack, and found him lying upon his bed, apparently unconscious of all that was passing. Drawing near him, I heard him murmur, — 'Father, glorify thy name; Father, build up thy kingdom.' Then, lifting both hands feebly, 'Hear thou in heaven, thy dwelling-place.' A few minutes after, he said, 'When all thy mercies, O my God.' There he paused, and soon fell into a long sleep, from which we thought he would never awake."

His step now became tottering, his flesh wasted, his cheek grew pale. He, however, became comfortable; but the strong man was bowed. He had the appearance of extreme old age. But the inner life decayed not. This was kindled at the fountain of all life, and had a vigor which no wastings of the body could weaken. It had long been growing, and with more rapidity the longer it grew. The few past years had seen a perceptible advance. It now shone out with the softened splendors of the setting day. "The last years of his life," says one of his family, "were passed almost wholly in the retirement of his chamber in reading the Scriptures and in prayer; yet he usually went to the house of the Lord on the Sabbath, and enjoyed the public worship of God."

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The following lines, descriptive of her father both physically and spiritually, were written by his daughter about a year before his death :

"IS IT MORNING OR EVENING?

"Twilight — which? 'Tis evening twilight,
For the day is almost done;
Shadows lengthen, dews are falling,
Chilling winds are coming on.

"No, it is the morning twilight —
'Tis the dawning of a day;
Flowers are opening, voices call him, —
'Rise, beloved, and come away.'

"Yet it must be evening twilight:
He is weary, and would rest;
All the day he has been toiling, —
Lay him on his mother's breast.

"No, it is the morning twilight:
He has done with toil and woe;
Done with evening damps and shadows,
And the sleep that mortals know.

"Yet *it is* the evening twilight,
For the skies are grown so dim,
And he walks with trembling footsteps —
Surely, 'tis not morn to him.

"Yes, *it is* his morning twilight,
Though to-morrow's golden sun
Break not on his dreamless sleeping,
Since his work on earth is done.

"Yet, *it is* his morning twilight;
He begins his heavenly race;
Soon the angels will salute him,
God will meet him face to face."

In the summer of 1869 he went to reside in a village near Chicago to enjoy a purer atmosphere. His white locks falling low down below his hat, his stooping form, his feeble and trembling steps which he supported with a cane, and his whole appearance indicative of great age, rendered him a marked object as he walked the streets. His benignity

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and kindliness of expression, his venerableness and saintliness, won the hearts of the good, the respect of all. The children even were attracted towards the good old man, and would sometimes kiss their hands to him as he passed.

He now reached the close of his official work.

"On the 7th of September my father performed his last official act by solemnizing the marriage of a granddaughter with a young gentleman of whom he was particularly fond. His appearance on that occasion was unusually venerable, as he stood leaning upon his cane; and his accents were so feeble and tender that the young bride burst into tears. After the ceremony, having kissed his granddaughter, he said to the bridegroom, 'I want to kiss you too.' And so with a kiss this dear saint ended his ministry.

"After the marriage, as he was looking over the bridal presents, he paused and turned over the leaves of a beautiful Oxford Bible, the gift of the bridegroom's father. As he did so, the tears gushed from his eyes, and he exclaimed, 'Precious book; so old, and yet so new.'

"The time at length arrived for him to obtain the fulfilment of the loving promise of the Saviour, made to his disciples in their anticipated sorrow, — 'I will come again and receive you to myself.'"

His daughter has beautifully described the closing scene:

"For some months before my father's death there had been many indications of approaching dissolution. He often paused in his walks to take breath, and was hardly able to lift his feet from the ground, but dragged them heavily. He spoke of seeing objects double; sometimes finding it difficult to distinguish the substance from the shadow. Still his hearing was but little impaired, and his voice, though weaker, was never tremulous. When he hummed tunes to himself, as was his wont, there was still melody in the sound, and he was able to read the Divine Word until about eight days before he died.

"His mind was most of the time very tranquil. One of his grandsons said of him, two or three years before this period, that 'he was the happiest old man he had ever seen.' And for the most part he continued happy.

"He drank daily of that water 'of which if a man drink he shall thirst no more;' and so near the fountain of bliss,

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how could he be sad? This prayer was often on his lips: 'Let the people praise thee, O God, let *all* the people praise thee.'

"When overcome by physical weakness he once or twice wept very much, exclaiming, as he did so, 'Jesus Christ took upon himself our nature with all its infirmities.' The thought of that infinite condescension seemed to affect him more than his own sufferings.

"He lamented that he could not still labor for Christ, but betook himself to prayer with the more earnestness and constancy, as this, he thought, the only way left him to serve his Lord. He little knew how great was the influence of his holy living, so great that those who attended him could almost *see* the 'shining ones' who gathered around his steps.

"Once or twice he spoke of feeling dejected, as if he had lost the light of God's countenance. But he knew where to go for refuge in the darkest hour; and the reading of the Bible, his beloved old Bible, was an unspeakable solace. He would sit and read chapter after chapter, as if he were never weary; and when at length he closed the book, it was evident that its blessed words had brought healing and peace to his soul.

"He grew very tender towards his children and grandchildren, and seemed to feel a kind of affection for every living thing. He smiled on the children and young animals that he passed in his walks; and it was pleasant to see babies in their nurses' arms kissing their hands to him. The kind people in Waukegan were always ready to do him a service. As he passed their houses, some friendly face frequently appeared at the door, and gentle voices begged him to enter and take refreshment. Poor Irishmen would rush from their hovels or shops with chairs, that he might rest; and so reverent were the looks and tones of all, that it was evident they felt him to be very near the celestial courts.

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"Yet while others looked upon him as a holy man of God, he was full of self-abasement, constantly adopting the publican's prayer, 'God be merciful to me, a sinner.' Sometimes he appeared in the deepest grief on account of his sins, but must surely have been comforted with the thought that he could say, with as much sincerity as Simon Peter, 'Lord, thou knowest all things, thou knowest that I love thee.'

"A few weeks before he died there occurred an almost total eclipse of the sun. He sat in an arm-chair outside the door, and with a smoked glass in his hand surveyed the unusual scene. To those who loved him there was something pathetic in the sight. It was a reminder of his own condition and the great event which to him was so near at hand.

"His noble, mental powers had suffered a partial eclipse, and his voice, his step, his glance, were not what they had once been. But, apparently regardless of these things, he sat gazing up into heaven as if, like Moses, he were 'drawing near to the thick darkness, where God was.'

"We felt as we looked upon him, that he was fast approaching the deeper gloom of the grave; that he, who had so long been to us a guiding light, would soon be hidden from our eyes; but there was comfort in the thought that out of the shadows he would emerge into the ineffable Light; into the immediate presence of Him whom his soul loved, no longer 'to see Him through a glass, darkly, but face to face.'

"On Tuesday morning, the 7th of September, he performed the marriage service before mentioned, for his granddaughter, and had a happy meeting with children and friends.

"At that time he was informed of the birth of his first great-grandchild, and received a message from the infant's mother, requesting him to baptize her son with the name of 'Woodbridge.' The child received the sacred rite from

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another hand, and in a few days winged his way upward to herald the swift approach of the saint from whom he was descended.

"The excitement and fatigue of that wedding-day were too much for the worn old man. From that time he became more feeble, though he still continued his daily walks and baths, his reading of the Bible, and his seasons of meditation and prayer.

"On Sunday, the 12th of September, he attended divine service for the last time. He came home much fatigued, but it was hoped that perfect quietness and rest would restore him.

"The following day, and every day until Saturday, he kept about as usual, though very restless at night, and with loss of appetite.

"On Friday he went out with his daughter, and attended to a little business. He walked more feebly than usual, but appeared much absorbed in heavenly musing. Tears came unbidden into his eyes, and when asked the cause, he answered in the words of the sacred poet,

> 'See how the cruel Jews deride
> The tender patience of our God.'

Soon after, as if thinking of his approaching release, he said, 'My father died on Sunday morning.' He had several times mentioned this before, and, although he did not express it, I think it was the desire of his heart that he too might enter into rest on that sacred day.

"On his return from this walk he appeared so feeble that his daughter consulted a physician, and that evening, having administered prescribed remedies and seen him laid to rest apparently comfortable and peaceful, she retired for the night. Near midnight she was aroused by hearing his labored breathing, and went immediately to his bedside. In answer to her inquiries, he said he had not slept at all, but in a peculiarly gentle tone told her that she had better

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lie down again and get some rest. But as the difficult breathing continued, a messenger was dispatched as quickly as possible for the doctor.

"On his arrival the physician gave it as his opinion that the disease was not congestion of the lungs, as it appeared to be, but rather the result of exhaustion, the giving out of vital energy. He considered his situation very critical, and messages were sent at once to his absent children, desiring them to come quickly.

"He felt himself that his final hour was near, saying to his daughter who stood beside him, 'I may be mistaken, but think *it is the summons.*' There was no appearance of mental agitation, but two or three times he asked, 'Do I seem impatient?' alluding to the distress which he suffered.

"Toward morning his breathing was so much better that our anxieties abated, and we began to think he might recover. He was visited the next day by several of his children and grandchildren, and spoke to each affectionately, being quite conscious. He was unable to talk much, but at intervals called on several members of the family to pray. He was also visited by the pastor of the Presbyterian church where he had attended service during the summer, who offered prayer several times by his bedside.

"On the Thursday after his attack his mind was unusually clear, and four of his daughters visited him. At this time there seemed little prospect of his recovery, and that last family talk was all about the country toward which he was going. They spoke of the kindred and friends from whom he had long been severed, that he was soon again to meet; of the good men of whom he had read, and whose writings had refreshed and strengthened him during his earthly pilgrimage, that he was soon to behold for the first time; of the holy apostles and prophets, of whom this world was not worthy, but whose companion he was soon to be. He answered, as other saints have done before him, 'I hope I shall see my Saviour.'

