



Class LJ 552

Book .7

1820

.S7

Author \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
Title \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
Imprint \_\_\_\_\_  
\_\_\_\_\_

Rev. Dr Barstow,  
with the affectionate regards of  
W.B.S.

A

# DISCOURSE

DELIVERED IN THE FIRST CONGREGATIONAL CHURCH

IN NORTHAMPTON, MASS.,

ON THE 26TH OF JULY, 1868,

THE SABBATH IMMEDIATELY SUCCEEDING THE FUNERAL OF THE

REV. WILLIAM ALLEN, D. D.

---

BY WILLIAM B. SPRAGUE, D. D.

MINISTER OF THE SECOND PRESBYTERIAN CONGREGATION, ALBANY.

---

WITH AN APPENDIX,

CONTAINING NOTICES OF THE FUNERAL SERVICES, &c.

*Published by request of the bereaved family.*

---

ALBANY:

PRINTING HOUSE OF CHAS. VAN BENTHUYSEN & SONS,

1868.

LI 552  
7  
1820  
57

In exchange  
*Boston Hist. Collect.*  
MAY 24 1899



blessing. The Psalm before us meets the Christian at every point of difficulty or danger in the course of his pilgrimage. It contains promises of the Divine favour, fitted at once to make him earnest in duty, fearless in peril, and not only patient, but joyful in tribulation.

Our text is the crowning part of this treasure of grace and comfort—"With long life will I satisfy him and show him my salvation." Let us meditate upon it a few moments, and, if I mistake not, we shall find it not only in harmony with the sacred and tender associations of the hour, but fruitful in consolation to all who can appropriate the gracious assurance.

Let it be remembered that this is not the utterance of a mere mortal, or of any finite being, but of the Infinite God Himself. It is the God of Providence, who sustains the vital principle within us by a mysterious agency, and orders the minutest circumstances of our condition,—who hath said, "With long life will I satisfy him." It is the God of Grace, with whom the work of redemption had its origin, and by whom it is in the process of being carried forward to its full accomplish-

ment,—who hath said, “I will show him my salvation.” The declaration then, wonderfully consolatory as it is, may be received without the shadow of distrust; for almighty power, all-sufficient grace, eternal truth, underlie and sustain it.

Here are two distinct blessings promised to the man who puts his trust in God.

I. The first is *long life*. “With long life will I satisfy him.”

Length of life is to be estimated not merely by years, but by acquisitions and acts—by attainments in personal holiness and the amount of good accomplished for others. In this view it is quite possible that one may die young, and yet may have lived long; for he may have crowded into a brief period a measure of Christian activity and usefulness, that would shame the ordinary religious character that had been the growth of four-score years. As the most impressive illustration of all, I may appeal to the ministry of our Lord Jesus Christ Himself, who, in the brief period of three years, accomplished the work not only of the world’s Reformer, but of the world’s Redeemer. Or, if you would have an

example that is purely earthly, you need not go beyond the record you will find on the tomb-stone of DAVID BRAINERD, in your own venerable burying place—though death overtook him at the early age of twenty-nine, he had acquired a character and performed a work that will render his memory fragrant with all coming generations, and that, as you are yourselves witnesses, bring hither the great and good of other lands, to utter grateful and reverent words beside his grave. And thus it has been; in a greater or less degree, with multitudes—though their sojourn upon earth has been brief, very brief, it has been long enough for them to gather many souls, through the power of the Gospel, into the fold of Christ; to originate and mature plans of usefulness that have scarcely begun to be developed when they are called away; to sow seeds of truth and righteousness that shall yield fruit, even in distant ages, for the healing of the nations.

