

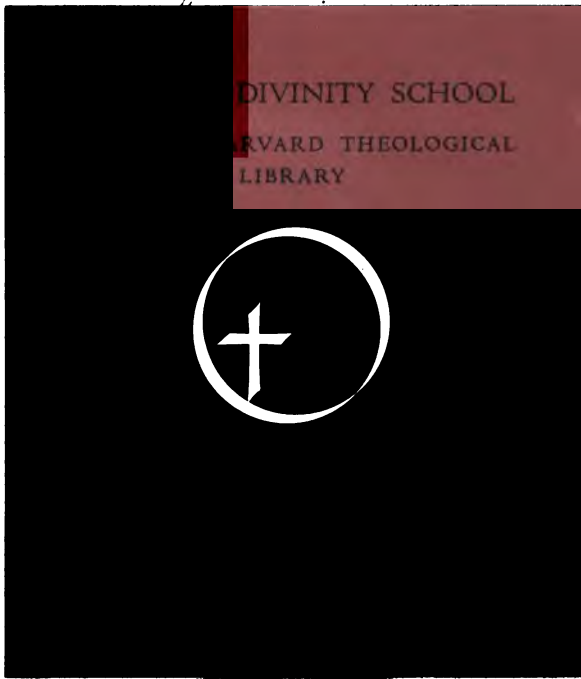
ORDINATION

OF

Rev. Phebe A. Hanaford.

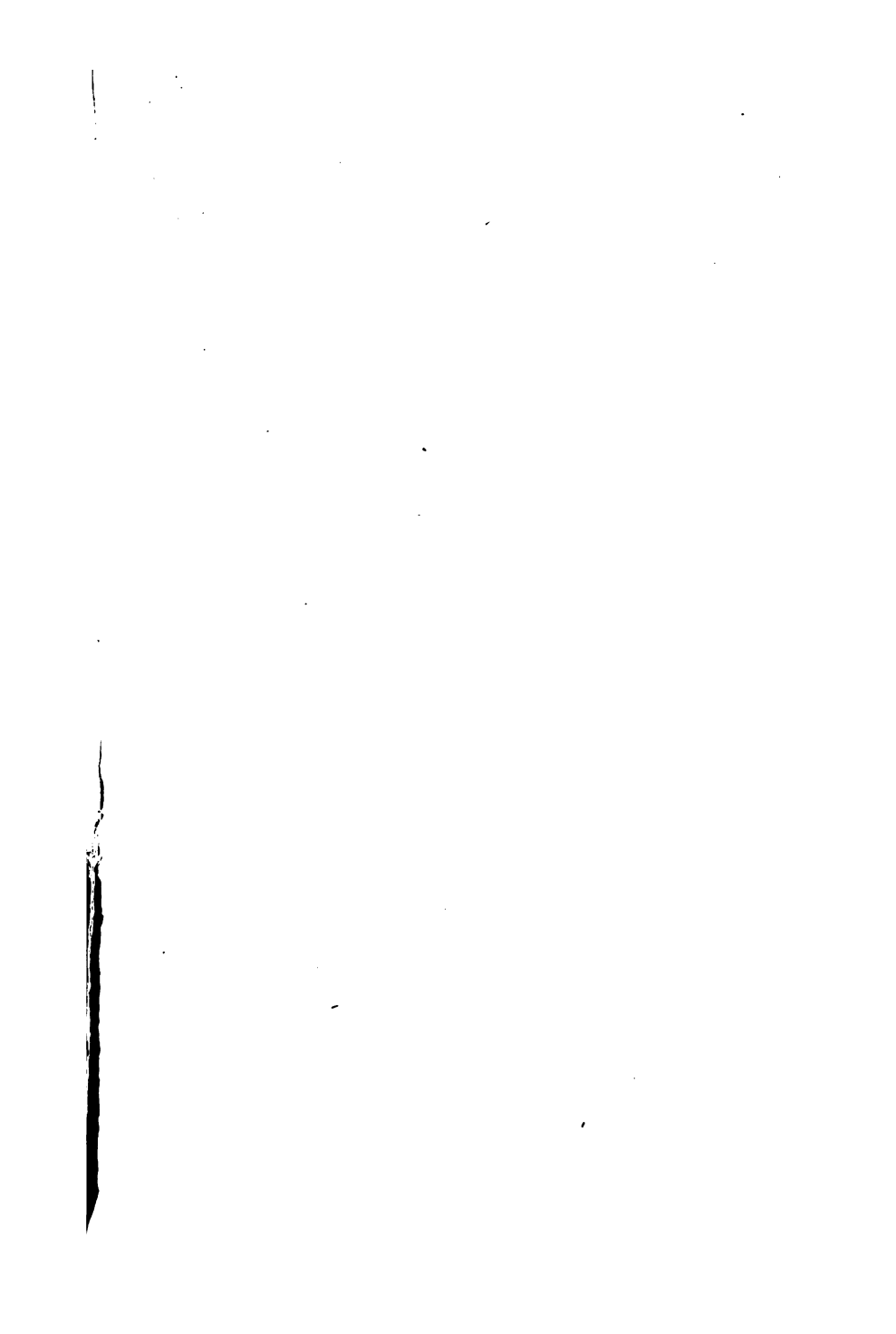
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Memorialist West Society
Gift of Mrs. Hanford 1897









SERVICES

AT THE

Ordination and Installation

OF

REV. PHEBE A. HANAFORD,

As Pastor of the First Universalist Church, in
Hingham, Mass., Feb. 19, 1868.

(PHONOGRAPHICALLY REPORTED BY REV. WM. GARRISON HASKELL.)

SERMONS BY

REV. JOHN G. ADAMS, AND REV. OLYMPIA BROWN.

BOSTON:

C. C. ROBERTS, PRINTER, 24 CONGRESS STREET.

1870.

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Morning Services.

Invocation.

BY REV. H. R. NYE, OF SPRINGFIELD, MASS.

Our Father who art in heaven. Thou hast taught us, by the ministry of Thy Son Jesus Christ, in what spirit and manner to address Thee in Christian worship. Thou art not confined to any temple or place; but wherever human hearts look up to Thee, conscious of their dependence upon Thee, seeking light, help, forgiveness and peace, Thou wilt lift upon them the light of Thy countenance, and command thy benediction. For in every age, and among every people, they that seek to know and do Thy will are blest with Thy approving smile. For Thy care of us through the night, and that Thou hast shed upon us the light of this morning, we lift our hearts in grateful acknowledgment.

We look to Thee this morning and invoke thy blessing to rest upon us. Grant that words of truth be spoken, that all the exercises of this day may be such as shall be approved of God, and be wise and beneficial to ourselves. Guide us by Thy wisdom—strengthen Thy children in every Christian endeavor. Lead us each day in the way of Thy commandments and when in this life our services are ended, accept and make us Thine in Christ, the Redeemer of the world. Amen.

Hymn.

WRITTEN BY MRS. CAROLINE A. MASON, OF FITCHBURG, READ BY
REV. JAMES MARSDEN, OF ABINGTON, MASS.

Father! in this sacred hour,
With Thy grace our spirits dower;
Let Thine influence from above
Fill our hearts with light and love.

Lo! Thy waiting handmaid stands,
Asking blessings at Thy hands;
Saying, "Who shall speak for Thee?"
Saying, "Here am I,—send me!"

Oh! sustain her, comfort, guide;
Compass her on every side;
Let Thy truth inspire her tongue
Ministering Thy flock among.

Clothed with thine own power and might,
Make her earnest for the Right;
Strong to do and brave to bear,
Ever watching unto prayer.

So her ministry shall be
Owned and blessed, dear Lord, of Thee;
Souls be given her, and Thy name
Have the glory and acclaim.

Selections from the Scriptures.

READ BY REV. EBEN FRANCIS, OF CAMBRIDGE, MASS.

Hymn.

WRITTEN BY MRS. M. G. FARMER, OF SALEM, AND READ BY REV. W. G.
HASKELL, OF MARBLEHEAD, MASS.

Lay naught but holy hands on her,
Ye servants of our Lord;
Who at His bidding doth declare
The ever-living word.
She brings to this sweet work, we trust,
A consecrated heart,
Where love of fame,—nor worldly pride,
Shall never have a part.

Then welcome her within your fold,
Her joys and trials share;
Help her to train the tender vines
Lest they no fruit shall bear.
“Last at the cross,—first at the grave,”
Was faithful woman found;
Then let her voice proclaim to all
The Gospel's joyful sound!

No earthly cares should come between
To rob God of His due;—
Between our souls and Him will rest
The work we each must do.
Then for Thy Servant, Lord, we crave
Thy blessing and Thy love;
While prayers for her from many a heart
Will find their way above.

Ordination Sermon.

BY REV. JOHN G. ADAMS, OF LOWELL, MASS.

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.” GAL. iii. 28.

This is the language of a Christian apostle. He is addressing his fellow believers in the Gospel of Christ. They had been strangers to God and to the covenant of his grace. Although included in this covenant, they had not realized their interest in it. Now they have become subjects of a dispensation which is to make this more clearly and completely known to them; which opens to them the way by which they may become, instead of strangers and servants, sons and heirs, having “the spirit of adoption.” Whereas they were before creatures of mean prejudice and circumscribed charity, now they are incited to such enlargement of faith as to learn what the text signifies.

Our context reads, “For as many of you as have been baptized into Christ, have put on Christ.” To “put on Christ” in the sense in which this expression is used by the apostle, is, to be imbued with his spirit, to see as he saw the greatness and worth of our nature, to feel as he felt the interest of a heavenly love in it, to work as he worked for the raising up of this nature out of darkness and sin into the light of truth and the dominion of holiness. This is baptism into

Christ, the life of divine love in the human soul. That we may understand and appreciate this great sentiment; may distinguish Christianity from all other religions with which earthly wisdom has sought to favor man, the language of the text is recorded: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

The oneness of Humanity, its common wants and the divine supplies for them in the Gospel, is the theme plainly before us.

1. A Common Fatherhood of Mankind is one of the most prominent and important statements in the Christian revelation. Indeed, it is the fundamental truth affirmed there. "One is your Father, even God, and all ye are brethren." "When ye pray, say, Our Father who art in heaven." "The Father sent the Son to be the Saviour of the world."

Do trembling apprehension, fear, or unbelief ask if the relationship between God and men may not be destroyed by human disobedience and unreconciliation, we refer them to the unmistakable and instructive statements of Jesus, as found in the Parables of the Lost Sheep, the Lost Piece of Silver, and the Prodigal Son. That which was indeed lost still belonged to its owner, and while lost caused the owner to feel most deeply interested in its restoration. We refer them to that excellent illustration of the equal providence of God taught by our Lord, when he alluded to the lilies of the field and the fowls of the air in proof that he who gave these of his bounty would much more bestow upon his intellectual and moral offspring every needed good. He came to make known this sacred relation of parent and child. He entered upon a work which was to bring man to the knowledge and enjoyment of the Most High; and his work is to be carried on in the spirit of this truth just stated and explained. As God

and man are united, so Christ is one with them; and thus was "God in Christ reconciling the world unto himself."

Taking this doctrine of the Divine Fatherhood as our basis of Christian truth, and our reasonings out of it are as clear as any reasoning can be, in the light of the highest human wisdom. And in this reasoning Christianity is always aiding us. All God's ways and dealings with his children are paternal. Whatever changes may come to them, this relation on his part knows no shadow of turning. In all trial, chastisement, suffering, through whatever vicissitude of life or death, this paternity holds the same. Let us conceive of all that the best earthly parent might do for his children, and then follow out our comparison in the light of infinite wisdom and love, and we have the assurance of what God the Father will effect for his offspring by his own chosen instrumentalities, and in his own appointed time. He has one common, unchangeable, paternal interest in every human soul.