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"When asked by one of his children whether he desired to live or die, he replied that 'he would rather leave it with God.' When asked if he had any message for his absent grandchildren, he roused himself and began to speak very rapidly, as if he feared that he should not say all that was in his heart. The purport of it was that he hoped they would remember that they sprang from a long line of pious ancestors, many of whom had preached the gospel; that they had, therefore, peculiar privileges to answer for, and that they must remember that '*now* is the accepted time, and *now* is the day of salvation.'

"He afterwards sent his love to his youngest daughter, who lived at a distance, and a charge to her to be faithful.

"He desired his love to the church in Hadley, and addressing the daughter who had been his nurse, said, 'I should like to be carried to Hadley, and laid beside your mother.' She promised that this should be done.

"His only son was with him several nights, and his presence seemed greatly to comfort him. Two little grandsons who visited him in his illness, received a special charge, the memory of which they still affectionately cherish.

"But why need we linger over these last few days? From time to time we heard him say in low tones, as to a friend, 'Come, Lord;' and the prayer of the tired servant was heard and answered.

"In the gray light of the Sabbath morning, September 26th, eight days after his first attack, the pale messenger approached his bedside, and whispered gently, 'The Master has come and calleth for thee.' Waking out of a peaceful sleep, he heard the voice, and when his daughter entered his room, she found him lying very quietly, with an unusual lustre in his eyes.

"Sending the watcher away, she took her station beside him, and remarked that he looked so well she thought he must indeed be better. He made little reply, but took some nourishment which she brought, and presently asked for a

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glass of cold water. She stepped to the door and drew him water from the well near, which he received and drank.

"With what joy he was soon to draw water from the wells of salvation!

"Soon after this, seating herself near the window, she took up a copy of 'The Little Faithful Promiser,' and read aloud the passage for the day. It was this: 'I will come again, and receive you unto myself, that where I am, there ye may be also.'

"Yes, the precious promise was now about to be fulfilled. A little while after, he said he would rise; and leaning forward gave utterance to his last prayer, which died away in the praises of the upper sanctuary.

"The prayer was in these words: 'Lord, be merciful unto me; bless my children; build up thy kingdom; enlarge Zion.'

"He died in the arms of a favorite grandson, two of his daughters being near him; and O, how peaceful looked the venerable face, when the head was laid back upon the pillow, 'as the Sabbath began to dawn.'

"He had entered into rest.

"When his death was announced from the pulpit on Sunday morning, the congregation were much affected. One old lady said to me, 'I thought when the minister was speaking of him, he little knew how much some of the people there loved him.' Numbers came and wept over the dear remains; and the pastor of the church spoke of the support his very presence had been to him, coming in, as he had done, with feeble and tottering steps, Sabbath after Sabbath, and giving such earnest attention to the preached word.

"On Monday morning the body of my father was carried to Chicago and embalmed. In the afternoon a funeral service was held in the New-England church, Rev. Willis Lord, D. D., making an interesting and appropriate address. The same evening, my brother and myself started with the remains for Hadley, where we arrived on Wednesday morning.

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"It is remarkable that after death my father's face assumed a peculiar beauty. When the funeral took place in the New-England church in Chicago, it seemed as if a light from the better country had fallen upon it. As the coffin was carried into the church, while the choir sang a funeral dirge, the sun suddenly shone out, and sent its rays through the stained windows, as if conscious that a temple of the Holy Ghost was there.

"When at the close of the service the coffin was open, among those who went to look their last upon the dead, were two little grandsons of the deceased, who leaned forward and looked so lovingly upon the beautiful smiling face, that a friend who saw it remarked long afterwards, that they seemed to have no fear. Death had none of its usual terrors. My brother tells me that while the remains were still in his own house, his little daughter Helen, four or five years old, sat a long time beside the coffin alone in the room, looking at her grandfather's face.

"Is it not possible that the Saviour smiled upon him as he passed through the gates of death, 'and left for a time his impress'?"

The funeral services were attended at Hadley, long his endeared home, and where he had preached the gospel that he loved for thirty-five years, on Thursday, September 30. Though the notice was brief, a large congregation were assembled, including several clergymen. An appropriate sermon was preached by Dr. Gordon Hall, of Northampton. At the close of the services the multitude gathered around the remains to take a farewell look of his familiar face. One very aged man was seen approaching with slow and trembling step. Stooping, he looked sharply into the casket, and then stretching out his hand, clasped the cold hand of his once loved pastor and cordially shook it and passed on, while tears moistened his withered cheeks. He afterwards said, "I loved Dr. Woodbridge. No man ever opened to me the scriptures as he did; and I wanted to give him an

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affectionate good-bye." When all had gratified their affectionate interest in looking on those peaceful features, once so interesting when flushed with life, his body was borne to the cemetery where he had often walked and thought of the "heavenly country," followed by a long procession. There rests "the Christian hero," dust committed to dust, awaiting the resurrection morning. It is a pleasant spot. Green meadows spread themselves immediately around it, and the placid Connecticut, flowing at a little distance, almost encircles it, giving beauty to the scene. Jesus he loved; in Jesus he sleeps, with the holy dead, the trophies he won, around him.

A monument has been erected over his grave, bearing the following inscription:

REV. JOHN WOODBRIDGE, D. D.

WAS BORN AT SOUTHAMPTON, MASS.
DEC. 2ND, 1784;

PREACHED THE GOSPEL MORE THAN HALF A CENTURY, WITH GREAT ABILITY, FERVOR, AND BOLDNESS.

FINISHED HIS COURSE WITH JOY,

AND THE MINISTRY WHICH HE HAD RECEIVED OF THE LORD JESUS,

AT WAUKEGAN, ILL., ON SABBATH MORNING, SEPT. 26, 1869,

IN THE 85TH YEAR OF HIS AGE.

"LET ME GO, FOR THE DAY BREAKETH."
"THE HIGHEST REWARDS OF A FAITHFUL MINISTER WILL BE FOUND IN ANOTHER LIFE."

THIS STONE
IS ERECTED BY HIS CHILDREN
IN GRATEFUL REMEMBRANCE OF A BELOVED
AND REVERED FATHER.

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APPENDIX.

I.

JEMIMA ELLIOT'S PEDIGREE.

MABEL HARLAKENDEN was second wife of Gov. John Haynes, whose daughter Ruth married Samuel Willis (or Wyllys), whose daughter Mary was second wife of Rev. Joseph Elliot, whose daughter Jemima married Rev. John Woodbridge of West Springfield, etc.

Chancellor Walworth carries back the pedigree of Mabel Harlakenden to Edward I., who died July 7, 1307, and through him to Alfred the Great, and two generations earlier, to Egbert, who succeeded to the West-Saxon crown, A. D. 800 or 801.

See Appendix to Hyde's "Genealogy."

II.

I'M OLD TO-DAY.

I WAKE at last; I've dreamed too long;
  Where are my threescore years and ten?
My eye is keen, my limbs are strong,
  I well might vie with younger men.
The world, its passions and its strife,
  Is passing from my grasp away,
And though this pulse seems full of life,
  "I'm old to-day — I'm old to-day."

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Strange that I never felt, before,
That I had almost reached my goal!
My bark is nearing death's dark shore,
Life's waters far behind me roll;
And yet I love their murmuring swell —
Their distant breakers' proud array;
And MUST I — CAN I say "Farewell"?
"I'm old to-day — I'm old to-day."

This house is mine, and those broad lands
That slumber 'neath yon fervid sky;
Yon brooklet, leaping o'er the sands,
Hath often met my boyish eye.
I loved those mountains when a child;
They still look young in green array;
Ye rocky cliffs, ye summits wild,
"I'm old to-day — I'm old to-day."

'Twixt yesterday's short hours and me
A mighty gulf hath intervened;
A man with men I seemed to be:
But now 'tis meet I should be weaned
From all my kind — from kindred dear;
From all those deep skies — that landscape gay;
From hopes and joys I've cherished here.
"I'm old to-day — I'm old to-day."

O man of years, while earth recedes,
Look FORWARD, UPWARD, not behind!
Why dost thou lean on broken reeds?
Why still with earthly fetters bind
Thine ardent soul? God give it wings,
'Mid higher, purer joys to stray!
In heaven no happy spirit sings,
"I'm old to-day — I'm old to-day."

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III.

THE CENTRAL POINTS OF NEW ENGLAND THEOLOGY.

THE leading designs of the great original thinkers and writers, — Edwards, Bellamy, Hopkins, and others, — in the department of religio-philosophical thought and literature, distinctively called "New England Theology," may be resolved into this: — To show the harmony, or rather compatibility of God's absolute sovereignty, and Man's freedom; of his entire dependence; and, notwithstanding his entire depravity, his full responsibility; so that God shall have the whole glory of man's salvation, while the full force of the Divine law shall press upon his conscience, arousing him to holy activity. It was by no means their design, as has been sometimes maintained, simply to define and enforce the free agency of man, to show his ability to obey and the consequent sin of disobedience, but to demonstrate the consistency of human responsibility with Divine prescience and immutable decrees. Both these grand truths they deemed equally established by reason and the word of God. Both, in their view, stood out well-defined realities, fixed and immutable, one never conflicting with the other in the light either of true philosophy or in practical impression. But as Arminians maintained that these alleged truths were utterly irreconcilable, so incompatible indeed, that to affirm the one was virtually to deny the other, they designed to prove the allegation false, and the position based upon it untenable, on the ground both of reason and of revelation. While, therefore, they placed God, where he has placed himself, on the throne of the universe, there eternally reigning without a rival, they aimed to make the personal freedom and responsibility of those they would instruct stand out so incontrovertibly, so untrammelled by the divine decree, that they should travel all the way to the judgment with the vital consciousness of their freedom and accountability, and with the solemn conviction that, if without repentance, they would stand before that just and awful tribunal without excuse. They also endeavored, through this sense of entire dependence and accountability and conscious sinfulness, to lead the sinner intelligently to cast himself as lost and ruined on Christ, the only and all-sufficient Saviour.