But the expression, “long life,” may be taken in its more literal import, for a period considerably protracted beyond the ordinary limit of our earthly existence. About thirty



years are generally reckoned to a generation—all beyond is an excess of the average of human life—but there are instances in which this period is not only doubled, but more than tripled—even this is, indeed, but a brief hour compared with eternity, though it is long in comparison with the lives of the multitude. Old age is proverbially a season of infirmity, and sometimes of accumulated maladies, that render it a scene of bitter suffering. Even where the worst is realized, there is the opportunity not only of getting good but of doing good; not only of maturing the passive graces under the culture of God's Providence and Spirit, and thus becoming fitted for a more exalted place in<sup>t</sup> Heaven, but, by uttering words of truth and love in connection with the breathings of faith and humility and devotion, to bring at least a limited circle more within the influence of the powers of the world to come. But there are cases, not a few, in which the Christian brings into the vale of age much of the energy of purpose and of action that has characterized his earlier years; and superadded to this are the greater maturity of judgment, and the higher

attainments in piety, incident to a prolonged experience; all which invests his character with fresh attraction, and greatly increases his moral power. Such a man moves about only to scatter blessings. He may be occupied in one way or another; but you may be sure he will be all the time acting as a minister of mercy, and brightening his own record, both on earth and in Heaven.

Now, whether we consider long life in the former or the latter sense,—whether as a very brief period, crowded with monuments of ever growing spirituality and efficient Christian action, or whether as a more lengthened period, abounding to the last in devout exercises and good works,—in either case the individual concerned may well afford to be satisfied. He who is cut off in the early days of his usefulness, may be satisfied that he has lived as long as infinite wisdom saw best, and has done the work which infinite wisdom ordained, and is now, at the very fittest moment, transferred to a higher sphere both of activity and of enjoyment. He who is spared to have his locks whitened or his face furrowed by old age, and has kept on labour-

ing for Christ and his cause, up to the full measure of his ability, to the last, may also be satisfied—satisfied that, though he has been detained here at the expense of being kept out of Heaven, he has, all the time been growing in preparation for Heaven, and rearing fresh monuments of his fidelity, which shall be so many witnesses for him at the judgment.

II. But our text opens to us another field of thought still more glorious—not only is the good man promised the blessing of long life, but the still greater blessing of *seeing the salvation of God*—“And show him my salvation.”

You remember that when the devout Simeon took up in his arms the infant Saviour, part of his joyous exclamation was,—“Mine eyes have seen thy salvation.” No doubt there was a depth of meaning in this utterance which the good man himself but very imperfectly fathomed; but it clearly conveyed the idea that in the Lord Jesus Christ, then an infant of days, God had bound up the salvation of his people. Simeon, in looking upon the new-born Saviour, beheld the embryo

of the Mediatorial Kingdom, the Divinely appointed provision for gathering a great multitude out of every nation and kindred and tongue and people, who are hereafter to appear as the ransomed of the Lord. In like manner, as *we* contemplate this Saviour in the greatness of his condescension and his ability to save, and grasp by faith his gracious promises, we may be said to *see* his salvation, and thus to witness to the truth of the declaration in our text.

But let us consider the import of this expression a little more in detail. *How is it* that God shows his salvation to those whom He will finally acknowledge as his people ?

He does this, in the first place, by bringing the great truths in which their salvation is embodied vividly to their understanding, as matter of earnest contemplation. The epitome of these truths you have in that memorable declaration of the Saviour Himself,—“ For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life ”—and again in that triumphant deliverance of the Apostle,—“ God forbid

that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." "Jesus Christ and Him crucified," then, is the very life and substance of the Gospel; and the great doctrines here represented must become the subject, not only of close and diligent thought, but of intelligent conviction. This, indeed, is but a single step towards having God's salvation shown unto us, in the sense which the text contemplates; but it is a step that cannot be dispensed with—because knowledge goes before love—the intellectual, in the order of nature, precedes the moral.

Then the next and most decisive stage in the process is the impressing of these truths upon the heart, as the preparation for forgiveness and the means of sanctification. This, of course, involves repentance and faith, which are not only essential exercises of a renovated nature, but which bring pardon and peace and holiness in their train. *Now* the mystery of redemption, the glory of the new and spiritual life, is fairly revealed to the soul. Old things have passed away, and all things have become new. There is, indeed,

to be a progressive future; but it will only be the development of the present, the illimitable expansion of a principle the introduction of which into the soul was the pledge of its eternal salvation.