2. Christianity declares the common Brotherhood of Mankind. This the Fatherhood indicates. Atheism sees no Father; it can know no brotherhood. The brotherhood has its preciousness in the fact of such a paternal interest as that of the one common Parent in it. It is the peculiarity of the Gospel that it acknowledges, proclaims and insists upon the oneness of the race. All heathenisms have their castes, and so divide men and set them against each other. Judaism had not a little of this narrowness. It saw the Deity, if as a Father, of one nation only. Christianity has a wider vision. It looks upon all men as sharing alike the divine favor. It goes down to the lowest in the scale of humanity, and levels up from that. Its great Expositor made this plain. Bigots, exclusives, self-righteous were there who found fault with him, for this special interest which he took in all souls; but his ready reply to them was, "I came not to call the righteous,

but sinners to repentance. I came to seek and to save that which was lost." "Go, and teach all nations," was his valedictory word to his apostles. And they heeded it; Peter, after his vision of the sheet let down from heaven showed him that God had granted to the Gentiles repentance unto life; Paul, as he stood at Mars' Hill proclaiming all men as the offspring of God, or as he gave such testimony to the churches as that which our text contains; "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." This is the true Christian conception as it takes its survey of this "wide, wide world"; castes, classes, tribes, nations, all having one common interest in each other for time and eternity; so that if one suffer all are partakers of its woes, if one rejoice all are sharers of the joy. The many members of this common humanity are one body in Christ, and every one members one of another.

3. Respecting mankind, Christianity also reveals one common need of spiritual life and salvation. "Man shall not live by bread alone," but by the word of God. He needs spiritual supplies, and in some way, according to the mental power bestowed upon him, he seeks them. He is so constituted, that error and wrong debase, and truth and right elevate and bless him. He has an inner life, which nothing earthly can adequately supply. It must be fed from a celestial source. He has thirstings of the soul which no waters can quench but those that flow from the head-springs in heavenly heights. All souls have this need; all may be awakened to a realization of it; all be alike and adequately fed of this infinite fulness. This is in Christ. "It pleased the Father that in him should all fulness dwell."

Do we seek rules by which to live? None bear evidence of a higher wisdom, none are more evidently and completely

adapted to the nature of man, than these perfect ones given by him. The Golden Rule, the two great Commandments, love to God and love to man, which the New Testament declares to be "the fulfilling of the law," the completeness of human duty; these stand for all men. There are no exemptions from obligation to conform to them. Enlighten humanity anywhere, and you can enable it to see the reasonableness of these rules. Give it the highest culture, and it can never outrun them. What all souls need as their truest and most enduring life, Christianity brings to them—life eternal; "and this is life eternal, that they may know the only true God, and Jesus Christ whom he hath sent." It is a life that has its own reward. It is not promised, is not to be sought, for anything that is out of it, or beyond it, any extraneous benefit, any heaven hereafter, as the chief inducement to enter the heaven here. It is salvation now, from error, unbelief and sin, life here in the love of God. It is this which constitutes the one morality with which Christ comes, and in which only the true life and union and glory of our race can be realized. No classes nor divisions, no positions nor conditions of humanity can change this common need. All must seek and find supply in this source by heaven provided,—Jesus Christ.

4. Christianity proclaims for mankind one immortal destiny. This is God's free gift, as much so as the present life. It pleased him to constitute us earthly beings. We earned no such existence as this in any other previous life. We can earn the right to no subsequent existence. It is of the divine appointment that "as we have borne the image of the earthly, we shall also bear the image of the heavenly."

This truth, although dimly and partially conceived of in the searchings of the human soul for answers to its aspirations, is made clear in the Gospel, and only there. Christ alone is the answer to this inward querying, "this longing

after immortality." No teacher of whom the world has known, ever said with such emphasis as he, and with evidences so many to prove his right to say, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live again; and whosoever liveth and believeth in me shall never die." This immortal life, as Christianity reveals it, is a common inheritance. It is for no class exclusively. Whatever differences in personality this existence may involve, whatever of needed instruction, training, discipline, the great end to be reached is an answering of the paternal purpose of God.

The resurrection of man, as the Gospel unfolds it, implies a rising up of all souls into the heavenly,—into knowledge of the Divine law and conformity to it,—into the life of truth, obedience, righteousness and love. It means infinitely more than continued existence; it signifies life in God, reconciliation to him, oneness with him evermore. This is what we understand by the common interest of all souls in the immortal existence. This is the full meaning of that significant passage of the apostle, which an eminent commentator, Rev. Mr. Barnes, says must not be interpreted so as to teach universal salvation, but which we think can bear no other interpretation in the light of human reason and the whole word of God: "For as in Adam all die, even so in Christ shall all be made alive." He who is the head of humanity, its heavenly representative, unto whom all souls belong, and over whom all power is given him, has himself affirmed, "And I, if I be lifted up from the earth, will draw all men unto me."

To proclaim this Gospel, and to work in behalf of it, is the business of the Christian ministry. So far as the spirit and life of Christianity have gone abroad in the past, so far has the world been blest by its ministries. That it has changed for the better the condition and aspect of human society, is

not a dream of religious enthusiasm, but a living fact. Bible Christianity has given to the world its highest light and truest civilization. It has destroyed idolatries and put away barbarous practices, and lessened barbarous laws; it has elevated woman, so that some one has justly said, that we hear more of her in the Bible than we do in all the books of heathen philosophers. It has brought the nations of the earth into a nearness with each other which never could have been realized under any heathenism. It has given to the great subject of human rights and duties a development and significance such as indicate the triumph and exaltation of that "good old cause" of the people, for which so many of the true and noble of our race have offered themselves a sacrifice; the advancement of mankind, so that in some far distant future what the Apocalyptic vision indicates, shall be a joyous realization; "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

But Christianity, be it remembered, has advanced thus far through human instrumentality as well as by the Divine Will. And so long as our Heavenly Father works by human means, so long will human imperfection be seen in connection therewith. Christianity has been forcing its way through the opposition of a darkened and sinful world, through flood and fire and storm, through moral upheavings and revolutions; and even now its great work is only in the first stages of its advancement. Its greatest accomplishments are yet in the future. It will be purified from corruptions and superstitions, which have been connected with it in past ages, from the forms and incumbrances of mistaken zeal and scholastic ignorance, from creeds which dishonor God and do despite to the spirit of His grace. It shall take from the doubter his scepticism by a commendation of its claims to his understand-

ing, conscience and will, irresistible as the beaming of the sunlight upon the open eye. It shall turn and overthrow all earthly governments and institutions not founded upon its immutable basis, bringing men in all ages, grades and conditions nearer and nearer to their fellow men, till the vital current of the vast body flows freely, healthfully and strong, and the great heart beats true to the heavenly law, and the heavenly life with its "joy unspeakable" pervades universal humanity.

Yes, as we read the divine promises and understand their fulfilment, all this is to be accomplished by Christianity; and in this work of genuine evangelism, all Christian hearts and hands ought to be engaged. Heathenism, Mohammedanism, Infidelity, Scepticism, Indifference, these will not do the work. It must be accomplished through living faith, confident and earnest prayer, persistent effort. It is a work, not for the doubting; nor for those who are "ever learning but never able to come to a knowledge of the truth"; nor for the faint-hearted and slothful; but for the believing and trusting, for the resolute and untiring. They who engage therein should be fully confident that Christianity is eternal truth, and that its final triumph with humanity is as sure as that "the Lord God Omnipotent reigneth."

We have said that Christianity has been making forced marches in her progress thus far in the world. She will do so in time to come. Obstacles are still in her way; the old ones, human ignorance, materialism, the perverseness of the human heart and will, the narrowness and bigotry of much of the Church itself, the folly, falseness and corruption of the world. But the weapons with which to encounter these and with which to overcome them, though not carnal, may prove in the future as they have proved in the past, "mighty through God to the pulling down of strongholds," and rendering those

who rightly use them, "conquerors and more than conquerors" through the Lord of all.

Among the errors now standing in the way of the Christianity affirmed in our text, is that which denies that all men are included in the covenant of God's saving grace. This error is in the Christian Church, from which must go out the spirit of regeneration unto all nations and among all people. It is an error which hosts of good minds have cherished, but which for that is not to be regarded with any more complacency than other errors of theology. Indeed, this is one of the most objectionable and revolting of all. It avows an eternal separation of man from his fellow man; it breaks the great chain of humanity and demoralizes eternally a greater part of the moral creation of God.

Age after age has the work of Christianity been impeded by this error. It still remains, and needs to be removed out of the way. It has worked, and still works evil in the Church. It has caused divisions, strifes, persecutions; has induced hatred of heretics, and the burning of them in this world since God has doomed them to burn in another, everlastingly. These evils would not have lived and had free course, had the great truth of the union of Christ to mankind, as the New Testament enforces it, been established in the hearts of all those who have constituted the visible church of our common Lord. But now, what a work is to be done in this very church! The elements of discord are to be taken from her, and her harmony restored by the hand of the great Master himself. Her missionaries,—and many of them have shown a sincerity and devotion for which they will be blessed in all time, and for which we doubt not, they will hear heavenly rejoicing in the better land,—have often neutralized their most earnest efforts by the working of this evil spirit through their theologies. They have gone out to con-

vert the great uninstructed world in the mysteries of heavenly truth, and in the sight of those whom they would christianize, have denied to each other Christian names, rights and privileges. The heathen ask, "What is Christianity?" and hears in answer the voice of contention as to what it is among its accredited teachers. "The heathen," writes an American from India, "find two missionaries among them from England or America, to teach the same great system of faith, belief in the same Saviour, and preparation for the same heaven. And yet the Baptist spreads the Lord's table and forbids his brother to come to the feast! Perhaps his brother has come from a distant station, and called to take him by the hand, and rest awhile in his house. They will pray together, weep together, and appear to love each other, but they cannot sit together at the great Christian feast. Will the Hindu call this caste, or what?"

"A fact was related to me by a missionary, who had been several years in India, which is in point. 'I had,' said he, 'baptized by sprinkling a native in India, and he seemed to understand the nature and feel the power of Christianity. Being obliged to leave my station for awhile, a Baptist brother, at my request, came to take charge of my school during my absence. On a certain occasion he was conversing with the native to whom I allude, on the subject of baptism. Ascertaining that I had performed that rite upon him, the Baptist entered into an argument to convince him that he had not been baptized! that, whatever I might have said, *he* could be sure that he had not been baptized, and that, if he would be saved, he must be immersed. The poor heathen shook his head, saying, 'Ah! Buddha is a 'better God!' and returned to the embrace of his idols. I saw him after this, and told him that I would immerse him if he chose; for I considered the *form* of baptism of little consequence. But he replied,

‘I can’t tell who speaks the most wisely; though I am certain you cannot both have the same religion.’ The Established, or Church of England have bishops and ministers at their missionary stations; but they deny the validity of all other ordinations. They tell the heathen that the Scotch or the American Presbyterian or Baptist missionary is no minister, no ambassador of Christ; has no right to administer the sacred ordinances of the church. It makes the heart sick to contemplate such things. The Pagan looks on, and more firmly adheres to his idols.”

Such is human error in the way of the true Gospel. It needs to be cast out by the power of that truth which our text so clearly affirms; “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.”

Another impediment in the way of this true Gospel of humanity, is the lack of Christian principle in human governments, even with nations bearing the Christian name. Catholic and Protestant nations are both under this condemnation. Notwithstanding the Christian pretensions with which they stand before the world, yet but little of the actual work of Christianity has been done by governments themselves. The great machinery of political action has not been truly and effectively moved by them. The masses have not been reached and equalized by them so as to be made free from misrule and oppression. Millions of the down trodden suffer and groan and die in abject want and misery within reach of wealth and power, in lands where Christianity is the nominal religion. Europe can speak in illustration of the truth of this statement. She has spoken, and is still speaking to the world in this crying evil, to be answered yet in that justice and judgment which are the habitation of God’s throne!

These inequalities in a nation are outrages upon humanity

upon everything that bears the Christian name. Nations, just as individuals, need to be baptized into Christ, to put on Christ, their members to bear one another's burdens, the strong the infirmities of the weak, because in the light of our truly evangelical text, the good of each one is so surely and inseparably identified with the good of all.

Blest as we are in our own nation with the ministries of Christian truth, we yet stand in our own light and in the world's light in our short comings and delinquencies. We have just passed through one of the hardest and most terrible conflicts that any nation ever knew, because of our disregard of this simple, truthful, unalterable statement of the text; the oneness of humanity, its perfect equality before God, and the preciousness of every member of its great body in His paternal sight. And wherein we are lacking in the essentials of this Christianity; our government in all its forms, our rulers in all their stations, our people in all their relations, just so far must we remain behind in the great march of human improvement, and in the work of human regeneration, either straying aside after false lights, or standing still in self-sufficiency, pride or apathy, false witnesses of God, of Christ, and of that glorious union of humanity which the New Testament everywhere proclaims!