They so far succeeded as not only to command the attention of the profoundest philosophical and religious thinkers of the world, but to impress the consciences of all who have thoughtfully or appreciatively perused their works. We venture to affirm that no understanding, candid man, with their arguments and illustrations before him, can avoid the sense of full responsibility to yield to the claims of the Divine

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law, to comply with the terms of salvation, and to bow submissively at the feet of Jesus, hoping alone for salvation through his blood.

Perhaps never, since the apostolic age, were these two truths, or, rather, these two sets of truths, more philosophically or scripturally held, or pressed in their separate and combined power with greater distinctness and vital force, than by that generation of New England divines and pastors, who lived near the close of the eighteenth and during the first quarter of the nineteenth century. At that period, the searching expositions of these truths and their attempted harmony by the above-named royal thinkers, and the further elucidation of them by Smalley, West, the younger Edwards, Dwight, Strong, Backus, and Emmons, had very generally found their way into the Orthodox pulpits of New England. Within this limit an essential agreement in theological sentiments extensively prevailed; a fact which gave special efficacy to their public inculcations. Perhaps, also, never, since the age of primitive piety, were there purer revivals than those promoted by this same class of divines and pastors, especially those living near the close of the period: such as (besides some already named) Hooker, the theological teacher of the school of the Prophets at Goshen, Conn.; Mills, father of Samuel J. Mills; Day, father of President Day; Nyles, Hallock, Perkins, Griffin, Worcester, Spring, Austin, Catlin, Burton, Porter, Hyde, Nettleton, Emerson, Humphrey, Woods, and others of kindred sentiments and spirit. No revivals were surely ever more apostolic. Those great truths, which give due glory to God, which exalt his free, spontaneous grace, which place the sinner, a lost creature, at the absolute disposal of God, and lay him low at his feet, overwhelmed with a sense of obligation and of guilt; truths having their germ in God's supreme excellency and consequent indefeasible right to occupy the throne of his rational kingdom, and in man's unalterable obligation and unquestionable ability to obey, combined with the radical facts of man's entire depravity and of free justification "through the redemption that is in Christ Jesus," and the renewing efficacy of the Holy Ghost; together with the manifold relations and implications of these fundamental teachings of scripture, — formed the prominent themes of their discourses.

Indeed, the doctrine of God's sovereignty and man's just obligation and responsible ability to obey the divine law, may be considered the two grand poles of Gospel truth; which, when distinctly apprehended in their roots, as implanted in the perfection of God and the nature of man, constitute a solid platform from which the thoughtful and devout will readily perceive and cordially embrace all other experimental verities of the gospel when scripturally presented. As he who stands on the earth's equator can behold on the horizon both poles of the celestial sphere, even the whole sweep of the starry concave as it

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travels its apparent daily round; so he who has distinct conceptions of the divine sovereignty and man's indefeasible obligation in all personal conditions and in all dispensations of the divine government, will have clear views of the great saving truths, which are set and forever glow in the sphere of Revelation, as it is made to revolve before him. In God's sovereignty, in his right to reign and to "have mercy on whom he will have mercy," are concentrated the infinite holiness, majesty, and glory of the divine nature and perfections, out of which flow all his inherent rights and sublime prerogatives as the universal Lord, combined with that divine loveliness and beauty of character which shine forth in his faithfulness and tender compassion, the well-spring of the scheme of pardon through Christ Jesus, by which justice and mercy are rendered harmonious in the free justification of the believing sinner, by which the great Lawgiver is revealed to our wondering view "the Father of mercies and the God of all comfort." While in man's ability and obligation under the divine administration, are concentrated, and from which are evolved, all those truths which once flamed on Sinai, which come forth in the solemn accents of government and law, of duty and obedience, of sin and penalty, of judgment and everlasting awards; in a word, all that promotes the rational fear of God, "who is able to destroy both soul and body in hell." Hence, he who adequately comprehends both these poles of revealed truth, and cheerfully surrenders himself to their sway, will never sink into the supineness and presumption of Antinomianism, nor be puffed up with the self-sufficient arrogance of Arminianism; and if a preacher of the gospel is in cordial sympathy with the doctrines he unfolds, his influence will be not only to remove from the minds of his hearers all delusions growing out of either error, but to inspire within them a sense of dependence on divine efficiency as the only sure ground of hope and encouragement in the conflict of life, and to enkindle in their hearts a "zeal according to knowledge."

Thus by presenting these two poles of divine truth with equal distinctness as possessing *equal efficiency* in the hand of the Spirit, that class of divines of which we are speaking occupied an elevated theological position, from which the whole system of evangelical realities rose to their view; and standing upon it, they were enabled to present them to their hearers distinctly, logically, systematically, effectively. Hence their great success as evinced in harmonious churches, in glorious revivals, in thorough Christian experience and steadfast principles of morality; briefly, in that spiritual state out of which sprang Domestic and Foreign Missionary Societies; Bible, Tract, and Education Societies; Temperance, Peace, and Anti-Slavery Societies, — organizations for the elevation of man in the present life, and his final glorification near the Throne, which are the glory of our age, and whose influence

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has swept around the globe, and will sweep on through all coming time. Never, indeed, were our churches more fertile in great undertakings for God.

The relation which this class of divines saw these two radical truths to sustain to that still more radical, the DIVINE GLORY, out of which they both alike sprang, and the clearness with which they apprehended the workings of that principle of creation in the production of the fullest intellectual developments, and the purest blessedness, imparted to their presentation of these fundamental truths peculiar power. This great underlying principle of the divine conduct gave, indeed, decided character to their preaching. Grasping it firmly, it became their great battle-axe against the gigantic forces of selfishness. In this warfare they were themselves profoundly impressed, and endeavored profoundly to impress others, with the momentous facts that God is a great King over all, and that they were appointed as ministers of righteousness to set him forth as such before his revolted subjects. They dwelt much on his excellences, especially his moral excellences. They delighted to exhibit these as ground of his authority, as crowning him with majesty and dominion, as giving him the right to occupy the throne and to reign in self-existent sovereignty forever. As these illimitable perfections constituted his inherent glory, they could see no greater finite excellence than the sharing of them to the extent of capacities; no loftier height of rational existence than wearing the divine image; no richer blessedness than the enjoyment flowing from its possession. They deemed it, therefore, of the highest importance to show that God created the universe, and instituted his government over it primarily, "for his pleasure;" in other words, to show forth his inherent glory, and to create intellectual beings who should be like himself in moral purity and holy felicity. They regarded this final cause of creation as peculiarly worthy of the infinite Creator and righteous Governor of all moral existences. They rejoiced in it as the highest motive of his inscrutable providences, — of the permission of sin and "all its woe" by the responsible agency and guilt of the creature; of the plan of salvation through his Son; of his multiplied proceedings relative to his church, the conversion of sinners, and the advancement of his people in holiness; of the spread of evangelical truth and the instrumentalities by which its world-wide appreciation is to be eventually secured. They used this truth to soothe and comfort in afflictive dispensations. They were accustomed to direct the mourner on the way to the depository of the dead, to that infinite Love who was working out by the sore bereavement the great problem of his glory and the profoundest benevolence of his heart towards his moral kingdom. They used it as a universal law of action, "Do all to the glory of God." If God sought his glory in all his proceedings, then his responsible creatures should

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seek it supremely in all their conduct. They used it to test the hearts of their hearers. Swung by them it was the sharp instrument which cut up selfishness by the roots. It gave no encouragement to self-seeking — to selfish repentance, to selfish faith, or selfish love, which allures thousands to perdition. It rebuked all disposition to follow Christ for the "loaves and fishes." Its stern voice of command, rising above the clamors of self-gratification, rung out in clearest accent, "Forsake all that thou hast." This higher motive was habitually pressed as of more importance than all earthly considerations, as of vastly greater moment than mere personal blessings, more even than the conversion of sinners, than revivals of religion, than the rapid spread of the gospel, as events viewed in themselves. True, they prayed and labored for these "in season and out of season," but always in submission to the divine will and glory. It inspired in their hearers the loftiest and purest religious experience, — a thirsting for God, for the living God, a rejoicing that the Lord reigneth. Among Christians trained under their earnest ministry it was a common expression, "I want to be swallowed up in God," or "my will swallowed up in God's will." These divines, therefore, urged men to engage in the work of salvation for themselves and others supremely, because they might thereby secure the divine glory; not as something separate from individual felicity, but as indissolubly joined with it; so that in seeking holiness and salvation for themselves, for those around them, and for the nations, they were advancing both the divine glory and the blessedness of creation. They never lost sight of the fact, that the Allwise had so contrived the scheme of redemption as to show forth most distinctly his character and perfections; that in no procedure had he revealed so much of himself; that in it the profoundest depths of his justice and wisdom were magnified to the admiring gaze of holy intelligences, whose highest raptures would be kindled by its unfoldings through the undying ages.