This salvation, as it is progressive in respect to the individual, brings with it large measures of light and comfort and blessing in the course of life's journey. There is the joy of a pacified conscience, that trembles not at the thought of God's justice and shrinks not from exploring the future. There is the joy of the renovated spirit; of those silent upward workings that indicate its heavenly birth and presage its heavenly destination. There is the joy of Christian fellowship; of being united with the followers of Jesus in bonds of fraternal good-will, and being sharers with them of the same precious hopes, and travellers with them on the same upward journey. There is the joy of a most intimate union with Christ; of discovering the glory of his character and the perfection of his work, and appropriating the provisions of his grace. And, finally, there is the joy of recognizing God as a covenant God and Father; of living

in the light of his countenance; of coming to him in the hour of sorrow and need, and finding him ever ready to help; and, finally, of being led by Him through the dark valley to the borders of the better land. All this is God's salvation as shown to us amidst the sins and sorrows of this mortal life; but surely this is enough to make us wish for an angel's tongue to magnify his boundless grace.

And yet this is only the beginning of the promised salvation—its full glory will not be revealed to us, until this mortal shall have given place to immortality, and earth be exchanged for Heaven. To that blessed world, the final gathering place of all the righteous, each sanctified spirit is borne as it comes out of the conflict with death; and *there* is every thing beautiful and lovely and glorious; every thing that can attract and exalt and ennoble. True, it is the spirit only that is thus perfected and glorified—the body is passing its dreary night of insensibility and corruption in the grave—but the day of *its* redemption will come ere long, and the two component parts of our humanity will be united in perfect symmetry and beauty. And

this marks yet another stage in the career of glory—henceforward, through eternal ages, *progress, progress*, will be visibly inscribed on every thing. But all the joy that will be felt, and all the praise that will be rendered, and all the attainments in knowledge and purity that will be made, will form constituent parts of that salvation, in its more advanced stage, that God has promised to show to his people.

Surely, then, he who dwelleth in the secret place of the Most High is a privileged character—privileged in this world,—infinitely more in the next. For not only has God given him the assurance that He will, in some sense, satisfy him with long life, but what is infinitely more,—that He will show him his salvation—partly here, but fully hereafter. Why then should we mourn for the pious dead, even for our own cherished friends, who have finished their course well and have passed on to their reward? We will gratefully cherish their memories, but we will not shed bitter tears for their departure. Let them shine in their heavenly robes; let them walk in the light of the Lamb, and study the mysteries of redemption, and mingle freely



with the angelic hosts ; and meanwhile let *us* be ready, when the word shall come, to ascend in their upward track, and join the ransomed multitude.

I am willing to hope that the preceding train of thought may prove a fitting introduction to some commemorative notices of a venerable man and minister of the Gospel, who has lately exchanged his home in the midst of you for a residence in the better country. It is due to his memory that I should furnish an outline of his eminently useful life ; though I confess to some embarrassment in doing it, from the fact that the leading events of his history must have already come to you through other channels. I doubt not, however, that on such a theme, you will be more than willing to accompany me over ground that is quite familiar to you.

Dr. ALLEN was born in Pittsfield on the 2d of January, 1784, being a son of the Rev. THOMAS ALLEN, the first minister of that town, but a native of this, as were all his ancestors from its early settlement. His father was distinguished for fine intellectual and Christian qualities, and especially for a judicious

and careful training of his children; and there are letters of his still in existence, addressed to this son while he was a member of college, so full of wise and affectionate counsels, as to be justly recognized as one of the sources of the eminence to which the son afterwards attained. He (the son), after spending his early years in his native place, entered Harvard College at the age of fourteen, and graduated in 1802, in a class which has been largely and honourably represented in the different professions. For a year after his graduation he taught a school in Brookline, pursuing his theological studies under the direction of the Rev. (afterwards Dr.) JOHN PIERCE; and in 1804 he was licensed to preach by the Berkshire Association, of which his father was a member. From 1805 to 1810 he had his residence at Cambridge, during which time he was connected with Harvard College as Assistant Librarian and as Regent,—holding the latter office as successor of WILLIAM ELLERY CHANNING, afterwards the Rev. Dr. CHANNING, of world wide celebrity. During this period he prepared and published his well known Biographical Dictionary, which has

passed through several editions, and was and is justly regarded, on both sides of the Atlantic, as an invaluable contribution to our American literature.