Some of our reformatory preachers talk at times about having a Gospel in harmony with the genius of our American institutions. In one way of interpretation I agree with this thought; in another I do not. We need and should have a gospel whose spirit is in full accordance with the Declaration of our nation's independence made by our fathers, acknowledging the equality of all men, and having in view the mental enlightenment and moral elevation of the people. But then it must be a *New Testament* Gospel. We do not want an American Christianity, nor a British Christianity, nor a

German Christianity; what we do want is the Christianity of Christ. That will be good enough for this nation and for all others; the Christianity preached by the Founder in the synagogue at Nazareth, when he quoted the olden Word, saying, "The Lord hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Wherein our opinions, practices, institutions, social, political, religious, are tending to this, so far are they right and just, and safe, because righteousness and justice are their foundations. Christ and his humanity, inspiring, teaching, leading, moulding them; this will be their strength and salvation.

Are the tendencies thus in any good degree at the present hour? We believe that they are. There is more light abroad, greater inquiry, closer study of the Bible, than ever before. The facilities for the spread of knowledge, too, how various. The pulpit, the press, the discussion-room, the popular lecture, the ready and rapid intercourse of mind, all contribute to the advancement of Christian truth. Error will be mixed up with these movements; it is always so in the mental and moral strifes of men. Agitation precedes the calm, the waters are troubled, that healing and restoring influences may go out of them. But in this mixture truth will not be lost; in this fermentation righteousness will be wrought out.

The Christian Church is having growth into the truth of the Gospel. Doctrines held in it which could never be reasonably explained on the ground of a true and united humanity, are giving way. This is now beginning to be seen by those who have held and still hold some of these errors most rigidly. They do not deny but rather acknowledge the tendency of the Church to Universalism. The reasons are obvious; the increase of the freedom of thought and of intel-

lectual light. Theology cannot escape them ; religious opinion and inquiry cannot. There are more preaching, talking and thinking of God as a Father and of man as a brother than ever before ; and as surely as this freedom is exercised so surely will those who indulge in it think thoughts, and see sights, and hear sounds which will lead them farther out of the domain of all partialism, and farther into that realm where God is known and adored as the universal and beneficent Father, and ministering love is the order and joy and life of all souls. Nothing will kill the narrowness and exclusiveness of sects and parties like these conceptions of the Divine and the human.

Says the Rev. Henry Ward Beecher, "In Christ we are a family. All men who love Christ belong to that family. The moment a man's heart touches the heart of Christ, in living faith, he becomes, whether he knows it or not, the brother of every other, in heaven or on earth, who has come into the same relationship with Christ. Whoever is united to Christ is brother or sister to every body else that is united to him." So far, right. But what further ? Why, whoever is united to Christ is also united to everybody else that is not united to him ; not in faith, true fellowship, heart communion, —no not thus ; but in love to them ; pity for them if they are in error, in sin, or suffering wrong ; prayers for their welfare ; exertions for their enlightenment, freedom, salvation. It is thus that the unity extends ; such a unity of feeling as Christ has ; not only in spirit with those who believe on His name, but with all for whom He died, Jew, Gentile, bond and free. Christ was interested, not merely in those who accepted Him, but in all who were unacquainted with His mission or name. His prayer to the Father that His disciples might be one, as He and the Father were one, was to the end "that the world might believe" that the Father had sent Him to be its Enlightener and Lord.

We bless God for these signs ; we hail them as harbingers of a brighter day to come. But we have something better than these, even ; something that would hold good, if all these just now should fail. I mean the promises of God ; never to be forgotten by the Christian in the darkest hour of reigning error or sin. God has given His word that He will reign in His righteousness among all nations and bring all souls at last to Him. Jesus "the Son of God with power," "shall not fail nor be discouraged till He have set judgment in the earth and the isles shall wait for His law." "Boundless empire," wherever humanity is represented, belongs to Him." Where sin abounded, grace doth much more abound."

The right of ordination which we are called to confer to-day, involving as it does the subject of the work of woman in the Christian Church, demands such words of explanation as may be appropriate to the time allotted to a discourse like this. In taking the part here assigned me, I had no intention of entering upon a discussion of the "sphere" or the "rights" of woman. I leave that for other voices and pens now waxing eloquent and strong on these goodly themes.— But of woman's work as a Christian teacher and helper I have this to say, and less than this I should not feel myself justified in affirming.

The connection of woman with the history of the Christian Church is involved in no mystery. The record is a plain one. In His relations to woman, we see in Jesus that respect and tenderness indicative of His love for our common nature. As another has just now spoken, "Nothing that He ever said could be construed into a concession of her inferiority to man. He gave her equal respect, less rebuke. All His intercourse with her was adapted to lift her up from the level where she stood, into a higher region."* Woman was

* Gail Hamilton.

His kind, sympathizing and ministering helper and friend to the last.

“—— Him who died,
Her kiss betrayed not, nor her tongue denied;
While even the apostles left him to His doom,
She lingered round His cross and watched his tomb.”

The New Testament names, Mary, Priscilla, Lydia, Lois and Eunice are familiar ones. One of the directions of Paul in his Epistle to the Philippians is, “Help those women which labored with me in the gospel.” Early Christianity had a higher conception of woman’s position than that utterance of the Jewish Rabbins indicates, that “a woman should know nothing but the use of her distaff,” and that “the words of the Law should rather be burned than delivered to woman.” At the opening of the gospel dispensation a new aspect was given to this subject. According to ancient prediction cited by Peter on the Day of Pentecost, the spirit of God was to be poured out on the women as well as men, that they might prophesy and teach. That they did thus, is evident from what the Apostle says in his Epistle to the Romans, xi. 5, where he prescribes rules for this part of their conduct while ministering in the church.

The deaconesses of the apostolic church were both charitable and religious helpers, distributing alms, sympathy and personal assistance wherever they were needed. In later times they were ordained to their office by the laying on of hands. They occupied a conspicuous position in the church in the time of the fathers. Of the many women of this order with whom Chrysostom was intimate, six are mentioned by name, and some of his sayings respecting them are pervaded with a spirit of Christian tenderness and esteem. This order was in the Church doing its essential service, in the fifth century. The Reformers acknowledged it, and the Puritans, while at Am-

sterdam, had in their church one ancient woman of the order "who honored her place, and was obeyed as a mother in Israel and an officer of Christ."

In more recent times the whole question involving the work of woman in the Church as well as everywhere in the world's field of human action, has received new attention and elicited new investigation. If early Christianity was in advance of Judaism respecting woman's religious position and influence, so has modern Christianity more surely and clearly developed this great idea. It is one special work of Christianity to elevate woman from all the false positions, from all the degradations to which barbarism and heathenism have subjected her, and give her that exaltation and honor which her nature so evidently demands. Whatever extravagances may have been mixed up in the controversy, the result of it all has been a higher place of work and influence for woman at the present time than she has ever had before. And the subject is still under that consideration which will work out new and better results in this same direction in the time to come.

If we hear the apostle speaking as in his 1st Epistle to the Corinthians, "Let your women keep silence in the churches, for it is not permitted unto them to speak," we interpret his saying in the light of his own time, and of the social usages in the midst of which he lived. The speaking which he forbids, is that of contention or dictation, an indecorum in direct opposition to all custom in public assemblies of men and women, and which would be eminently out of place in Christian assemblies. As in his first Epistle to Timothy he would discountenance her "teaching or usurping authority over the man." Rather than this, he would instruct her to be silent. But in these directions we find no authority for that exclusiveness which would abridge her right of free speech, or

shut off her communication by word with a Christian assembly, if she had the spirit of God and the gift of its utterance and the assembly might be edified and profited by her testimony.

Respecting the office of woman as a public speaker, we have now a controversy which seems to be fast clearing away much of the dust of olden prejudice and usage, and which is serving to settle many minds into the conviction, that if woman may have her word to speak in behalf of any truthful and righteous cause, the door is as fairly open to her as to man. If she can sing to the admiration of throngs at the concert or opera, or shine as a star of significant brilliancy in the drama, or stand as instructor in any seminary of science, or in the Bible or Sabbath School class, or open her lips in prayer or praise or exhortation in the public assembly, there seems to be no good reason why she may not proclaim the Gospel as God may give her ability and opportunity thus to do. As preacher and pastor there may be a work for her, which, by the aid of divine grace, she may humbly and faithfully, and thus successfully accomplish.

Substantial reasons are there, then, why woman may be encouraged to enter the Christian ministry. Because of her service to Christianity in the past, a service so clearly acknowledged and honored in the New Testament records, and so plainly seen in the history of the church; because of the need of her agency in the work of Christian instruction everywhere in this wide and ever widening field of human effort; because other sects, so far as we can learn, who have accorded to men and women equal right of public teaching and exhortation, have suffered no detriment, but have rather been strengthened thereby; because in the present time we are fast settling the question as to the propriety or utility of public speaking and teaching on the part of woman, and settling

it, as I believe, rightfully ; because so far as the work of woman in our ministry has been tried in recent years, it has shown itself to be both acceptable and successful.

While I speak thus plainly and decidedly, I do it with no inclination to any special enthusiasm on this particular subject. I believe most sacredly in the duty of all men and women to work in the spheres which, according to their best judgment, Providence has assigned to them. In some instances I am persuaded it may come within the sphere of woman, without unjust evasion of other duties devolving upon her, to speak and to teach that Gospel which embraces the highest interests of all classes and conditions of this great needy humanity. I have little fear that our own dear sect will find too many helpers among its faithful women, or that our ministry will in any wise suffer loss by accessions of them which from time to time may be made to it. Their voices may reach where other voices might not, their words tell for the cause of Jesus where other words might fail. If by them the Gospel can have advancement, can gain new accessions, new power and dominion over human hearts and lives, who shall deny the propriety of the use of the instrument in the Divine hand of this good? Who shall lay anything to the charge of the means which God shall evidently justify?—Rather, are not the old apostolic words to be ours: “What then? notwithstanding every way, Christ is preached, and I therein do rejoice, yea, and will rejoice?”

The esteemed sister whom we are now to set apart to the work of the ministry, comes to us, as we believe, with a clear perception of Christian truth, and of her duty as a minister of it. We welcome her from another sect of our common Christian fraternity. We bless God that she has found in our faith that light and strength and peace which she could not realize in one of less comprehensiveness as to the pur-

purposes and promises of the Father of all. Her work and record with us thus far has been praiseworthy, and her call to the ministry and to the pastorate here has been made with an earnestness and a unanimity which seems to warrant the propriety and justness of the rites we now perform. And may this new induction into the Christian ministry to-day, prove a new confirmation of that old and sacred word: "What therefore, God hath joined together, let not man put asunder."

We have reason to be devoutly thankful for the faithful and noble women with which our denomination has been already blest. Their record is on high; their holy works are following them and blessing their memories below. We have others now with us, an increasing number, for which we give praise. We hail and bid them God speed with new earnestness to-day.

May this occasion be one of fresh inspiration to all present bearing woman's name, of our own church, and of all other churches of our common Lord; and prove a new impulse to a deeper consecration than ever to the Christian cause.

May God bless us all, and make us more and more clearly to understand the holy tendencies of the faith we profess. May its heavenly life and work be ours, making increase through us in other souls, and so multiplying and extending its blessings, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man (a perfected humanity), unto the measure of the stature of the fulness of Christ." Amen.

Ordaining Prayer.

BY REV. J. J. TWISS, OF LOWELL, MASS.

Father of our spirits, and God of all grace: We would humbly invoke Thy blessing as we continue the sacred services in which we are engaged. We would realize the solemnity—the deep solemnity of the occasion that has convened us; and would pray that we may dismiss from our minds all thoughts that are incompatible with the great subject that has been presented to us in the counsel to which we have just listened, and the words which have been uttered.