Faithful to their solemn trust, they displayed before their hearers the horrors of the world of woe, and entreated them to "flee from the wrath to come." As ambassadors for Christ, they would proclaim the "terrors of the Lord," and warn the wicked from him. But they as faithfully taught them that mere feelings of alarm would not save them. Profounder feelings must be moved. They must abandon their selfish ends of life. Disinterested and broken-hearted, they must be willing to be saved by grace alone, and give the glory alone to God, their Redeemer. The convicted and anxious were discriminatingly taught that while they might be aroused to seek salvation through fear of the awful retributions which await the incorrigible in the world to come; yet submission to God's sovereign will, the supreme desire for his glory, *testifying to their oneness of spirit with him*, would alone

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render them acceptable to the infinitely Holy One. They urged the recently hoping, to test their supposed faith by convictions and experiences awakened by this great fundamental truth and its inevitable concomitants. Saving faith, they urged, was always attended with feelings of love to God and submission to his sovereign will, combined with prevalent desires to live and work for his glory. This disinterestedness, they insisted, was the only sure ground of distinction between the regenerate and unregenerate, the believer and unbeliever. It was, therefore, felt to be of vital moment that these doctrines of the divine glory, of divine sovereignty, and man's responsibility, should be distinctly apprehended in their harmony, and constantly pressed as the indispensable means of self-examination.

All who may justly claim the name "orthodox" will admit, both, that these two grand polar truths — God's sovereignty and man's accountability, grounded in the deeper truth that "the Lord made all things for himself" — are most unequivocably taught in the Scriptures, and that they are there represented as perfectly compatible one with the other. New England theology in its fundamental principles is, therefore, pre-eminently biblical; and if, starting from these principles, it is logically carried out, constantly keeping them in view, as underlying and determining the character of the redemptive scheme, and gathering into it all that that scheme implies and demands as irradiating from Sinai and Calvary, it will be acknowledged, by all whose hearts are in harmony with the divine will, to breathe the very spirit of the throne — fit instrument with which the Holy Spirit may work for the regeneration of the world. And no system of theology *not* based on the full recognition of these three fundamental principles, however consistently unfolded, can be strictly scriptural, nor can it produce on those who receive it the most benign effects of the gospel.

Query. Has not the just balance of these two great polar truths, so ably shown and so strenuously maintained by the early champions of New England theology, been materially disturbed or entirely destroyed by some of the more modern theological investigators? Not that they ignore either of these truths. By no means. On the contrary, they profoundly believe them. But has not their attention been turned so exclusively to the human side of salvation, that they have in a measure lost sight of the divine side? Have they not been so impressed with the importance of men's realizing their ability to obey God, that they have failed to feel the equal importance of a sense of entire dependence on sovereign grace in order to the highest development of individual efficacy, or of church-power? However this may be in the schools, this exact equipoise between these two fundamental truths, God's sovereignty and man's responsibility, is evidently lost in the New-England pulpit of to-day. How much do we hear of human ability, of account-

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ability, of activity, but how little of God's government in the spiritual realm not less than in the physical kingdom, of eternal purposes, and of electing grace! Do not the members of our churches generally regard these doctrines of sovereign grace as quite useless, if not obsolete? The discerning and candid must decide.

However efficient our churches, and however pure and powerful our revivals may now be, we cannot withhold the expression of our conviction that the churches will never be elevated to their highest efficiency, move on in their work "terrible as an army with banners," and revivals become most transforming and far-reaching in their influences on the world, till this balance between divine sovereignty and human responsibility, so distinctly implied in the word of God, is *practically* restored; till the members of our churches realize their entire dependence in harmony with their full responsibility, and cheerfully give God the honor of His own work; rise into full and joyful sympathy with Him when He says, "I WILL NOT GIVE MY GLORY UNTO ANOTHER."

IV.

DR. WOODBRIDGE'S VIEWS OF NEW MEASURES.

THE phrase "new measures," a few years since, was applied to certain religious movements, distinguishing some of the alleged revivals of the times from those which had been common, and generally approved, in orthodox churches. The measures so characterized were not indeed altogether original. Those in some respects similar had marked the primitive career of the Cumberland Presbyterians; had contributed to the disorders of the Separatists of New England, during the middle of the last century; had been sanctioned by the example of various disorganizing denominations of a much earlier date; and had been virtually, to a great extent, adopted by the Wesleyan Methodists, as an important part of their moral machinery, in accomplishing the renovation of the world. By regular Congregationalists and Presbyterians, such measures had, in some instances, been partially employed as auxiliary to the great ends of evangelical instruction. It is, accordingly, somewhat difficult to discriminate clearly between old, and what are commonly called new, measures, except on very broad and general grounds, comprising principles of great, if not fundamental, importance in religion. Some have given to Mr. Finney and his friends the credit of the new measures in orthodox communities; and some, to Mr.

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Truair, who, I have been told, acknowledged his indebtedness to the Methodists for the measures which he adopted.

In most instances, if I mistake not, the popular new measures of twenty or thirty years ago, in churches boasting of their theological and moral affinity to Jonathan Edwards, involved the radical doctrines of the New Haven Divinity concerning moral agency, the nature of holiness and sin, the divine and human influence in regeneration, and the sinner's plenary power, in every sense of the word, to assume, at any moment, the Christian character. Among the advocates of these measures were doubtless many of warm Christian hearts, pained by the inefficiency of the Church, and anxious to do something for the honor of Christ and the salvation of their fellow-men; but who were deficient in experience, and whose zeal was not regulated, directed, and controlled, as it should have been, by "the wisdom which cometh from above." By some of the teachers of that period, what the Church had learned by long experience was set at naught as worthless; and doctrines and usages that good men had held in the highest estimation, were contemned, and even ridiculed, as vain "traditions of the elders," and "old wives' fables." An easier, shorter way to heaven was prescribed than that proclaimed by such antiquated guides as the old Reformers, the Puritans, and even Edwards, Brainerd, Hopkins, Bellamy, Hallock, Griffin, Nettleton, and the whole host of New England theologians of a former generation. As for the Dutch and the old-fashioned Presbyterians, they were but stumbling-blocks in the Church's path to universal conquest. A new light had dawned, following which the Church would soon ascend "the Delectable Mountains," bearing hard on the Celestial City, her everlasting dwelling-place.

To notice what are denominated new measures, in detail, would be a laborious undertaking, and of little use. I propose rather to state a few principles, which may be applied to all cases as criteria of the alleged value or worthlessness of measures employed to promote revivals of religion.

1. *Measures must be wrong which overlook or undervalue the Scriptures as the sole and sufficient rule of faith and practice.* That the Scriptures claim to be such a rule, none can doubt. "Thy word is a light to my feet, and a lamp to my path." "Search the Scriptures, for in them ye think ye have eternal life." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

2. *All justifiable measures will do honor to the pure Gospel, as the great and only means of the conviction, conversion, consecration and progress in holiness, and the ultimate complete redemption of the elect.* Without these means, all others will, in ordinary cases, prove utterly in vain. The successful use of other means — as afflictions, or peculiar

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mercies, or extraordinary human agencies — is manifest in the earnest attention which is given to the verities before made known in the Bible, but which had been little considered and felt by the minds to which they had been addressed. No excitement of the conscience, or the passions, disconnected from the knowledge of revealed truth, has ever proved sufficient to turn any human being from sin to holiness. There may be strong emotion, violent impulses, vehement resolutions, and outward acts of any number or kind, from the influence of error; but none, nor all of these, do necessarily imply an essential change of character. No zeal could have been more ardent than that of the devotees of Baal in the time of Elijah; and Mohammedans and idolaters have boasted of their trances, illapses, and visions. But in all such cases, the stronger the conviction of the votaries of false religion, the farther are they removed from true humility and godliness. By the Gospel alone we learn what true religion is; and it is conformity to the Gospel, and that only, which constitutes the evidence of one's adoption into the family of God. Such is the constant teaching of the Scripture on the subject. "The law of the Lord is perfect, *converting*" — *restoring* — "the soul." "The entrance of thy words giveth light." The 119th Psalm is but an unvarying and divine celebration of the power of God's word, when set home upon the heart by the Spirit, in enlightening, renewing, comforting and strengthening the soul amidst the conflicts and perils of her wearisome earthly pilgrimage. Observe the language of God by Jeremiah: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord; is not my word like as a fire? saith the Lord; and like a hammer that breaketh a rock in pieces?" Observe the testimony of the Saviour himself: "Now ye *are clean*, through the *word*, which I have spoken unto you." Again: "*Sanctify* them through thy *truth*; thy *word* is *truth*." Hear the great Apostle of the Gentiles: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Again: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Again: "I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know" [*make known*] "anything among you, save Jesus Christ, and him crucified." "Of his own will," says James, "*begat* he us with the *word of truth*;" and, "Being *born again*," says Peter, "not of corruptible seed, but of incorruptible, by the *word of God*, which liveth and abideth forever." The current

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of the Scriptural teaching is in full accordance with these passages. Is it not obvious that no measures can be worthy of confidence which contradict, or disregard, facts so repeatedly and strongly affirmed in the inspired Volume? God will employ the Gospel as it is, and no other immediate instrumentalities, to accomplish the salvation of his people. Not error, not the substitution of philosophy, or human machinery, for the Gospel, will secure his promised blessing on efforts professedly made for the conversion of the world. Infidels indeed have been accustomed to say with Pope, and some professed Christians have concurred with them in the sentiment —

> "For modes of faith, let graceless zealots fight,
> His can't be wrong, whose life is in the right."

Indifference to creeds has sometimes been even regarded as an evidence of a high degree of sanctity, and enlargement of heart. On this principle, the less a man cares for any specific doctrines of the Gospel, the better; and the more does he honor by his life that very scheme of grace which he treats practically as of no importance. Adopt the same reasoning in its application to politics, and it will follow that the best Republican is the man who cares least for the leading peculiarities of Republican institutions.

Some glory in the thought of their exalted liberalism. They are willing you should think as you please, especially on the side of laxity; and, very possibly, regard erroneous, or unsettled, opinions in religion with peculiar favor. In their view, the distinction of New School and Old School — Arminianism and Calvinism — should hardly be discussed; all the controversies resolving themselves into the single question, "How does a man live?" In the estimation of some, all that is necessary for a professed convert is to pray, and exhort, and do good, and be thoroughly engaged in what he may call religion. The Bible, however, does inculcate *faith* in what is actually revealed, as essential to all acceptable religious services; assuring us, that he who *believeth not* shall be *damned;* requiring ministers to preach the *word* in its fulness; commanding Christians to be perfectly joined together in the same mind, and in the same judgment; to *hold fast* the *faithful word;* and to contend earnestly for the *faith* once delivered to the saints. Do these declarations and injunctions mean nothing? The charity which is indifferent to them cannot be the charity which is inculcated by the Gospel; nor can those revival measures and results, which promote looseness of doctrinal opinion, command the respect and confidence of enlightened Christians.