In October, 1810, he was ordained, and installed Pastor of the First Congregational Church in his native town, as successor of his father, who had died in the early part of the same year. When Dartmouth College was changed, in 1816, by the Legislature of New Hampshire, from a College into a University, Dr. ALLEN was appointed, as successor of his father-in-law, Dr. WHEELOCK, to the Presidency. This office he continued to hold till 1819, when the legislation by which the University was created, was annulled, and the University itself of course annihilated, by a decision of the Supreme Court of the United States. In May, 1820, he became President of Bowdoin College, as successor of the great and good Dr. APPLETON. In 1831 he was subjected to no small embarrassment in his official relations, in consequence of certain Acts of the Maine Legislature, touching colleges, which virtually took from him the office of President for about two years; but the subse-

quent action of the Supreme Court restored him to his place, and he kept on, discharging its duties with all fidelity, until 1839, when he resigned the Presidential chair. He then came to take up his residence in this fine old town, endeared to him by so many hallowed associations. His presence here, I am sure, has been an element of light and peace and blessing. I wonder not that it should bring sadness to your hearts to reflect that you shall see his face no more.

Dr. ALLEN's character, I may say with confidence, was eminently symmetrical and attractive. Without attempting to define the exact province either of nature or of grace in the forming and the training of its various qualities, I am happy to say that it does not present a single point to embarrass me in the attempt to pay a just tribute to his memory. I am not aware that he ever held an office or sustained a relation, which did not reflect, in some way, the calmness, the delicacy, the integrity, the generosity, the nobility of his spirit.

Dr. ALLEN's mind was reflective and well balanced, without the slightest proclivity to any thing eccentric, or, in modern phrase,

sensational. If its operations were not unusually rapid, they were eminently safe; and the conclusions which he reached on any subject were the result of such mature and well digested thought that they rarely had to be reversed. He had a naturally intense thirst for knowledge; and this kept his mind always active in the pursuit of it; the result of which was that he was more or less conversant with most of the departments of learning, and in many of them was quite at home. Not only was he thoroughly versed in the classics, and familiar with several modern languages, and an adept in history and general literature, but he had, and retained to the last, a deep interest in the arts and sciences, particularly the natural sciences of Mineralogy and Botany. He was a most diligent observer of whatever came within his range; the evidence of which he has left not only in many curious collections, carefully arranged in his study, but in large quantities of brief notes pertaining to a much greater variety of subjects than a single mind could be expected to grasp. Perhaps no subject occupied him more intensely than the history of New Eng-

land, especially the history of theological opinion in New England; and it were greatly to be desired that the results of these inquiries should have taken such a form that they may hereafter be given to the world.

As an Author, Dr. ALLEN's greatest and best known work is the Biographical Dictionary already referred to; but many other highly creditable productions of his pen have appeared in print, scattered over nearly the whole of his public life. Some of the earliest of these were contributions to several of the first volumes of the Panoplist, written while he was a resident at Cambridge; and they do honour alike to his head and his heart. In 1807, by request of his friend, the Rev. JOHN CODMAN, he wrote "Historical and Biographical Sketches, or an Account of Religion in America," making a hundred and eighty manuscript pages, to assist the Rev. Drs. BOGUE and BENNETT, of England, in their History of the Dissenters—a service which they gratefully acknowledged in the fourth volume of their work. The subjects on which he has written for the press are various, and sometimes controversial; but I believe they are always

treated with marked candour and ability. One of the last, I think the very last, of his publications was a small volume of devotional poems, written amidst great bodily infirmity, but breathing a spirit that seemed ripe for Heaven.