We come, Father, in the consciousness that whilst Thou hast revealed unto man a religion for his guidance and salvation, Thou hast also, at the same time, instituted means for its promulgation. We recognize the gift of patriarchs and prophets, and holy men, and more especially do we recognize the great gift of Jesus Christ Thy Son, our Saviour, who came on earth to reveal the great truth of Thy Fatherhood, and man's brotherhood. Assembled to-day in the name of that truth, we would humbly look up unto Thee, as the source of all our blessings, thanking Thee that we live in the light of Christian knowledge, which dissipates the clouds of doubt and error, and permits the true heart, by the eye of faith, to see that Thou art in all things working out the counsels of Thy will; that in due time Thou wilt restore all things unto Thyself. We thank Thee, O Lord, that Thou hast permitted us as a people, to enter into the enjoyment of a belief in this blessed truth, so that we are not left in doubt concerning Thy purposes in regard to us and to mankind; but that we are permitted to believe that Thou art a God of Love, Wisdom and Power, and that Thou wilt so conspire in

the economy of Thy providence, as that good shall ultimately prevail over all evil. Father, we thank Thee that Thou hast revealed this truth unto us ; and that to-day we are permitted to rejoice in its belief.

And now, as we come together that we may set apart one of Thy servants to the promulgation of this high and holy truth, realizing that our efforts are in vain without Thy blessing, we humbly ask that Thou wilt hear us, and condescend to be with us in these solemn services. Oh God, make each one of us who are to engage in this solemn rite of consecration, to realize what we do. And may we, figuratively, take our shoes from our feet, for we stand in a holy place. And O God, smite us, we beseech Thee, with a conviction of our own unworthiness in Thy sight, that there may be nothing of human conceit — nothing of human pride — mingling with our services. This grant, that Thou, in the richness of Thy love, may indeed approve what we do.

Father, we know that this work is not of us, and that it is vain unless Thou approve. We beseech Thee to hear us as we pray now that Thou wilt seal with Thy Divine blessing, the resolution which our sister Thy servant and handmaid hath most sacredly formed. And, oh God, may she have strength given her from Thee, in this new and solemn work to which she has given herself and her powers, to be faithful — faithful as a minister of Christ — as an ambassador of Him who came, not to be ministered unto, but to minister ; to lay down His life ; to make the sacrifice willingly ; to give Himself up in behalf of humanity. Oh, Father, may she realize that this is what she outwardly vows, and may there be an inward consecration of spirit to this high service.

And now, Father, while with Thy blessing we recognize her as in Thy sight, and according to the forms of the church — a minister of Thine — we pray Thee that the lay-

ing on of hands may not be merely an insignificant service by us. Oh, God, we would, as Thy humble servants — as those who have been in like manner consecrated to the service of the Master, so set her apart for the Master's work. Henceforth, Father in Heaven, may she go willingly, with heart and soul, and body and mind, giving herself as did her Master, to the cause of truth and humanity. And oh, wilt Thou be with her — with her in hours of anxiety and toil — with her in moments of doubt, should such moments come to her — and grant her the assurance that shall disperse them all, the assurance that she is engaged in the Master's service, and approved by Thee.

We commit her to Thy regard. We ask that she may seek that direction which can come alone from Thee, and may it lead her into all truth. And wilt Thou hear us also, as we commit to Thy guidance her family, and her friends; and may she feel that in being thus set apart to the work of the Christian ministry, she is doing that duty which is most sacred, and which conflicts with no duty which she owes to others. Father, keep her in Thy fear; lead her evermore, and grant when her earthly work is done, she may be enabled to look back upon a life spent in Thy service, and hear the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

And now, what wait we for, but for Thy blessing! Vouchsafe it upon these services. Especially grant it to us who stand before the world as the accredited ambassadors of Christ; and may we from these exercises derive a new inspiration, and go to our labor determined to do more than we have done in the past. And to Thee, through Christ, be all the glory and honor, and power, forever and ever. Amen.

Hand of Fellowship.

BY REV. OLYMPIA BROWN.

My Dear Sister: — It becomes my privilege, as the representative of the order to which we belong, to extend to you the fellowship of the churches, and of the ministers representing our denomination.

You have entered upon a work most important in its results — a work most glorious when contemplated in regard to its final results upon the human race — a work of labor, and often one of trial. You will be called to scenes of sorrow and mourning; it will be yours to weep with those who weep, as well as to rejoice with those who rejoice, to sympathize with suffering in its various forms. And it will be your privilege to do this, and all the duties which fall to you, in reliance upon Him in whom is all your trust. It will be yours to instruct the young. It will be yours, sometimes, to offer words of rebuke; to administer words of warning; for the Gospel comes as a warning against all sin. It knows no respect of persons; when you preach it, you are to preach it fearlessly. Some one has said, "Hew to the line, let the chips fall where they may;" and this seems to me a fitting precept to be applied to this work. Have no fear, then, in presenting these truths which Jesus taught, but apply them wherever there may be occasion and necessity. Jesus knew no distinction of persons. He used but one code of morals; sin was sin, wherever found, and it is for you to call all to the same standard of excellence which Jesus Christ himself presented. Sin is not to be overlooked because excused by society in a certain class; but men and women, whoever and wherever they be, alike need to be called to purity and holiness of life. Spare no position or sex, but reprove, rebuke, exhort with all long-suffering and doctrine.

As a woman, you stand in some sense as a representative ; as one the earliest to assume the high office of the preacher, it is yours to maintain the position in which you now stand. Remember the words which you heard from the Scripture, "Let no man despise you." In your office, show yourself worthy of your high calling. Perfect yourself in the performance of those duties assigned to you. Be faithful, devoted and earnest. Assume every duty, every prerogative which pertains to the minister, and let it be your purpose to discharge them well. Let no one have occasion to say that you have come short in one particular, even the smallest of the duties which pertain to the Christian ministry.

It will be yours, as a woman, to sympathize with and aid suffering woman, who needs the sympathies of her sex.

It will be yours to strengthen those who suffer from the evil influences of the use of intoxicating drinks. Give them the hand of helping, and lift them up out of their sad estate.

Young women will look to you for instruction and guidance — for that sympathy which they have not found in the ministry in the years that are past. Be it yours to call them to a higher life. Jesus died for women — for all — to make known to us the Gospel ; to make *us* free in that liberty which the Gospel alone can give. It will be yours to call these young women to the earnest defence of the Word, to awaken in them a true life, to teach them to live for God and humanity. And my prayer is, that you will have opportunity to lead some of the young women of your parish to consecrate themselves to the work of the ministry. I would that you might lead them up, to be sharers with us in this work.

In your work you are not unaided or alone. You are upheld by the most glorious faith that was ever revealed to the children of men ; it will be to you inspiration and help. It

will enable you to speak with authority because you speak of the same glad tidings that were published by Jesus Christ eighteen hundred years ago. You have always the consciousness of the presence of Jesus, and you may feel, too, that the great cloud of unseen witnesses, spirits of the departed, of the fathers of our faith and of lovers of truth in all ages are hovering near, speaking to your soul.

And more visible, but not more real, stand the great company of living witnesses, the whole household of your faith, dear brothers and sisters, who are praying for our success, earnest preachers of the Gospel who have preceded you in the Lord's work; grave D.D.s who will hail with joy the coming of another devoted laborer; professors in our theological schools who should see in each cultured preacher of the word an added power for education and for truth. Young students of divinity who will look up to you as an example and a leader; all these will be with you in this glorious cause and in the name of all these, as their representative, I to-day offer you the right hand of fellowship of the Universalist denomination. You shall have our co-operation, our sympathy, our best wishes and our prayers.

You are welcome to the work — welcome to the labors, welcome to the triumphs, welcome to the sacrifices (for there are sometimes, yes, oftentimes, sacrifices to be made by the Christian minister), welcome to the rewards and the joys that come from the consciousness of doing good. And may it be that your ministry with us, will be long and richly blest. May God prosper you; may you see the fruits of your work, blossoming here about you like the sweet spring flowers, carrying joy to your heart, and to the heart of every beholder. Amen.

Charge and Delivery of Scriptures.

BY REV. H. R. NYE, OF SPRINGFIELD, MASS.

My Christian Friend:—The work to which you are called to-day, is not a new work. You have already been actively engaged in the ministry of reconciliation, and after having given proof of your fitness for the work, and your fidelity in it, a council of the Churches of this denomination proposes to confer upon you the rite of Christian ordination, to set you apart, by appropriate services to the work of the Christian ministry. I need not tell you that the part of this service which has been assigned to me, might be omitted. But I am called upon to give you what is sometimes called the charge; to deliver to you the Christian Scriptures, the rule of Christian faith and life; and to charge you, as a minister of the New Testament, to preach the doctrines which they contain, with all fidelity and love.

We set you apart as a Christian minister. You will preach Christ. Every church is based upon some great central idea or rock. You remember the words of our Lord to Peter, when Peter made confession of his faith—"Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, upon this rock will I build my church; and the gates of the grave shall not prevail against it." You remember what that confession of Peter's was. He said, "Thou art the Christ, the Son of the living God." There is in the world a Mohammedan church. It is built upon Mohammed; and all who believe in him are connected with that church. He is their prophet, and in him they steadfastly believe. There is in the world a Hebrew church. It is based upon Moses, and the laws which Moses promulgated; all who

follow his teachings are of that church. There is in the world a Christian church. It is built upon Jesus Christ. He is its rock and chief corner-stone. In him this church believes. He is the mediator between God and man, standing with one hand upon the Father, and one upon man; that through him the electric love of God may flow out and be communicated to men.

Preach Christ. Preach Christ in the spirit of Christ. If you shall hold bye and bye to other views of Christ than these you now hold, then follow your convictions, if you can; but do not teach them in the Christian pulpit. When your lips can pronounce a name that shall in your esteem eclipse the name of Christ, or when his name shall be less to you than any other, teach in that name you most love. Wherever men may come to listen to your preaching, give them the best knowledge you then possess. But while you stand, as now, in the Christian church, and in the Christian pulpit, teach its faith. Preach Christ — the tempted, the tried, the suffering, the risen Christ. Christ, the light and the truth of the world — the Redeemer of all men.

I charge you to labor among this people in a very practical manner. Be a teacher of Christian righteousness. Remember what Paul said — “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” Preach not for controversy; but that you may win men to Christ. Preach the counsel of God, as declared in these Scriptures. We commit them to your keeping and your care. We receive them as the rule of our lives; may you receive them in like manner as the rule of your life. There are in this volume many books — books of history, books of poetry, books of prophecy and books of doctrine; and as there are many flowers in one bouquet, as there are many pipes in one organ, and each one contributes to the harmonious beauty of the whole,

so, in these various books of the Old Testament and the New, you will find one grand thought, one majestic doctrine to which each contributes. It is the doctrine of the immutable love of God. Preach from these scriptures, and consult them often. It is related of Sir Walter Scott, that when lying upon his death-bed, he requested his son-in-law to read to him. "From what book shall I read, Sir Walter?" asked the son-in-law. "From what book? There is but one book to me now, read from that." There is but one book for you, my sister. In it there is the revelation of one truth, needed by man's spiritual nature. In it is that divine truth — that which is the bread and the water of life, and he who eats and drinks of this, will hunger no more, neither thirst any more.

I charge you lastly, that you walk before this people as a true and humble Christian. When Christ was here, he walked according to the precepts he taught.

"So let our lips and lives express
The holy gospel we profess :
So let our works and virtues shine,
To prove the doctrine all divine."

When the Lord Christ was about to commence his ministry and was baptized, you remember what is recorded of that occasion. No one doubts that in his heart there had been a previous preparation ; yet in that day I doubt not there was a deeper, fuller consecration of himself, than ever before. So you may oft times have prayed and wrestled for God's blessing ; but to-day we trust that the waves of Jordan may be opened to you ; that the Holy Spirit may descend upon you ; that you may hear words from heaven, whose burden shall be, "Thou art my beloved child, in whom I am well pleased."

Now, when you and I are called to pass through that silent chamber through which we all must pass, and out of it into the glorious brightness beyond, may you, and we all heart he joyful words, "Well done, good and faithful servants." Amen.

Hymn.

WRITTEN BY MRS. NANCY T. MUNROE OF SOMERVILLE, AND READ BY
REV. J. J. TWISS.