In connection with the foregoing, but deserving a more distinct consideration, I observe —

3. *That safe revival measures imply correct views concerning the*

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nature and author of that spiritual change which is the commencement of divine life in the soul. The necessity of such a change to every child of Adam is undeniable. It is declared to be a radical, internal work, the fruit of a special divine agency, while the liberty of the creature is not only left unimpaired, but is secured by the creative act of God. The Bible describes it as a new heart, a new spirit, a new birth, a new creation, a new and undying life, sustained by the constant exertion of almighty power. Read Jer. xxxii. 39; Ezek. xxxvi. 35–37; John i. 13; iii. 3–8; 2 Cor. v. 17; Eph. i. 18-20; ii. 1, 5, 8–10; 2 Tim. i. 9; Tit. iii. 3–6, &c., &c.

Any scheme of measures, or doctrine, which gives a lower view than this of regeneration, — representing it as consisting in any outward rite, in any formal services, however punctually performed, in any change of purpose, not including in the very act supreme love to God, and humble, ardent devotement to his cause, — is to be repudiated, as at war with the Scriptures and the best interests of the human race. The unregenerate promises of the anxious seat, and all unregenerate works, however extensive and multiplied, fall infinitely short of that submission to the Gospel, without which men do not even begin to serve the Lord. What then shall we say of measures which encourage selfish, hasty resolves, as themselves constituting the actual beginning of religion in the soul? No wonder that apostasies are frequent where the promise, hastily exacted and tendered, is mistaken for the effectual inworking of renewing grace in the heart.

4. *Measures are to be distrusted which encourage a boasting, forward spirit in professed converts.* It is to be expected, indeed, that they who have been truly regenerated, and have any suitable apprehension of the depths of guilt and misery out of which they have been raised, will be anxious, in the exercise of profound pity for sinners and zeal for the honor of God, to do what they can to bring others to Christ; and stupidity on this subject little comports with the joyousness and varied emotions of a heart humbled and subdued at the foot of the cross. How can efforts for the salvation of sinners be avoided by one so taught from above? The same grace, however, which teaches us to love, labor, and pray for others, is promotive of genuine modesty and self-distrust in ourselves; and cannot fail to remind the young Christian of the recency of his conversion, and the consequent imperfection of his experience. The same book which inculcates mutual exhortation and reproof, enjoins, with equal explicitness, lowliness of mind, as indispensable to the exhibition of the Christian character. Nothing can be more remote from the spirit of genuine piety than "brazen impudence" and self-conceit. The young convert is to account himself a *learner*, rather than a *teacher*. Says God by the prophet, "When Ephraim spake trembling, he exalted himself in Israel." It was a favorite dec-

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laration of the Saviour, "He that humbleth himself, shall be exalted, and he that exalteth himself, shall be abased."

5. *Measures are to be disapproved so far as they give countenance to irreverent or disorderly acts in religious assemblies.* Among these may be reckoned levity of manner; the loud talking of numbers at once; the union of singing and praying and exhorting at the same time; screams of hysterical delight, and passionate outcries of alarm. These, and other disturbances of the like kind, tend to obliterate solemnity, extinguish conviction, and produce mere animal excitement, in place of those reasonable reflections, fears and hopes, which are among the fruits of the Spirit's gracious operations. Revivals connected with such disorders as these I have now mentioned, are generally brief in duration, and often followed by the most alarming evils. Perfectionism, Shakerism, Mormonism, Spiritualism, and every species of extravagance and licentiousness, have had their origin in what were called revival scenes, of the like character with those which I have now specified. Conscience is stifled, reason is stupefied, and all the powers of the soul are overwhelmed by clamor and tumult and the excessive nervousness generated by confusion. I plead not for lukewarmness in religion. Far from it. Let the whole soul be awake in serving God and seeking her own salvation. But to be awake to any purpose, she must think deeply, and reason, and plume all her wings for her upward flight. How can she do this when all around her is commotion and uproar? "God is not the author of confusion, but of peace, as in all the churches of the saints."

6. *Measures are to be disapproved, the direct tendency of which is to encourage premature hopes, and precipitate admission into the church.* The Scriptures repeatedly require us, before we take upon ourselves the vow of a Christian profession, to estimate with a wise calculation the sacrifices we shall be obliged to make. (Luke xiv. 25–33.) It is easy for sinners to deceive themselves. Caution, therefore, in forming a favorable judgment of their own character and state, is of the utmost moment, both on their own account and for the sake of the influence which their decision will exert on the church and on the world. In the early days of the Gospel there were reasons, which do not now exist, for a speedy union with the visible church; and the persecutions and perils which every disciple was then obliged to encounter, furnished tests of sincerity and strength of purpose not found at the present time. It has sometimes happened in later times, that awakening, and what was called conversion, and reception to communion, have followed each other in such rapid succession, that no opportunity has been left for self-inspection and the trial of spirits. In some cases, where many have been thus hastily admitted to the fellowship of the church, a few months have shown a small number, if any, who appeared as living members of the body of Christ. How has Zion been in this way dishonored! and how

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have the open rejecters of the Gospel been hardened in their infidelity!

"To be burnt over" has become a common phrase to express the state of a community laid waste by imprudent measures in times of religious excitement. There are no such prolific sources of error and profaneness as injudicious and fanatical movements in religion, — sudden, temporary, and succeeded by a deathlike stupidity and worldliness. Relapses, indeed, after the purest revivals in this fallen world, are more or less to be expected; but where a work of grace is genuine, these relapses will not be such as to justify any suspicion of its general soundness, or serve as a discouragement to Christians to pray and labor for a return of those seasons of mercy. On the contrary, every true revival brings with it such lasting blessings (as well to communities as to individuals) that even the enemies of the Gospel are constrained, on the review, to acknowledge the power of the religion of Jesus in transforming the heart and reforming the world. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

In one word, genuine revivals, and scriptural measures for their promotion, betoken only good; saving souls from death; while they give no undue prominence to any one virtue, or obscure or throw in the background any duties of godliness or common morality; joining all in one compact frame of beauty and truth: of which love to God, faith in Christ, and unfeigned benevolence to men, constitute at once the foundation, the superstructure, and the crowning, glorious summit.

J. W.

V.

DR. WOODBRIDGE'S ACCOUNT OF A CASE OF DISCIPLINE ON THE GROUND OF UNITARIAN OPINIONS.

The views of the church in Hadley on this subject were not, as I suppose, essentially different from those of other Orthodox churches in the vicinity, and throughout New England. It may be well, however, to call to mind the opinions and doings of the fathers on a point of such practical moment as that to which I now refer. There were, at the time of which I am speaking, two highly respectable, moral, and influential families related to each other, both of whom had not long before removed into Hadley, and who rejected the doctrine of the Trinity, and other kindred articles of the evangelical system. Of these, one of the families had formerly professed Orthodoxy, and, *as Orthodox*,

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a lady, belonging to this latter family, had before been received by letter to the communion of the church. At last, however, it appeared that both she and her husband had departed from the faith in which she had been educated, and were seeking to promote an interest hostile to the general creed of the Protestant Church. It was a lamentable case, as the lady was justly held in high estimation for her apparent fidelity in the various social relations, her general example, and the mild and commanding dignity of her manner. She had, moreover, been supposed to give the most decided evidence of piety and attachment to the truth as it is in Jesus. Beloved and honored as she was, no one suspected her of immorality, no one thought of fixing a stain on her unsullied reputation. She was evidently not a theologian; but she had followed in the wake of esteemed kindred, and had, to the deep regret of many of her former friends, made shipwreck of the faith. That essential unity of belief in reference to God, Christ, and the way of salvation, is necessary to fellowship in Christian ordinances, is evident from the nature of the case, and from the explicit and often repeated language of the Scriptures, (Gal. i. 8; Tit. iii. 10; 2 John 10, 11: Rom. xvi. 17; 2 Pet. ii. 1; 2 Cor. vi. 14–18.) It was because this lady and her friends had openly repudiated and opposed the Creed of the church on points of congruous and vital importance, that a course was taken which subjected the church to much obloquy, and is still, in some circles, proclaimed as one of the most ferocious specimens of bigotry and persecution in modern times. I will give a history of affairs (omitting names, as immaterial to the principle developed), by extracts from the ancient records of the church, which are now before me: —

1822, *January* 1. — The following letter was laid before the church.

"HADLEY, December 27, 1821.

"REV. JOHN WOODBRIDGE. — *Sir:* It must occur to you that our situation, deprived as we are of Gospel ordinances in the place of our residence, must be very painful. It is known that we are Unitarians, and that we entertain the general views of that denomination of Christians, respecting the doctrines of the Gospel. As members of the Church of Christ in regular standing, and feeling ourselves entitled to the privileges of professors, wherever our lot is cast, this is to request you, sir, as Moderator of the church in this place, and as their proper organ, to inform us from them, whether we may, in future, expect the quiet enjoyment of Gospel ordinances, as they are here administered, and whether we may expect them for our children, applying for them with the same views of Gospel truth which we ourselves entertain.

"By giving us an answer to these inquiries with as little delay as will comport with a thorough investigation of the subject, you will greatly oblige, sir,

"Yours with respect."

[Signed by the petitioners.]