God bless thee — keep thee strong
To work, to watch and pray ;
Chosen and consecrate art thou,
Thy strength be as thy day.

And whether dark or bright ;
Whate'er that day may be,
God be to thee both sun and shield,
God keep and comfort thee.

Concluding Prayer.

BY REV. B. H. DAVIS, OF MELROSE, MASS.

Holy and All-wise Father: Whose smile of approbation is extended unto Thy children, when their works praise Thee, and when their feelings are acceptable in Thy sight; we look to Thee for the benediction of Thy approbation to descend upon us in this our gift to Thee, on this morning. Holy Father, accept the offering of the heart-love that is brought to Thee, and laid upon the altar of many spirits. Bless, we pray Thee, to our every heart, the exercises of the morning. May the invocation, the songs of praise, the word of holy instruction, the fellowship that has gone forth from our heart, and the charge from Thy Holy Word, the faithful, earnest words of prayer and exhortation, all be acceptable in Thy sight! And now, receive our sister to the ministration of Thy love to human hearts. May the Spirit of Thy grace

rest upon her in all its richness! Make her tongue eloquent when she stands in the sanctuary of God, to reveal Thy purposes in Christ to the children of men. Help her to reach all, from the hoary head down to the smallest child, and may her words lift each and all of them high up out of base things, and imbue them with that love and life which cometh from heaven; and may she guide all in the pathway wherein Thou'wouldst have Thy children to walk; and may she, in the strength of Christ, make them all to feel their citizenship with the saints, in the household of God. Help her thus, and Thou, Father, shalt be praised for all these blessings, which will help to carry forward the ministry of Thy love.

Oh, sanctify us all, and strengthen us, by the memories of this morning, to greater faithfulness, to greater earnestness in the work in which we are engaged. And as we look all about us, and see the fields whitening for the harvest,— make us each and all more faithful than we have been, in gathering in the sheaves, to the storehouses of our Lord, that we may go up to Thee, by and by, rejoicing, and praising Thee, forevermore. Amen.

Benediction.

BY THE CANDIDATE.

Afternoon Services.

Invocation.

BY REV. E. FRANCIS.

We come into Thy presence, O, God, with the song of praise. We come, rendering Thee thanks for the privileges which we have enjoyed this day, of assembling within these walls, and engaging in the services of devotion. We adore Thee as the only proper object of worship, and come now again to invoke Thy presence, to ask that it may still be with us, that Thy blessing may be upon these services in which we are now to participate — that we may sing with the spirit and understanding, making music in the heart before Thee; that we may offer unto Thee thanksgivings for what Thou hast done for us. Hold us in close communion with Thy Spirit, so that all things may be done in accordance with Thy perfect will. Give the listening ear, and the attentive heart, that we may hear and profit by the words which shall be spoken, unfolding to us Thy purposes regarding the destiny of Thy children. Manifest Thyself, we beseech Thee, to each of our hearts. Hear this our invocation, and answer to our souls' good. We ask it all in the name of Christ. Amen.

Hymn.

WRITTEN BY MISS ALMIRA SEYMOUR AND READ BY REV. W. G. HASKELL

O'er the lowly manger-cradle,
Fondly Mary-mother hung ;
In the fear-winged flight from Herod
To the child her firm arms clung.

Hovering round that mystic boyhood,
Woman's heart still pondered well
Words and deeds whose prophet meaning
Her deep insight could not tell.

Way-worn, heart-sick, tired with teaching,
Oft to Bethany HE came,
Finding with those earnest sisters
Rest He elsewhere might not claim.

In that Friday's mid-day darkness,
Constant, though a stricken band,
Where the strength of manhood falters,
By the cruel cross they stand.

Through the twilight of earth's day-dawn
First before the open tomb,
Mary hears the risen Jesus
Calling from the garden's gloom.

First, and last and faithful, ever —
This should woman's mission be,
"For the least of these, my brethren,
What ye do is done for me."

Selection from Scriptures.

BY REV. J. J. TWISS, OF LOWELL, MASS.

Introductory Prayer,

BY REV. ELMER HEWITT, OF SOUTH WEYMOUTH, MASS.

Our Father who art in Heaven: May all Thy children gathered within these walls at the present time, feel the inspiration of this joyful and interesting occasion. So fill us with the sweet influences of Thine own Divine Spirit, that their affections may be drawn out to Thee, and that we may advance a few steps heavenward. We feel, O Lord, in the depths of our hearts, that Thou art worthy of universal and everlasting adoration; for Thou hast created all things, and for Thy pleasure they are and were created. Thou art the Creator, the Builder, the Proprietor of all things, and all things, Father, praise Thee. May our hearts go out to Thee in warm affection and love. Thou art favoring us continually with Thy smiles, and the evidences of Thy parental goodness. Thou hast kept us in all the past, as in the hollow of Thy hand. Thou hast surrounded us with the tokens of Thy affection; in that we have lived, and in that we have had our being.

And we are permitted, O God, to think and to dwell upon the exceeding riches of Thy grace, as manifested to us in the gift of our blessed Redeemer, and may we all inquire for what end he was born, and for what cause he came into the world; and learn from Thy Word, that he came to seek and to save that which was lost — that he died, the Just for the unjust. Oh, may we receive this precious, joyful truth into our own bosoms, and feeling its warm influences, may our souls' affections be raised on high, and placed upon imperishable things!

Father, we look to Thee, for Thy benediction to rest upon the services of this hour. Oh, may they be of that charac-

ter that shall tend to draw out our souls to Thee, the author of all Life and the Source of all Good. Wilt Thou, O God, overshadow, as it were, with the wings of Thy love, our sister, Thy servant, who shall address us on this occasion. May the words that she shall speak to us come from a warm heart — warm with the sweet influences of Thine own blessed Spirit; and may they so affect us, Thy children who hear them, as that hereafter in all our lives, we shall be disposed to consecrate our noblest powers to Thy service. Be with all who shall take part in the services of this occasion. May their words be words of truth, and may they sink deep into our hearts; and may we all feel, as we leave this temple, that it has been good for us to have been here, and to have heard the words of truth spoken in all soberness and godliness!

Guide us, and all Thy children. Lead us in the paths of that wisdom whose ways are of pleasantness and peace. Cement our hearts into the bond of a true fellowship; and at last may we all come up, as one family, redeemed by the blood of Christ, to our Father's house, and there receive those things that Christ hath prepared for them that love his appearing. And unto Thee, the Source of all our joys, through Christ, shall be all the praise, now and evermore. Amen.

Hymn.

WRITTEN BY MRS. M. A. ADAMS AND READ BY REV. F. HEWITT, OF SOUTH WEYMOUTH.

The harvest, Lord, is great,
The laborers are few ;
O may thy Spirit consecrate
Souls to the work anew.

It knows no bond nor free,
No male nor female ban ;
But calls for love and unity
In Christ's great work for man.

Thy servant, Lord, inspire
Her mission to fulfil ;
Baptize anew with living fire
Her heart to do Thy will.

To raise the poor, the weak,
The weary ones to thee ;
To sorrowing hearts sweet peace to speak,
The captive soul to free.

To preach Thy holy word
In boldness and in love ;
To follow Jesus Christ the Lord
And lead her charge above.

Installation Sermon.

BY REV. OLYMPIA BROWN, OF WEYMOUTH. MASS.

For I am not ashamed of the gospel of Christ ; for it is the power of God unto salvation to every one that believeth.—ROM. i : 16.

For I determined not to know anything among you, save Jesus Christ, and him crucified.—I. COR. ii : 2.

The apostle Paul, in several places, compares the constitution of the church to that of the human body. As the various members of the body differ, each being adapted to its own office, yet all bound together, making one perfect whole, because animated by the same life principle, so the church is composed of various members, assigned to different duties and offices ; yet all vivified and made one by the spirit of Jesus.

In the installation of the pastor of a church, this law of the division of duties is recognized.

Diversities of gifts, different operations of the same spirit, are to be expected in the various departments of the Christian work. The pastor is chosen and set apart to devote his time, energies and talent to a particular service. His office is most peculiar and important ; it calls for complete self-consecration and self-forgetfulness. He is bound to the people of his charge by a most tender and sacred tie, a tie not surpassed, even by those of the family relation, in its sacredness and the unyielding nature of the obligations which it imposes. It is his to rejoice with the members of his flock in their prosperity, and to lead the way in thanksgivings for blessings received. He is to be the friend of the young, encouraging by words of hope and goodly counsel, and warn-

ing of the dangers of the way that lies before them ; he is to pronounce the words which unite the destinies of the youth and the maiden as they go forth together to do battle in the world ; and in after years, when sorrow comes to draw a veil over their earlier hopes and joys, it will be his to soothe the wounded heart by Christian faith and love. The faithful pastor stands with the mourner by the new made grave, and sheds the tear of sympathy, and stirs in the heart a deeper reverence for Him who holds in his hand the disposal of life and of death. And sometimes there are seasons when negligence and indifference to the highest and best things call forth words of stern rebuke, when worldliness demands that reproof which leads to a godly sorrow that worketh repentance.

Amid duties so responsible, and upon the performance of which depend the happiness and spiritual well-being of others, one needs a power stronger and higher than himself. No man, no woman, who conscientiously considers these responsibilities, would dare to enter upon them without the consciousness of the sustaining power of divine truth. Mere human philosophy, vague speculations or poetic visions, are insufficient to prepare the mind for this work. This strength can come only through that gospel which is the power of God unto salvation. The truth alone can inspire the soul with the courage needed in this office, so responsible and important. The source of the pastor's power must be that he forgets self in Christ, like the apostle, resolved to know nothing save Jesus Christ, and him crucified.

The gospel of Jesus Christ differs from all the systems of ancient philosophy in that it is in itself life, it appeals to the hearts of men in all conditions and awakens a lofty enthusiasm. Systems of philosophy may contain much that is true and excellent, precepts, valuable as affording wise suggestion

and profitable for instruction ; but they want the inspiring and sustaining power which Christ gives, that life which comes when the soul is hid with Christ in God. Christianity contains within itself a divine power to overcome evil with good. Its votaries are inspired with a strength and courage which enables them to conflict with and overcome the sins of the world. Quickened to follow God as dear children reconciled to him, they become temples of the Living God ; for Christianity reveals the Father and calls upon all men, everywhere, to forsake their old errors and sinfulness and turn to holiness.

In earlier times, the embracing Christianity involved the forsaking old systems of religion, the severing of tender ties, the sacrifice of friends, enduring persecution and trial for the sake of the truth they loved. And yet such was the power of Christian principle, that multitudes were enabled to leave all and follow Jesus in life and in death ; conquering themselves, overcoming their sinful disposition, the temptations of the world, and the fear of death itself. They went boldly to the stake and gloried in yielding up their lives for the truth. And in this and every age there is a power in Christian truth which conquers sin and selfishness.

To preach Christ, is not to be constantly pronouncing his name, or praising his person ; but it is to apply the principles he taught, to declare his religion fearlessly in all its bearings upon life, and upon the vices of the age. To know Christ is to know that courage which went into the temple and overthrew the tables of the money-changers, and drove out the rude company of dishonest and irreverent traders ; that charity which, in defiance of public condemnation, sought out the sinful and led them to holiness ; that love of humanity, which, in the rich young man who had kept all the law, and in the sinful, penitent woman alike, saw the children of the All Father.

To know Christ, in this age, is to bring his religion to bear upon the vices peculiar to our own times and nation. There are irreverent, dishonest traders, here, who insult humanity, that temple of the living God, by a nefarious traffic in intoxicating liquors, destroying body and mind by the poisons they dispense, and carrying want and woe and shame into thousands of homes; and can the minister of Christ be silent upon this great and manifest evil? There are those to-day who are worshipping Mammon rather than God, who, like Esau of old, would sell their birth-right in God's kingdom for a miserable mess of pottage in bank stocks and government bonds; and yet they attend church, sit in cushioned pews, and talk about *enjoying religion*. Shall not the minister of Christ speak to these, in thunder tones rousing them from their lethargy and their worldliness, until they shall be ready to make choice of the noblest service, knowing full well that God demands the *whole heart*, and that they cannot serve God and Mammon?