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Having heard this communication, the church

"*Voted*, To refer the subject of the above letter to a committee of three, consisting of ——, ——, ——, to report thereon at the next adjourned meeting.

"*Voted*, To adjourn the meeting to Tuesday, the 8th inst., at 2 o'clock, P. M."

Tuesday. January 8. — The church met according to adjournment. After the meeting had been opened with prayer by the Moderator, the report of the committee appointed at the last meeting was read as follows:

"The committee, to whom was referred the letter, December 27, 1821, from ——, in which they request, *as Unitarians*, communion with this church, and ask the same privilege for their children who may desire it, with the same views of Gospel truth which they themselves entertain, submit to the church the following

REPORT.

"It must be obvious to all, the Committee think, that the subject of request from —— involves principles and consequences of no ordinary interest to the order of this church, and the general cause of religion. A decision, therefore, of the question, which by their letter is brought before the church, ought not to be rashly or hastily adopted. The case before us cannot be fairly made an exception to a general rule; nor is it so understood by the petitioners themselves. By asking the enjoyment of special ordinances with us, *as avowed Unitarians*, they plainly wish us to decide that the difference of doctrinal views between them and this church presents no barrier to the reciprocal confidence and charities of Christian communion. These sentiments, which offer no impediment to the full exercise of Christian fellowship in one instance, cannot, with the least propriety, be alleged as an objection, in any; and to impose, by a confession of faith, or other means, restrictions upon some, which are not binding on others, is an exertion of arbitrary power at variance alike with the laws of the Gospel and with the common principles of justice. Were any further exposition necessary, of the views of the petitioners, we have it in their application in behalf of their children, for the same favor they ask themselves. Extending their request thus far, they doubtless expected that the church, by a compliance with their wishes, would open the arms of its fellowship *to all Unitarians* of a fair moral character, who should apply for the privilege. Such is the true state of the question upon which the church are now called to decide. The Committee believe, that, after an impartial investigation, there can be but one opinion in the church respecting their duty in the case before them. The Committee are fully persuaded that the request of the petitioners ought not to be granted; and the principal reasons on which this opinion is founded are the following:

"1. It is, so far as the Committee know, a novel and unprecedented thing for persons, having no communion with a church, to solicit a participation in its privileges on conditions subversive of the rules by which it has always governed itself, in the admission and discipline of its members. It has been supposed that the duty of individuals, living

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in the neighborhood of a church to whose terms of communion they could not *conscientiously* accede, was plainly to submit to the inconveniences of their situation, until such time as their scruples might be removed, or until the church itself, without any interference on their part, should see cause to alter its regulations. A deviation from this [apparent] maxim of prudence and meekness can, in no instance, be justifiable, except where the principles and rules of a church are believed to need a fundamental reform, and where, of course, a Christian could receive little or no edification from the administration of sacred ordinance. The proposal of an essential alteration in the platform of a church is, in general, an experiment too hazardous to its peace to be made without weighty reasons, especially by those who have no other concern in its measures than what is common to all serious spectators. The request of Mr. ——, and of the others who have joined with him, as it virtually proposes new conditions of communion in this church, is liable to the objections above stated. We have a confession of faith; and it does not appear that it is unworthy of our confidence. We cannot see how a Unitarian, not of our number, can, with any reason, request us to declare it unscriptural, or useless. Would it be deemed right in a Calvinist to ask of a Unitarian church, with which he was not connected, the adoption of such rules as might be agreeable to his feelings, and enable him, with a good conscience, to share in its privileges? How would such a petition be received? The right of private judgment, in matters of religion, belongs to men, as acting in the associated capacity of a church, as well as individuals; and in this particular, neither Calvinists nor Unitarians can claim any superiority. If the Unitarians may reject creeds, the Calvinist is not therefore bound to reject them. Each *for himself* must judge of his duty in this respect, remembering that to his own Master he stands or falls.

"2. The difference in sentiment between us and the Unitarians is very great. The Committee, indeed, are unable to see with what consistency a Unitarian can desire communion with a church professing Calvinism; since, in his account, it is a system peculiarly dishonorable to the character and government of the Deity. Every one who is in the least conversant with the writings of Unitarians, must have observed that it is one of their most favorite objections against the system, that it strips the Most High of everything amiable, and clothes him with all the odious attributes of a tyrant. They all, moreover, suppose that the Redeemer, whom we honor as divine, is a mere creature, and wholly unworthy of that supreme adoration to which we think him entitled. In their estimation, then, the religious worship we pay is offered to a being of the most malignant character, and to one who is dependent as we are for his existence and all his attributes. How, if this imputation be just, we can deserve to be called Christians, it is difficult to imagine. Much more difficult is it to perceive what inducement they can have, who maintain opinions entirely contrary to ours, to seek communion with us at the table of the Lord. Should it be intimated that such essential errors of faith are compatible with a spirit of charity, we would say in reply, that, as we understand the Scriptures, believers are to have no fellowship with idolaters. Some of the most learned Unitarians, particularly Dr. Priestly and Mr. Belsham, have expressed similar views. The latter, speaking of the difference between Unitarians and the Orthodox, is pleased to say: 'Opinions such as these can no more harmonize with each other than light and darkness, than Christ

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and Belial. They who hold doctrines so diametrically opposite, cannot be fellow-worshippers in the same temple.'

"3. Should the church comply with the request of ——, they would declare an assent to their confession of faith not essential to a participation of the privileges of membership. If such an assent, either explicit or understood, is not required in one instance, it can never be demanded; and our confession of faith is virtually destroyed. But the Committee think that the church cannot consent to part with these articles of belief to which they have voluntarily subscribed, and which they have cherished and defended as the Gospel of God. This is not all. Could we grant the prayer of the petitioners without an abrogation of our creed, the precedent would, to say the least, be extremely hazardous.

"4. The views of Unitarians and Calvinists differ so widely on a vast variety of subjects, that it cannot be supposed they would generally act in concert, in measures designed to promote the cause of religion. A church composed of such discordant materials could have little reasonable prospect of union and happiness. It is to be feared that it would be the seat of contention, or at least of mutual jealousies, until one party or the other had lost its power, or yielded its principles. But if harmony should exist anywhere, it ought surely to be found in the bosom of the Church.

"5. The introduction of Unitarians into the church would afford them an advantage for multiplying proselytes to their system, which the Committee verily believe is a different gospel from the one taught in the Scriptures.

"6. Communion with avowed Unitarians would imply a less decided disapprobation of their sentiments than ought to be felt by men who believe that the doctrine of our Lord's supreme divinity, and other truths connected with it, are essential to the scheme of salvation displayed in the Gospel.

"7. If Unitarians may be received to communion, then, for the same reason, none ought to be refused on account of their doctrinal errors.

"For these reasons, the Committee think that the request of —— ought not to be granted. Perhaps they desire the privilege of occasional communion. But the Committee believe, that, as they have long been resident in the town, it would be suitable, in order to their enjoying our fellowship, that they should (*were there no objections to their sentiments*) place themselves under our watch, by a transfer to us of their special relation to the churches of which they are respectively members.

"In the name of the Committee,

"HADLEY, January 8, 1822. ——, *Chairman.*"

At the same meeting, the church

"*Voted*, That the above report be accepted, and that [*naming the petitioners*] be furnished with a copy of the same as the answer of the church to their letter of the 27th of December last."

In this manner the church disposed of the petition of those who, as *Unitarians*, sought admission to the church, with the privileges of membership.

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As for the lady already noticed, no decisive act was taken in her case till some years afterwards. She, however, soon withdrew from the communion of the church. In a communication written by herself, she says: "Finding that they," that is, the church, "would not extend their fellowship to Unitarians, it was very natural for Mrs. —— to believe that her presence at the Lord's Table was not desired; and she, on her part, was exposed on communion seasons to observations which were extremely trying to her feelings;" referring, I suppose, to the addresses on such occasions, made to communicants. In the same communication she says: "With regard to Mrs. ——'s belief of Unitarian doctrines, she does not hesitate to say, that, after long and prayerful examination of the Scriptures and other writings, she has become convinced that the doctrine of the Trinity, as commonly received, is not a doctrine of the Bible, and freely confesses that after the way which some call heresy, so does she worship the God of her fathers." "Though she wishes to hold her mind open to a conviction of the truth, and hopes for an interest in the prayers of Christian friends, yet, as she has endeavored to follow the dictates of her own conscience, and of the Word of God, they will hardly expect her to acknowledge herself guilty with respect to the charge brought against her, without more powerful arguments than have hitherto been presented."

Thus it appears that this lady, according to her own statement, had been a confirmed Unitarian for more than six years; had practically resisted all means employed to correct her errors, and that she had long withdrawn herself from the communion of an Orthodox church, into which she had originally been received as holding the same faith with those whose faith she now denied. The church had waited long for her return, unwilling to inflict upon one so highly esteemed any public censure. She had indeed asked for a dismission, but with her known deviation from the truth, it was not in the power of the church to recommend her as in standing; for such a recommendation would have been a virtual abandonment of that creed which was the basis of their organization.

The following complaint against her was at length presented:

"*To the Rev. J. W., D. D., pastor of the Church of Christ in Hadley.*

"*Whereas*, Mrs. ——, member of said church, has for a long season withdrawn herself from the communion of said church, and has expressed her belief in Unitarian doctrines for which she has been labored with, first by one alone, and then by two of the brethren, we therefore request that her case may be laid before the church, that they may act upon it as duty may require.

(Signed,)

"HADLEY, August 9, 1828."

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The complainants were deacons in the church, of long-tried fidelity. Of the result of this painful process of discipline there is on record a full account, of which the following is a copy:

"At a meeting of the church in Hadley, held on Tuesday, August 26, 1828, ——, the wife of ——, appeared before the church, on a citation grounded on a complaint, regularly presented by Dea. Jacob Smith, and Dea. Timothy Hopkins, from which it appeared that she had been twice privately admonished, agreeably to the rule contained in the eighteenth chapter of Matthew; and she acknowledged that, as was declared in the complaint, she did disbelieve some of the doctrines maintained by this church, as the basis of their union, namely, the doctrines of the Trinity, and the supreme Divinity of our blessed Saviour; and that she had withdrawn herself from the communion of the church. Mr. —— requested in her name that she might be dismissed with a certificate, of which he presented a form. It was manifest to the church, that, as her errors were of several years standing, and seemed to be deeply fixed, and as, moreover, all effort for her conviction had hitherto proved unavailing, it was their immediate duty to guard their own purity by some public act, expressing their disapprobation of such dangerous sentiments as hers, and their tender regard to the honor of their Divine Redeemer. Whereupon,

"*Voted*, Unanimously, that the church cannot give Mrs. —— the certificate desired by her.

"*Voted*, Unanimously, to withdraw from her our watch and fellowship.

"*Voted*, Unanimously, that the act of withdrawment be publicly expressed by the pastor, in a written form, previously adopted by the church."

Such a form was adopted by the church, and publicly read Lord's Day, September 7, 1828. It was as follows:

"Agreeably to the above votes, I now proceed, in the name of the church, to execute the painful and important duty assigned me.

"*Whereas*, ——, by persisting in a denial of the great doctrines of the Trinity, and the supreme deity of our adorable Saviour, and by withdrawing herself from our communion, has gone out from us, because she was not of us; we, therefore, declare her connection with us as a sister in the church to be at an end, and withdraw from her our watch and fellowship, till such time as she, renouncing her errors, shall return to us by repentance."

The reader will observe that this is the lower form of excision; and that nothing less could have been done by the church, without the virtual opening of the doors of their communion to errorists of every name. If Unitarians, *as such*, are to be received, why not all others who assume to themselves the name of Christian? Did not the petitioners virtually ask the church to break down their whole platform for the sake of accommodating such respectable personages as themselves? This was asking rather too much; and savored a little of that dictatorial spirit and claim to infallibility for which the petitioners

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blamed the pastor and the church. The church never interfered with the rights of others; they merely desired to maintain, unmolested by others, the doctrines which they regarded as fundamental to the scheme of salvation, revealed in the Gospel. Would it be deemed very modest or respectful in an Orthodox man, to urge communion with a Unitarian church, with the understanding that said Unitarian church was thereby to express her approval of Orthodoxy, or at least her indifference to the peculiarities of her denominational belief? Besides, what harm is done to a Unitarian by treating him as a Unitarian, and therefore not in fellowship with Trinitarians? If he is wronged by this, it is merely because it limits that influence which, if honest in his professions, he cannot fail to exert for the overthrow of those doctrines which he opposes. The church is commanded to contend earnestly for the faith once delivered to the saints; but where is she required, or allowed, to receive the avowed enemies of that faith, however amiable in their general demeanor, and however loud in their professions of charity, to her maternal bosom?

VI.

DR. WOODBRIDGE'S PLAN OF STUDY WITH THEOLOGICAL STUDENTS.

In the spring of 1826 I commenced, together with three other theological students, a course of study, preparatory to entering upon the Christian ministry, under the instruction of Dr. Woodbridge. I have always regarded it as one of the most profitable years of my life.

As a teacher of theology the attention of Dr. Woodbridge was not confined, as I have been told the attention of most private teachers of theology formerly was, to what is termed Didactic Theology. Didactic theology he aimed carefully to teach; but it was in connection with exegesis, or biblical criticism, the composition and delivery of sermons, and the pastoral duties. To carry out this course of instruction, he put into our hands a system of questions, embracing all the essential points in a theological course, on which we were expected to read, reflect, and write. We met in his study at a stated hour almost every day. We first read a chapter in the Greek Testament, giving at the same time a brief exposition of each verse. At each recitation some one read a dissertation, and another read the outline of a sermon. On these compositions each student was requested to express his opinion. Then Dr. Woodbridge would give his, pointing out excellences and defects; and he

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always showed himself to be a good critic and an able teacher. It was not his fault, but that of his pupils, if they did not make proficiency in their studies. He always seemed greatly desirous to make us thoroughly acquainted with that system of doctrines revealed in the Bible, and to be earnest and faithful in inculcating the duties which these doctrines involve. And his conversation and preaching contributed largely to promote this end.

The more deeply to impress this private instruction, and give it all a practical turn, each student had a portion of the parish assigned to him, where he was expected to attend, at least, one religious meeting each week, visit the sick, and become personally acquainted with all the families. In this way Dr. Woodbridge transferred a large amount of pastoral labor to his students, and was thus enabled to devote a considerable time to them in the recitation-room. Besides, there are advantages to young men under this system of instruction which theological seminaries cannot furnish; and the loss of which, I have often been told, young men from the seminaries seriously feel as soon as they enter the ministry. It is almost a trite remark, if you wish to teach a young man to swim, it is not best to take him to a blackboard, and chalk out a river, and then tell him just how to move his hands and feet, but put him into a real river, and thus let experience and teaching be intermingled.

My field of labor was the North District (now North Hadley), where we enjoyed a precious revival; and which, some few years afterwards, became a separate parish, and has now for thirty years enjoyed the stated ministrations of the Rev. Warren H. Beaman. The recollections of my weekly meetings there, in connection with my theological studies, remain vividly and pleasantly impressed on my mind to this day. And Dr. Woodbridge, as a revered and beloved teacher and friend, will ever live in my grateful remembrance.

C. DURFEE.

VII.

VOTING ON THE QUESTION OF LICENSING AND ORDAINING CANDIDATES FOR THE MINISTRY.

THE question thus stated is one of much importance, and cannot be regarded as trifling by any man who credits the Scriptural testimony concerning the duties and immense responsibilities involved in the sacred office. A minister is a watchman for souls, a professed guide to the heavenly mansions, a co-worker with God, or with infernal spirits,

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to save or destroy beings made for immortality; an under-shepherd, under Jesus Christ, the chief shepherd of that flock which he hath purchased with his own blood. Much stress is laid in the sacred volume on the qualifications of those to whom are committed the high trusts of ambassadors for Christ, heralds of the cross, and stewards of the mysteries of God. Evidences of a renewed nature, aptness to teach, well-disciplined and furnished minds, soundness in the faith, and a general blameless demeanor, are indispensable prerequisites to the great work of the evangelical ministry. To prevent the intrusion of the incompetent, examinations of candidates by associations and ecclesiastical councils have been deemed highly useful, if not absolutely necessary; and to preach and assume the authority of a pastor without the approval of evangelical ministerial brethren, would, in well-regulated communities, be viewed as an offence against order, destructive of fellowship, and hostile to the general purity, peace, and prosperity of the church. Even those who are most loose in their notions of order are obliged, at length, to acknowledge the importance of some rules, some visible bonds of union, concession, and demand among themselves, that they may enjoy each other's confidence, and walk together with any degree of comfort and peace.

The power intrusted to associations and ecclesiastical councils, supposes, of course, that each member is responsible for his own opinions and acts, both in his individual and associated capacity. Each must give an account of himself, both of his doings and of his motives, at the tribunal of God. These are little less than self-evident truths, mere axioms, which cannot be made plainer, or more certain, by any amount of argument. He, therefore, who violates his own conscience for the sake of pleasing, or joining with others, must be self-condemned, as well as incur the displeasure of that awful Being who will "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." All that is necessary for each individual is to look with perfect impartiality, and with the best light which he is able to obtain, for the evidences of his duty; and, having made the discovery, to act as duty dictates, whatever pain or loss he may bear as the consequence of his firm adhesion to the right. No popularity, no worldly good or evil, can have any weight in the estimation of him who views things as they are, against the demands of duty and the approving smiles of the Most High.

Will it be arrogant in me to say that, if I am not entirely ignorant of my motives, I have endeavored to regulate my conduct, as a public man, by the principles now asserted? I have not seldom had occasion to differ in judgment from the majority of my brethren with whom I have acted in council, and have not unfrequently been severely censured by some for my determined dissent from the popular voice.

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I refer particularly to the course I have felt constrained to adopt in opposing the licensure or ordination of men for the ministry, on account of their doctrinal errors, or ignorance of what I regarded as some of the important truths of the Gospel. I became, perhaps, the more strict in this regard in consequence of the changes on the side of laxity which I observed to be going forward in the popular theology of the nominally orthodox portions of New England and the Western States. I had even assisted in the installation of those whose influence, I had afterwards reason to think, was employed in bringing into disrepute some of the most vital articles of faith, as they were understood by the Reformers, the Puritan founders of our churches, and the Edwardeans and Hopkinsians of fifty years ago. Some, who reckoned themselves peculiarly revival preachers, used such language, in reference to these subjects, as would have disquieted, if possible, the sleeping dust of Joseph Bellamy, Nathan Strong, Samuel J. Mills, Sen., and their associates. Such *then* living men as Hyde, Perkins, and Tyler, shuddered at it, as if listening to the scoffs of blasphemers and infidels. Efforts were made to drive away from many a pulpit all that is most humbling, and heart-searching, and soul-reviving in the Gospel. Native depravity, decrees, election, divine sovereignty, and effectual grace in regeneration, as they had been explained by the soundest divines of a former age, were declared to be false, and the adherents of them were, in many instances, even held up to derision, as too weak and prejudiced to deserve a sober hearing from the enlightened juvenile disciples of a later day. The tendency of all this, in its connection with the interests of the Redeemer's kingdom and the salvation of men, was but too painfully apparent. It was clear that something should be done to arrest the tide of error and delusion. But who would move in the work of reformation? Should the watchmen in Zion fold their arms in apathy? It became with me a question of personal interest and duty: Shall I aid in giving ministerial authority to those who teach, in various important respects, a scheme of religion entirely different from that which I believe to be inculcated in the Gospel? In other words, shall I destroy with one hand that which I have endeavored to build up with the other? Shall I eradicate what I believe to be good seed, sown by myself, for the sake of giving to a stranger the opportunity of filling the ground committed to my charge, with tares? If we can descend far below our actual creed, in introducing men into the sacred office, is it not probable that those thus introduced will descend still lower, and their successors lower still, till at length the ministry become utterly corrupt? Is *this* fidelity in the appointed guardians of the purity of the church? Was it not by such a process that the degeneracy of the primitive churches, and the apostasies of the Reformed in Europe, took place? Was it not in the same way that Unitarianism achieved its conquests,

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and gained its establishment in some of the fairest portions of our own country? There must be limits somewhere to the inroads of false doctrine, or all is lost. Without some limitation here, on the part of the appointed watchmen on the walls of Zion, councils are but collections of men without personal responsibility; the very name is but a mockery; and examinations, pretended deliberations, votes, results, are but meaningless forms, or mere impositions on the credulity of the uninitiated in the mysteries of theological jugglery. What must the limits be? I shall not attempt to specify them exactly, but shall propound certain principles, according to which, it appears to me, every man's conduct ought to be regulated in deciding as to the admission or rejection of those who come before him as candidates for the sacred office.