There are great social and political evils existing in our midst, injustice done to the weak and the powerless, wrongs which cry out for redress, wicked customs and bad laws which undermine the safety of the State; shall the faithful minister of Christ look upon all this and yet be silent? Christianity makes war upon all sin and wrong whether committed by the individual or the State, it takes cognizance of everything which affects the well-being of humanity, and it has a power to overcome every evil which stands in the way of human progress. The minister of Christ cannot afford to be a time-server; if he is afraid to attack any popular sin, he shows by that very fear that he is working for self, and not for Christ crucified. Perfect love casteth out fear, and he who loves God and his fellow-men has in his soul a source of strength and courage which nothing can daunt; he has meat

to eat that the world knows not of. By divine authority he speaks of every subject which affects the permanency and purity of society. Government, political economy, social problems—all are his. Dr Bethune calls political economy, the legitimate offspring of the Gospel, and speaks of it as that "Philanthropic science, which, next to the Gospel, will do more than anything else for the elevation and fraternization of the race." Dr. Chalmers, while holding the chair of divinity in the University of Edinburgh, gave lectures on this subject, and Dr. Whately remarked a short time before his death, that no theological seminary should be without its chair of political economy. And in a republic, that science which teaches the relation of the individual to the community, and the obligations growing out of that relation, is even more important than one which pertains merely to material wealth. Politics in our country must be made a science worthy the attention of the Christian; indeed, purely religious and doctrinal questions have at times been made questions of politics. Says one writer, "In the days of Martin Luther even the doctrine of justification by faith was a political question, affecting not only the Church but also the State. The same has often been true in respect to the free circulation of the Bible and the inalienable right of man to worship God according to the dictates of his own conscience.

In the days of Wilberforce, the slave trade was a great political question, deeply agitating the public mind in England. American slavery was for a long period the central pivot on which turned the politics of this land, taking precedence of all other issues before the people. The election of a president may stand connected with issues in respect to which no Christian man, whether in the pulpit or out of it, can innocently be indifferent. No question that has intrinsically a moral nature, by affecting the rights, interests, and duties of

men, loses its relation to religion, or the legitimate functions of the Christian pulpit by becoming political. Its moral characteristics still remain; and the time to speak to the question is when it is pending before the public mind. The pulpit is then bound to have opinions, and equally bound to express them. Silence at such a moment is simple treachery to God and man."

Christianity is no abstract principle without life or application, it is a constant rebuke to the vices and follies of our own day. Christ is a living reality speaking with authority, as he did eighteen hundred years ago, sympathizing with the oppressed and the down-trodden, mingling in every experience of life.

"The dear Christ dwells not afar,
The king of some remoter star,
Listening at times, with flattered ear,
To homage wrung from selfish fear,
But here, amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life he lives to-day."

Christianity contains within itself the elements of permanency; its principles will continue forever, until every sin has been overcome, and every soul saved from temptation. Its applications are ever changing, our understanding of their power and significance broadens as we advance in knowledge. We can often find no room within the narrow frame-work of the ancient theory for the grand lines and various groupings of the modern picture. With our advanced thought and deeper needs we must advance to a higher conception of the meaning of Christian truth, but its cardinal principles remain forever the same; like that great Being from whom they emanated, without variableness or shadow of turning.

Other systems flourish for a time and pass away; others are good for a class, or a caste, or a nation; Christianity alone

is universal; it extends through all time, it must reach all souls. I have overcome the world, had a deeper meaning than merely the personal triumph of Jesus; in him the whole race conquered sin and death. His spirit working with the good of all ages must at last secure the triumph of every soul. Indeed, he could never have said with rejoicing, I have overcome the world, unless it had been in prophetic vision, that he looked on beyond the conflict and the strife to the final triumph of truth.

If there is not potency enough in Christianity at last to overcome sin, and make all hearts glad, it is a miserable failure; evil is more potent than good, Satan higher than God. Who is there that does not sympathize with the Algonquin mother, when as she lay on her death bed, the Jesuit missionary demanded, "Which do you choose, heaven or hell?" "Hell," said she, "if my children are there," and when paradise was painted in the most glowing colors, still she replied, "I wish to go where my relations and ancestors have gone?" If our dear ones are to be cast out forever, if there is a hell for any part of the human family, then heaven is no blessing to the good. If sin and rebellion are to continue through all eternity, then Christianity is a failure, the world is not overcome. The potency and the permanency of Christian truth assures us that it must at last conquer the evils of the world, overcome sin, and cause the good to reign supreme. We believe in Christ crucified. A Saviour, rising a victor over sin and death, he came to seek and to save the lost, and he will accomplish the work given into his hand. "For he must reign till he hath put all enemies under his feet," and it has been declared to be the good pleasure of God, "that in the dispensation of the fullness of time he might gather together in one all things in Christ—both which are in heaven and which are on earth." The good tidings of

salvation must go from heart to heart, and from land to land, until all shall come into the knowledge of the truth.

“ Alike, where sunset shadows fall,
Or morning tints the farthest sea,
The Christ-child was love's gift to all.”

To preach Christ is to preach a living religion, all powerful to overcome sin, and to incite to noble endeavor. The minister of Christ may labor in hope and in joy, supported by all the authority of divine truth; inspired by the life-giving influences of the Gospel, he may speak fearlessly, declaring the whole counsel of God. He must, without faltering or equivocation, condemn the wrong and apply the principles of Christianity to every subject which engages the public mind. In the pulpit, as well as in private association with his people, he must declare those truths which are the essence of Christianity, never ashamed of that Gospel which is the power of God unto salvation.

The final results of the preaching of Christ must be the salvation of the whole world, and the reconciliation of all souls to God. But while looking forward hopefully to the complete victory over the world, each generation must be content to do its part, leaving it for others to take up the work and carry it forward to a more complete fulfilment. The pastor can never realize in his own experience the full results of earnest Christian work, for these results are hidden in the future, and, spiritual in their nature, are not always manifest to the material eye. But though it may not be his to witness the complete fulfilment of the prophecy of his soul, or to see apparent fruits of his labors, he has his joys, and he finds a continued pleasure in the work in which he is engaged. He finds satisfaction in the companionship of those of kindred faith; in their sympathy and co-operation his labor is lightened, and his soul rejoiced. The faithful pastor

has a right to expect the earnest, active co-operation of those to whom he ministers ; they are his joy and crown, living epistles, ever testifying of his faith and zeal. In the up-building of the church, in the conference and prayer meeting, in the Sabbath school, in the cause of temperance or of justice,—everywhere his hand must be upheld by their ready and unfaltering support. He stands, not alone, but strengthened by their words of encouragement and their deeds of love, his power is confirmed, and his hope and courage revived. He looks to see them established in the good, growing daily in grace and in the knowledge of the truth, showing out of a good conversation their works, with meekness and wisdom. He turns to them for friendship and kindly sympathy, and in their love for him, their zeal for the truth, all his labor is rewarded. Here is his highest joy, or if they come short, his deepest humiliation.

The minister of Christ hears of the wrong-doing of his parishioners, with something of the same agony which fills the mother's heart, as she sees her son going down to a life of sin and shame. Woe be to him who shall see no fruit of his labors in the purer life and the deeper reverence of those among whom his lot is cast. Sometimes, in the neglect or the unfaithfulness of his people, he will be called to endure bitterest mortification. How painful the experience, after years of faithful labor, after patient watching and praying for the spiritual well-being of his little flock, to find himself set aside on occasions of peculiar importance ; when the family gathers to take a farewell of the daughter who goes forth to be the light and joy of a new home, it has not been unknown that the pastor who has guided her thus far, who has spoken to her soul in the Sabbath school and the church, and has watched the growth of her character with an interest exceeded only by that of her parents, has been set aside, while

some younger or more fashionable minister has been called in to officiate at the marriage ceremony.

They were willing to go to the faithful and tried minister who had broken the bread of life to them for years, when they were in sorrow or in trouble; they did not hesitate to call upon him to perform the difficult and painful task of speaking the last word at the grave of their buried love, nor was he ever weary of listening to the story of their perplexities in business, their religious doubts, their criticisms of the church, or their discouragements in the Sabbath school; but when the hour of festivity and rejoicing came, when the marriage bells rang cheerily and the bride with hope, and joy, and love, was led to the altar, then the old minister was forgotten, and some stranger, some popular man from the city, must be called in. This is an experience not unknown in the ministry, and one most trying to a sensitive nature. Nor is it a trifling mortification, when weary with long toiling, calculating with closest economy to eke out a meagre salary, to hear that his parishioners are wondering how he can dispose of *so much money*.

How humiliating when engaged with heart and soul in the work for the upbuilding of the cause he loves, something which he regards of first importance, to find no cooperation, no earnestness on the part of those who should be his principal supporters and aids; and yet many a time will the devoted pastor's heart be wrung by experiences like these, and for these he needs to be thoroughly fortified by an unyielding faith in the Gospel he preaches. Christ in the heart, a deep, all-abiding conviction that these truths must triumph, can alone sustain the pastor amid the trials and the labors to which he is called. He needs to feel that, whatever others may think, he is conscious that he is doing his duty, and however much he may have to bear he is following his Master

and that Master, Jesus Christ. And though he toils in poverty and often amid the contempt of the world, yet he labors in a cause so glorious, that poverty and contempt are nothing since he is doing the will of the Lord. And having this spirit, his soul shall be satisfied, and his work shall be blessed.

As one of the father's of our faith said in dying, "My work I leave behind me ; what I have spoken is the truth, my work shall testify of me." So every true pastor finds joy, at last, in the thought that he has spoken the truth, and his work shall testify of him. And so may you, my sister, find at last, satisfaction and joy in the thought that your work shall speak for you ; and may you ever be sustained amid the difficult duties of the minister, by the consciousness that you are following in the footsteps of Jesus, that you are doing the Lord's will on the earth. Amen.

Installing Prayer.

BY REV. JOHN G. ADAMS, OF LOWELL, MASS.

Father, who art in Heaven : Again within these sacred walls, and on this sacred occasion, we would look to Thee in praise and prayer. Praise, that thou art God, and that there is none else, declaring the end from the beginning, and from ancient times the things not yet done, saying, my counsel shall stand, and I will do all my pleasure ; praise, that Thou hast revealed Thyself unto us by patriarchs, prophets, apostles, and in later times, by Thy Son, Jesus Christ, whom Thou hast appointed Heir of all things. In His name, we come to Thee to-day, praising Thee that He has come to man with Thy glorious gospel of light and life, of peace and salvation. We praise Thee that He was and is ; that he died

and rose again, that He liveth forevermore, and hath the keys of death and the grave; that He is now a living power in this world of ours, ruling by authority from Thee, and that He will rule, until He shall have subdued all things unto Himself, and that then he shall deliver the kingdom unto the Father, so that Thou will be All in All.

Gracious Parent, we bless Thee that we are called hither to-day. We praise Thee that a new servant of Thine has been formally inducted into the Christian ministry — that we have been permitted to lay hands upon her and consecrate her to Thy work. We come now, and ask that we may constitute her the pastor of this people; that in accordance with Thy gospel we may appoint her to this work. We ask for Thy light and guidance to be given in good measure to Thy handmaiden, as she enters upon these duties. We ask, Father, that Thou wouldst sustain her in this new relation. Make her firm in resolutions for the right, and make her strong in doing with her hands and voice whatever a mind taught and strengthened of Thee, shall direct. Sustain her constantly by Thy Word. May she ever be led to seek help for the duties that await her, in Thy Scriptures. May she have faith in Thy promises, which have in view the setting up of Thy kingdom in every soul; may they be to her a constant power and inspiration. May she realize that by waiting upon Thee, she may get renewal of strength, which she may impart to others who need. Give her pleasure in the study and application of the Scriptures. Help her to say of them as did the Master, "I *know* that Thy commandments are life everlasting." Give her encouragement in the *hopes* of Thy word, hopes for the enlightenment of the world, hopes that it shall not always linger and dwell in darkness; but as surely as Thy Word is true, that it shall yet come out into the light of life. Enable her thus to consult Thy

Word, and may it be found within her a daily life, and power and blessing ; help her to realize that as she feeds upon it her strength shall thus be increased, and she shall receive new life and light from Thee, which may, by Thy grace, be imparted unto others. So keep her in Thy Word, and in Thy fear. Renew her strength now and always,—grant that she may mount up with wings as the eagle, that she may run and not be weary, that she may walk and not faint.

Father, help her, we pray Thee, to impart the Spirit and life of this Word to others. As she comes before the people and speaks to them from the Word, we ask that they may be inclined to hear ; that hearing, they may understand ; that understanding, they may accept ; and that accepting, they may apply the Word preached, to their dispositions, characters and lives. Help her to speak very clearly, and very practically, the truths herein contained. While she preaches Christ and Him crucified, help her to bring Him home to those who hear. Make them feel, through her ministration that this Word is meant *for them*, to cheer and make them strong in Thee and in the power of Thy might. Help her to remember always in her ministry, that it is her high privilege to labor to save souls from moral evil and death, and enable her to set home this great object and purpose of the ministry alike to her heart and to that of her people. And, O Father, may she always feel when contemplating this work, as did the old Apostle, and like him let her words be, “ Woe is me if I preach not the Gospel.”

Help her to utter all these truths in positiveness and soberness, whether all are inclined to hear, or some to forbear. Let her speak with the same spirit that dwelt in the Master, so that men and women may be drawn to Him by the sweet persuasiveness of His life and Gospel. Help her, too, to minister with patience and endurance. If she shall see no

immediate result of her work, give her to believe that she is near that result, that Christ lives, and that the promises stand ; that if she goes forward trustingly, she shall not falter nor fail ; she shall realize by blessed experience that as her day and duty come, so shall come her strength, from Thee. So help her, we beseech Thee, in the ministry of Thy Word.

As she mingles with the people, may it be in the spirit of Him whose name she has named, and who went about, doing good. May she bear in her countenance the sunshine of faith and love. Help her when she is called to the bedside of the sick and suffering, and give her the words of life to speak to them, that in all things they may be willing to trust Thee, whatever Thou orderest for them ; and when she would utter words of peace to those in the darkness of bereavement, stand Thou by her ; be with her, Father, in all these scenes of sorrow, and enable her in truth to give the garment of praise for the spirit of heaviness. And, too, when she shall go to the marriage or the festive occasion, may she there exemplify the Spirit of the Master, encouraging in all holy and unblamable joy, and teaching by precept and example the duty of acknowledging all the good things of life as proceeding from Thee.

Grant her Thy light and strength. May every kindly and amiable virtue be increased in her, and may all her joy be in Thee. So help and strengthen her, that she will have constant occasion to praise Thee for Thy manifold mercies to her.

And now we ask Thee to regard her people. May they remember their duties to her, who shall stand in this relation of pastor to them. Help them to clearly realize and properly perform these duties, in the church, in the Sabbath School and the home. May they be ready to build up the Church of Christ, as they have opportunity ; in the

home and by the fireside may they do all their duties, build their family altars, and worship there, and thus be enlarged and strengthened to help their pastor in her endeavors to cause this Branch in Zion to grow and be faithful. So, O Father, help Thou the pastor—so help the people. So help all the ministers and all the people before Thy sight, this day. Let Thy heavenly light shine upon all the churches. Fulfil Thy promises in Christ, as surely Thou wilt. In mercy and love, let even the wrath of men praise Thee. Remember the souls who know Thee not, and let Thy gracious Spirit illumine their hearts. Soon may the wilderness blossom as the rose, and the isles of the sea be brought to know the glory of the Lord. Now grant that with our eyes we may see, with our ears we may hear the glad tidings Thou hast sent to us; that with our feet we may walk uprightly in the way of Thy statutes.

Hear us now; bless us and keep us, with all Thy children, and we will give the glory to God, through Jesus Christ, His Son. Amen.

Fellowship of Societies.

BY REV. B. H. DAVIS, OF MELROSE, MASS.

SISTER HANAFORD:—It is my pleasure and privilege upon this occasion to extend unto you the fellowship of the brethren, and of our Christian denomination, in your labors as pastor of this society. We, who have entered upon the pathway that you this day enter upon, feel the necessity of this fellowship. For it is not a vain thing that we extend to you, but our brotherly and sisterly regard towards you as a Christian laborer with us, in the work of

the Divine Master. We know that the Christian ministry has its trials, as well as its joys. We rejoice to feel that in them all, we can have a human sympathy, besides our privilege of falling back upon the arm of the Father, and the communion of our beloved Saviour. We believe that we can, in speaking one to another, derive much of aid and comfort; that in our work, each may help the other to bear trials which come in this labor of love for human redemption. Consequently, when one is set apart for the work of the Christian ministry — when one is installed as pastor over a Christian society, remembering our mutual needs, we extend to them, as I now extend to you, the right hand of fellowship, saying to you, in the hour of trial and trouble, come to us, and make it known. Our love, our sympathies, our interests, are by this form pledged to you, and we trust that you will never find us wanting in this regard. Therefore I say, I am happy in extending this hand of fellowship, because I feel that it means something. It gives me the privilege of testifying my appreciation of the services you have already rendered the cause of truth, and the opportunity for expressing the interest I feel towards you as a Christian minister, in this your entry upon the work.

I feel that there is a peculiar appropriateness in these exercises through which we have this day passed. For who, I ask, is better qualified to go to the bereaved, the sick, the tried, the tempted, than that person whose heart burns with the deepest love? We know that woman loves as man cannot. We know there is a finer, keener and more sensitive quality in the love and tenderness of woman, than man possesses. The female portion of our community represent the perfection of love to us, as we could not otherwise conceive it; this is nearest to the Divine Love. Because I acknowledge this, I renew the expressions of my sympathy and

kindly feeling with you in your labors, and give to you my right hand of fellowship. I remember that the first preacher of the resurrection of Jesus was a woman. She it was who remained longest at the sepulchre; she it was who caught the first sound that came back from the grave, and bore it to waiting humankind. She it was who drank in the words that fell from the lips of her loved Lord, and, in obedience to His commands, she it was who went and preached the gospel of the resurrection to the disciples, and told them to preach it to others. *They* disbelieved her testimony. They could not accredit the strange story. Woman believed — she never doubted, and again and again she reiterated the truthful tale, “The Lord is risen indeed.” The nations and people of the earth may disbelieve your testimony; but go forward, doubting not the fellowship of the Master in your labors, but in His spirit affirm and reaffirm — “The Lord *is* risen indeed, and will appear unto you.” The woman rejoiced, notwithstanding their refusal to believe. So may you rejoice, even tho’ men disbelieve. May you stand, as a preacher of the same resurrection gospel, where stood Mary of old — *nearest* of all of us to the Master.

And now, Sister, as I before remarked, this is not a mere formal tender of our sympathies, they *are* with you, as yours are henceforth with us. I know what this means. I have stood in the darkness of the past, where you have stood. I have enjoyed the fellowship which you have enjoyed. I left it, and came to this. I now meet you here, on the platform of the new faith, a faith that has abundantly sustained me in all my labor of love for the sake of the Master, and my earnest love for humanity. The new faith, Sister, is better than the old — my heart feels it — my soul rejoices in it. Believing that you cherish it, the same faith in which I rejoice, as do we all, we ask anew your right hand,

and as we once more assure you of our fellowship, we ask that you will, on this platform of the new faith, work together with us, in this love and labor.

And now may God, our common Father; Jesus Christ, our risen Saviour; and the Holy Spirit, the silent Comforter, be with us here, till we rise to the higher life, to receive the fellowship of the loved ones gone before. Amen.

Charge to the Pastor.

BY REV. JAMES MARSDEN, OF ABINGTON, MASS.

My Dear Sister : — I know not what I can say, in addition to what has been already said, that will impress your mind or warm your heart; and yet, there is a thought which presses on my mind, and I am anxious that you should receive it, as I know you will on this occasion — an occasion which will occur no more for you, in your lifetime nor mine. The words now spoken will be words indelibly traced upon the tablet of your memory, and these words are — In all your labors, in all your joys, in all your trials, remember there is a never-failing source whence you can draw every needed help, and that is, — Prayer.

My Sister : whatever you may do as of yourself, will be done but for yourself, whatever you may do for Christ, will be done not only for Him, but for you, and will bless you in the deed. Therefore, oh, my Sister, let it be your constant care ever to be watchful unto prayer. As I look around me, and see the members assembled in this congregation, I feel that here you behold a token of respect, esteem and love that you may well deserve; but oh, when my eye looks upon those words [the

inscription upon the wall in rear of the pulpit] "Give unto the Lord the glory due unto His name," then, oh my Sister, am I reminded that all we are, and all we hope to be, are from Him, who more than earthly creature, demands the homage of our lips and of our hearts. What have you and I, my Sister, but what we have received from God? And as we have freely received, so let us freely give. As we have received the heart and the tongue to praise, let them speak forth His righteousness, and tell of His wonderful works.

Time and again, my Sister, you have been told to preach the Gospel — to preach Christ. Aye, preach Him and Him crucified; preach with all power and authority, in His Spirit, and in His Love. It is the love of Christ that is constantly watching over both you and I, it alone can make the Christian. The fear of Christ, of God, of hell, may make a bigot, but oh! it is the love of God alone that can swell the heart and make it blossom with gratitude, and bring forth the fruits of holiness. Yes, my Sister, let love be your theme, for love is the fulfilling of the law, and it will bring its own abundant blessings upon your head. I trust, I believe, that it will ever be your theme. But if the time should come when your word is not that of the Father, while we shall sorrow, we will still remember His words, and utter them to you — "Neither do I condemn thee." But we will not contemplate this contingency. We expect that you will continue as now, steadfast in the faith. In your preaching, then, strive to implant within the hearts of your listeners, those precepts and principles that shall make the world better than it is, that shall make it what it ought to be. It is this sort of preaching alone that will accomplish that for which Christ came into the world — its redemption. If we have love for God and fellow-men, such love as our Saviour had, if we work with the Spirit of our Master, we shall have the same faith

which He had, the same joy which He had — a joy which the world knows nothing of. But oh, if we work for self alone, though we take up one or more reforms and strive for these alone, we may work in them, and have our name spread far and near, but we cannot know the *great* reward that comes from the knowledge of a life spent in labor for the Master. It is your work and mine so to preach His gospel as to commend it to humanity; to make it friends, not foes, to win men to Christ. So doing, we shall feel that we have done our duty, that we have fulfilled his purpose as we have understood it, and that should be enough for you and for me.

It is the love of Christ that alone can make a Christian, and it is only by implanting within the heart this love, and by allowing it to grow and fruit in the life, that we can experience its full measure. It is a love to which all other loves must be subordinated. It is a plant that shall be pleasant to the eye, and charming to the taste. I would that this same love which Christ taught, should be abroad in the earth, that it should be seen in every life, that we ourselves should more deeply and constantly feel its need, and so live before God as that it might ever be our own.

We speak of the Fatherhood of God, of the Brotherhood of man; but practically, how much of it do we know? Let it be our constant desire to arrive at the knowledge of these great truths. Let it be your aim and mine, Sabbath after Sabbath, day after day, ever to show that we love these doctrines we profess, that God is our Father, and all humankind our brethren and sisters. We know they are beautiful doctrines, we know they are true doctrines, we know that upon them alone rest the Christian experience. In thus charging you, my Sister, I do so, because I feel that too often the *manner* rather than the *matter*, is the subject of the preacher; and I want you, as I want myself, to be a preacher of the

whole counsel of God, and to teach what the Master taught. I want to find it my meat and drink, as it was His meat and drink, to do the will of God. And then, my Sister, so living and so working, when the time shall come that we shall rest from our labors, in that twilight season of retrospection, even if we see no fruit, we know that we have wrought for our Master, and that surely our works shall follow us.

Let us ever strive for a "conscience void of offence toward God and man." And in doing this work of ours, keeping this thought in mind, and its precious assurances in the heart, we shall be blest. And it is the heart that believeth unto righteousness. It is possible for the heart to believe unto wrong, but it will not be the experience of yours and mine, if we ever strive for the "conscience void of offence." God give it to you. Thus will you come before this people exemplifying the Christian life in all your actions, and you will be a welcome guest among them at all times, whether in the season of festivity, in the chamber of the suffering one, or in the presence of the cold grave. Yes, you will be welcome, ever welcome among them, if you truly live the Christian life, humbly following in the steps the Master trod.