I need not say that to expect from ministers perfection in knowledge or in virtue would be absurd, and betray utter ignorance of the design of God in his appointment of men as the messengers of his mercy to a guilty world. He might have chosen angels to preach the Gospel. But such was not the purpose of infinite wisdom. "We have," says Paul, "this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Yet it is evident that they who are set apart to the work of the ministry should have a good report as Christians, of them that are without, and that they should be able to give such an account of their religious experience as ought to be satisfactory to a discerning and impartial council. Christ required of Peter, and consequently requires of all religious teachers and pastors, love to the Redeemer, as preliminary to the privilege and duty of feeding his sheep and his lambs.

Certain natural qualities are also requisite to fit one for the arduous labors of the ministry; as a good understanding, sound judgment, industrious habits, and a physical power of endurance. On this point, I presume, there can be but one opinion among sensible and candid men.

In addition to these qualities, a minister at this day needs a thorough education in the common and higher branches of learning, an extensive knowledge of the Scriptures in their general scope and connection, discriminating views of the Gospel, and the ability to state and defend them against all cavillers and enemies of the Cross of Christ. (1 Tim. iv. 15, 16; iii. 6; Tit. i. 9; ii. 8; 2 Tim. iv. 1–5.)

Aptness to teach is twice distinctly mentioned by the apostle as a necessary qualification of a *Christian bishop*. (1 Tim. iii. 2; 2 Tim. ii. 24.) An utter want of this talent, whatever else may be a man's acquirements and gifts, is a clear intimation of his unfitness to be intrusted with the care of souls. Though eloquence, strictly so called, may be of little comparative value, yet an ability to speak with clearness and some degree of fluency, is, in ordinary cases, highly desirable, if not of indispensable necessity. Moses was encouraged in the self-denying labor of

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delivering the children of Israel from their bondage, by the consideration that he would have as his associate in the work, "Aaron," his "brother," concerning whom, "I know," said God, "that he *can speak well.*"

From the foregoing remarks it is obvious that true piety, though an *essential*, is yet not of itself a *sufficient* qualification for the ministerial office. A man may be a true Christian who has little power of ratiocination, little knowledge, and few intellectual gifts of any kind. He may do good by his example, by his prayers, and by the words of grace and truth which occasionally fall from his lips; but to make him a public teacher of religion would be as incongruous as to elevate a man of little experience and of but ordinary powers to the command of an army in times of the utmost peril and alarm. What losses, what disorders, what defects has the church sometimes suffered from the ignorance and weakness of her professed leaders! Well does Cowper, the honest Episcopalian, say:

> "From such apostles, O ye mitred heads,
> Preserve the church! and lay not careless hands
> On skulls that cannot teach, and will not learn."

Some hopefully pious men, moreover, have certain constitutional defects of character which would greatly mar, if not destroy, their usefulness as ministers.

As there may be a sound theology without other important qualifications, so there may be many other apparent qualifications without that soundness in the faith which is needful to one whose office it is to guide immortal souls in the way of truth and duty. In judging in such cases, an association or council are to decide, not according to what a man *may* probably *hereafter* be, but according to what he professedly *now is*, in point of religious belief. We cannot penetrate into the future of one's course, and many most grievous mistakes have been made in attempting to do so. The greatest heretic *may hereafter* become orthodox; but is this a good reason for admitting him, as he now is, to our communion? What if a man have great talents and learning? So much the worse; the greater is his power to do harm, if his creed be false or defective, by erroneous teaching. Is one, also, as we are bound in charity to think, a good man? His piety may be a reason for receiving him to our communion as a private member of the church, while his errors or misapprehensions may be sufficient to make him a dangerous man in the pulpit. In refusing an approbation of him as a religious teacher, we do not necessarily deny or affirm anything with respect to his Christian character. We merely say, that, with such defective or erroneous teaching as his must be, his views continuing as they now are, he cannot have our approbation as a minister; and, if he is in an inquiring state of mind, we would advise him to wait till his opinions

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are more matured and settled before he take upon himself the vows and responsibilities of the holy ministry. Is this a hard requirement? Shall he teach others, who is not *himself* taught? Is any injury done him because his brethren do not say publicly, by introducing him into the sacred office, that they virtually approve of his ignorance, his indecision, or those principles of his which they deem subversive of the truth as it is in Jesus? They cannot look into the heart; but the ground of their judgment must be, *what they see*, and *what they hear*. Nor is it safe to incline always to what many would call a charitable judgment on questions connected with the public weal. "Charity," said a plain old man of a generation long since past, "*charity is not a fool.*" Said the meek and merciful Redeemer, "By their fruits ye shall know them." "By thy *words* thou shalt be justified; and by thy words thou shalt be condemned." What right have we to reckon him sound in the faith who either explains away or denies some of the most fundamental doctrines of what we regard as the Christian system?

Nor will it be a sufficient excuse for introducing men who hold error into the ministry, that their feelings, or the feelings of their friends, will be hurt, *if we do not*. We are not, indeed, lightly to trifle with the feelings of any man. An unkind spirit is certainly an unchristian spirit. Needless severity, under whatever pretext, is, in all instances, to be avoided. But what is there of unkindness in refusing to approve as ministers those whose errors, we verily believe, tend to undermine the entire scheme of grace revealed in the Gospel? Ought we not to have regard to the right instruction of precious souls, as well as to the wishes and comfort of those who ask our approval of them as preachers of the Gospel? Shall we sacrifice the general good to the apparent, or real, interests of a few individuals?

It may be asked, Shall we risk our popularity? Yes, if it be necessary. Our popularity is a curse to ourselves, and to the world, if it prove a hindrance to our fidelity. Let it go, if it cannot be secured without the commission of sin. We are most plainly assured, over and over again, that if we love any worldly object more than Christ and his cause, we cannot be his disciples.

Would any wise man become responsible for the future debts of another, who was obviously unacquainted with all the laws of economy and the first principles of regular business? And is it more important that men should not be cheated in their pecuniary concerns, than that they should not be led astray in what respects their everlasting wellbeing? Would any of us vote for a ruler whom we believed to be wholly incompetent, though, peradventure, he might be our neighbor, or our particular friend? And shall we act on different principles in electing our fellow-men to the highest and most solemn vocation on earth? Is it better to endanger souls than to put in jeopardy a state?

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The boastful talk concerning liberality and bigotry cannot meet the case. What saith the divine record? Its decision must ultimately settle every dispute in morals and religion. Indifference here, instead of being a virtue, is a crime of no small magnitude.

The recommendation of a candidate by others does not exonerate a council from the obligation of examining and judging for themselves. They are greatly responsible to the church, to the world, and to God.

Nor can a council be justified in sanctioning the ordination or installation of a minister, merely because a people have united in giving him a call, and are very urgent to procure his settlement among them as their pastor. The people may, if they choose, act independently; but they have no power to control the judgment or dictate the measures of a council convoked to decide in view of evidence, and as in the presence of God. The council cannot be excused from acting thus, whether the people are or are not pleased with the result that shall be adopted. The council are not unconscious tools; they are reasonable creatures, and must give a final account of their doings at a greater than any earthly tribunal.

Nor are ministers in a council or association bound, in cases of conscience, to yield their own opinions to those of majorities. The former cannot, it is true, prevent the result; but they have a right, and it may be their duty, to protest against what they believe to be an erroneous decision. "So then every one of us shall give an account of himself to God." The express command of God is, not "Act with thy brethren at all events," but "Thou shalt not follow a multitude to do evil." Nor will it avail to say that we sought by conformity our greater usefulness; for what right have we to do evil that good may come? With respect to those who act on this principle, the apostle has told us (Rom. iii. 9), that their "damnation is just." Christ frequently foretold divisions and persecutions as the certain consequence of fidelity in his cause.

It is not to be forgotten that the influence which professed ministers wield for good or evil, is immense. Nor can it be otherwise, so long as the laws of human nature remain unchanged. Heresies, tumult, and every species of disorder and wickedness, have originated with unfaithful ministers, while those of the opposite character have been the greatest benefactors of the church and the world in promoting knowledge, a reformation of morals, and the revival, increase, and perpetuation of genuine religion. Good ministers have conducted their fellow-men to the eternal mansions of the blessed, and led the way; while ungodly ministers, by their example and teaching, have swelled beyond human calculation the number of incorrigible rebels against God, and endlessly lost souls. And can we be too careful in guarding with Christian vigilance the avenues to that office which has so tremendous a relation to the everlasting wellbeing or perdition of our dying fellow-creatures?

J. W.

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