We often think, as we read of the multitudes that followed our Saviour, while he was on earth, "Why is it that we do not find the multitudes following his disciples now?" Is it not because we forget that spirit of love and generosity, of forbearance and gentleness, which He ever exhibited? We have come too much to consider that Christianity is something to be built up in the world. True, the world needs it; but that it may have it, we first need to build up a living Christianity in the heart. Let it be your aim and mine, then, while ever striving to make men Christians, to *be* Christians ourselves. May God bless you, and when you have done with the ministry on earth, oh, then, my Sister, may an abun-

dant entrance be given you into that world where we shall see eye to eye,—where we shall know as we are known!

Charge to the People.

BY REV. J. W. KEYES, OF ARLINGTON, MASS.

Something like four hours have been spent in the services of setting our sister apart to the work of the Christian ministry, and now, although the hour is late, I must say a few words to you, the people, about your duties. First of all, I want to say that while you sit in the pews, you must remember that she is to reign in the pulpit. Though we are Republicans, I want you to remember that she is to be the monarch here. She must have absolute control of this desk; she must preach upon what themes she pleases, and she must preach upon those themes as she pleases. This is her right, and it is your duty to concede it to her. If you had a difficult suit, and were to employ a lawyer to undertake its defence, you wouldn't dictate to him how he should proceed—you would leave the whole thing in his hands, and would trust in his judgment. So too, if there were sickness in your family, and you had occasion to employ a physician, you wouldn't be likely to go to him, and tell him what pills he should give. You would believe he understood his profession, and the wants of his patient, and would trust yourself or your friend in his care. Well, so you are to remember that your pastor understands your spiritual sickness best, and gives you just such medicines as she thinks you need. You acknowledge that she understands her business, by making her your pastor; then see to it that she is not interfered with in her preaching to you.

Then there is another matter I want you to bear in mind that you are to be Christians as well as she. Over the doors of counting rooms, you often see this sign, "No Admittance." It is sometimes a good motto. Idle and curious strangers should have no admittance where they would disturb the workmen; and idle and unprofitable thoughts should have no admittance to disturb the spirit in its good work. But you must never put over your counting-rooms, or your homes, or your hearts, such a motto as this, when the religion of Jesus Christ comes as a visitor—"No admittance." If you attempt to keep it out, be sure that you will be chastised therefor; you, and not that religion, will be the loser. While she labors to bring this religion home to each of you, as I know she will, remember this thought, and give Jesus a welcome to your hearts. You cannot know how great will be the encouragement to her, if you thus receive the truths she brings; none can know it except those who stand in the place she occupies. Don't be backward in letting her know that her words have found lodgment in your hearts, for she needs to know it, that she may gain strength. I know the minister has to make many sacrifices, and I know he has many joys. Your minister is like others in this regard. Even though no word of encouragement is ever given her, she can yet labor in hope and faith in the promises; but she will do *better*, if you give her the kind word. Why, even Paul, I suppose, would have been discouraged sometimes, had not some of those who heard him, gone boldly up to him, and said, "Paul, you have spoken words that have blessed my soul;" and surely if Paul felt this as an encouragement, and needed it, we shall feel and need it. One of our oldest and best pastors said to me, "I seldom get this sort of encouragement. It would do me good, if after one of my sermons, my people would come and tell me it had done them

good;" and this, I suppose, is the feeling of almost every minister.

Remember another thing. This church was not built to be filled with emptiness. There is a strange, magnetic influence in the presence of numbers. Enthusiasm on the part of those who sit in the seats, helps to excite enthusiasm in the speaker. When political questions are at stake, the fire of the speaker's words passes from one to another, until the whole audience are enkindled, and ready to bear all, and do all for the sake of the party's triumph. And if this is true of political gatherings, how much more should it be true when the religion of Jesus is the speaker's theme. I tell you again, there is a power in the force and influence of numbers. These churches are built to be used. Let those of this town be vacated for the space of ten years, and you will find the value of property here, sunk one hundred per cent. at the end of those years. Well, you know, just so surely as the value of property goes down, so surely will the morals sink with it. These churches enhance the value of every acre of property within a reasonable distance of them. What do you suppose a farm would be worth to you in the neighborhood of Sodom? Don't you suppose it would be difficult to convert it into cash, if you wanted to sell? What do you suppose a store would be worth, on the Washington Street of Gomorrah? Do you think you would be overburdened with trade, in such a locality as that? I tell you, it is because these church-spires rise like sentinels above us, all over New England, and all over our country, that we can feel secure. They are in truth, the guardians of our land. Because they thus stand, we rise in safety, and sleep in safety, assured that no harm shall visit us while they keep watch and ward above our dwellings. And then, too, besides the mere duty of going to church, you have resting upon you the duty

to listen well and profit by what you hear. While the heart of your pastor kindles as she unfolds to you the glorious truths of this Word, let yours also kindle and burn within you. So shall you be profited in coming up to this place.

Much of the welfare of a church and society depends upon its zeal. A man was once asked his weight. "I usually weigh," said he, about one hundred and forty pounds, but when I am mad I weigh a ton!"; I don't mean to say that the church should get mad; but it sometimes happens that a church weighs but very little in the world for good, when if it were really wide awake and earnest, it would weigh a ton. You know you can trundle a ball along the street, and make only a pleasurable occupation of it, endangering nobody. But if you want it to crash in the sides of an iron-clad, you must hurl it, with the power of a mighty propelling force, from the mouth of a great gun. So with this church. It may trundle along for months and years, and do little good, but if you want it should demolish the iron sides of sin and wrong-doing in the community, then hurl its truths, like the solid shot, against these errors, and you shall eventually see them giving way before its persistent shocks.

Your pastor has been your minister for several months. I assume that you are all well acquainted with her, and she with you. Make that acquaintance better and deeper. And become thoroughly acquainted, too, among yourselves. Don't let there be a Brother X sitting in this pew, who don't know Brother Y, over there. I know a church where a man had attended ten years, and didn't know the name of the man who sat four pews behind him. *You* must feel better acquainted than this. Make it a point to get *well* acquainted, as soon as possible. This social influence is a great thing, rightly understood. I doubt not there can be found some churches, held together by this very bond of mutual acquaint-

tance, and by this alone. Don't wait always, in this matter of getting acquainted, for an introduction. I wish people wouldn't wait for etiquette. There is too much of it, altogether. There is, after all, something of truth in the remark made, that if two persons were to be cast upon some desert island, neither would speak to the other until a third party should come along and introduce them. Don't let this be true in any church or society of ours.

One other thing. I think the efficiency of the church depends considerably upon the amount they pay their minister and how promptly they pay it.

Now you wouldn't think of wearing a pair of shoes upon your feet, or a coat upon your back, until you had paid for them. Don't think of wearing your pastor's sermons, either, until they are paid for.

Remember, last of all, I charge you, that your pastor may often be weary with her work. She has her sorrows and trials to bear, but she has also yours to bear, in some part, at least. Remember, that it is your duty at all times to gather as a Christian band near her, doing all you can to lift and cheer her up, in her work, and be sure you will yourselves be rewarded in so doing. No one but the pastor knows a pastor's yearning for his people. How he sometimes tosses upon his couch for hours, praying for this brother or that sister, that they may be led to Christ. I know that your pastor, like other pastors, prays for you, and bears your wants, your sorrows, always with her, in her petitions for Divine blessings. Gather about her, therefore, each and all, helping her, and helping yourselves. Go, with warmly consecrated hearts, forward in the Christian work, and you shall be abundantly blessed.

Hymn.

WRITTEN BY MRS. EUNICE H. COBB, AND READ BY REV. J. W. KEYES.

O God ! permit us here to bring
Our humble thanks to Thee ;
And while Thy praises now we sing,
Accepted may they be.

O let the angel choirs unite,
Their heavenly voices lend :
Our souls illumine with radiant light,
Thy holy Spirit send !

Now consecrated, Lord, to Thee,
Thy servant who hath given
Her life, that she a light may be —
A guide to truth and heaven,

O crown her labors with success,
Her soul inspire with zeal,
That she in works of righteousness,
Thy Gospel may reveal.

Benediction.

BY THE PASTOR.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of the Truth, and the blessing of God Almighty—your Father and your Friend—be amongst you and remain with you always. Amen.

Sonnet.

SUGGESTED ON BEHOLDING THE BEAUTIFUL FLOWERS SENT BY MR. BELA
WHITON, TO THE UNIVERSALIST CHURCH ON THE DAY OF ORDINATION.

BY REV. PHEBE A. HANAFORD.

O sweet, bright flowers! I welcome you to be
Upon God's altar in the winter hour,
An emblem of the land beyond life's sea,
Where flowers e'er bloom, and storm-clouds never lower.
'Tis well that here your fragrance should be spent
Where human voices utter praise to God,
To teach us that our powers all are lent
And must be given back to Him, our Lord.
O beautiful blossoms! to our hearts ye speak
Of absent loved ones on the shining shore,
And thanks are due the hand which thus can wake
The chords of memory till our spirits soar,
On faith's bright wings, to hail the precious band
Who wait our coming in the better land.

—*Hingham Journal.*

Historical Sketch

OF THE FIRST UNIVERSALIST SOCIETY AT HINGHAM, MASS.

This religious body was organized at a meeting of several members of the 1st Universalist Society of Scituate, Mass., at the house of Capt. Chas. W. Cushing, in Hingham, on Saturday evening, Nov. 1, 1823. In these articles of agreement occurs the following statement: "We, whose names are hereunto subscribed, being sensible of the unchangeable and universal love of God to mankind, exhibited in the Redeemer, and in humble thankfulness to Him for disposing our hearts to unite together in the bonds of Christian love and fellowship, think it our duty, as tending to the good order of society in general, and the improvement and edification of each other in particular, to form ourselves into a church of Christ, which, we conceive, consists of a number of believers united together in the confession of the faith of the Gospel."

The corner stone of the church edifice used by this society, was laid May 18, 1829, when prayer was offered by Rev. Sebastian Streeter, and the house of worship dedicated on the 9th of Sept. 1829, on which occasion the sermon was delivered by Rev. Hosea Ballou.

Among those who have been pastors of this society up to 1868, are Rev. T. J. Greenwood, Rev. J. P. Atkinson, Rev. A. A. Folsom, Rev. S. A. Davis, Rev. J. W. Talbot, Rev. M. M. Preston, Rev. J. H. Farnsworth, Rev. J. D. Cargill, Rev. E. Partridge, and Rev. J. E. Davenport.

Rev. Phebe A. Hanaford commenced her labors with this parish in Nov. 1866.

During the pastorate of Rev. Mr. Cargill, in 1856, a church was formed within the society, and henceforward the ordinances were duly administered. The Winchester Confession was adopted by this church.

At the time of Rev. P. A. Hanaford's settlement the following persons held office in the Church, Society and Sunday School:

Deacons,—JARED STOWELL,
SAMUEL W. MARSH.

Clerk,—FRANKLIN HERSEY.

Treasurer,—GEORGE HERSEY, JR.

Parish Committee,—LORING HERSEY,
SAMUEL W. MARSH,
EDMUND HERSEY, 2D,
JOSEPH A. NEWHALL.

Treasurer and Collector,—ANDREW J. GARDNER.

Sexton,—WILLIAM C. CUSHING.

Sabbath School Superintendent,—EDMUND HERSEY, 2D.

Vice Superintendent,—BELA LINCOLN.

Librarian,—JOSEPH A. NEWHALL.

Secretary and Treasurer,—WALTER W. HERSEY.

Besides Rev. P. A. Hanaford, there have been two other ministers ordained in this church, viz.: Rev. J. P. Atkinson, and Rev. John Nichols, the latter of whom was a student with Rev. A. A. Folsom while he was a Hingham pastor. Mr. Nichols closed his labors and his earthly life in Beverly, Mass., in 1866.

It is worthy of notice that while Hingham, Mass., is celebrated for having the oldest church edifice in the United States within its borders, (now occupied by Unitarians) it will henceforth be known also as the town in which was ordained and installed the first woman-minister regularly ordained in Massachusetts.