Perhaps there was no single quality more prominent in Dr. ALLEN'S character than his strict regard to right, his scrupulous adherence to his own honest convictions. Though not unduly tenacious in smaller matters, yet, where principle was involved, no proffered advantage, no threatened infliction of evil, could make him even doubtful in respect to the course he should pursue. Like the great Apostle, when he had taken counsel of his Lord as to what He would have him to do, nothing remained but to carry out his Lord's will, no matter what might be the opposing influences. But with this incorruptible integrity he united a kindness of spirit, that rendered him at once genial and gentle, though dignified, in all his intercourse, and watchful for opportunities of communicating good to those around him. He had naturally strong feelings, but they were under such admirable control that his utterances were always marked by the utmost calm-

ness and consideration. In all his statements he was scrupulously exact, and in every thing pertaining to his social relations he was a model of propriety and dignity. In his own family his will was identical with the law of kindness. His children have embalmed his memory in their inmost hearts, and will not forget to teach *their* children to call him blessed.

His Christian character, as might be expected, was marked by great consistency, and free from even the semblance of ostentation. Though all the various graces seemed beautifully and richly blended, the operation of some of them was well nigh obscured by his humility. Though he took little interest in the metaphysics of Theology, and was not disposed to go beyond the simple biblical statements of Christian doctrine, his views are believed to have been in substantial harmony with the accredited orthodox standards of New England. As a Preacher, he always held much more than a respectable rank—his sermons were full of sound and practical thought, and were delivered with simplicity and solemnity, though his manner was far from being impassioned or demonstrative.



He was distinguished for his public spirit, his interest in all the great movements of the day having a bearing upon the purification and general improvement of society, or the ultimate regeneration of the world. He was for many years a deeply interested member of the American Board of Foreign Missions, and was its senior member at the time of his death. He was much devoted to the cause of Peace, and in August, 1849, attended the Peace Congress in Paris, as one of several delegates from Massachusetts. So, also, he was zealous in the cause of Temperance, of the observance of the Sabbath, and indeed of every good cause that came within the range of his influence. Though, for many years previous to his death, he had withdrawn, in a great measure, from the regular routine of ministerial duty, he never forgot that he was an ambassador for Christ, and was always ready to lend a helping hand, as he found occasion or opportunity, for the promotion of any of the great interests of his kingdom.

I cannot forbear to say that the estimate I have now given of the character of our lamented friend, while I believe it is fully

sustained by the concurrent testimony of the several communities in which he has lived, is also in perfect harmony with my own grateful recollections. I think I had had several casual meetings with Dr. ALLEN in the very early part of my ministry; but my acquaintance with him never became intimate till the latter part of the year 1837, when I visited him in Brunswick under a heavy burden of domestic affliction. He quickly proved to me not only that he was "given to hospitality," but was also "a son of consolation;" and I have never ceased to hold in cherished remembrance the graceful amenities, the cordial sympathy, the Christian good will, that did so much to lift away the burden from my spirit. From that time I always reckoned him among my friends; and though our meetings have never been frequent, they have always been to me most agreeable. Once or twice we have had the privilege of listening to his words of wisdom and weight from my pulpit. No man have I found more willing, and I may add more competent, than he, to answer my inquiries on any subject, whenever they have been communicated. Indeed, I have not a recol-

lection of him that I do not wish to carry with me to the end of life's journey.

The bereaved children have gathered here in the house of God to-day as a company of mourners; but I am sure there are voices from above and from within, charging them to mourn moderately, nay even to rejoice in their tribulation. For their revered and beloved father, under the ordering of God's Gracious Providence, was satisfied with long life—not only was his sojourn here protracted to nearly thrice the ordinary period, but it was an uninterrupted scene of moral and spiritual progress; and amidst even the infirmities of age his mind and heart were constantly expanding, and his hands open and nerved for doing good. And God showed him his salvation—God opened his mind to the acceptance of his truth; He opened his heart to its quickening and sanctifying power; He imparted to him the needed help at every stage of his journey; He put forth his arm for him to lean upon in the vale of age and the yet darker vale of death; and now we doubt not that, from the riches of His grace and the glory of His throne, He is minister-

ing to the full satisfaction of every desire, to the perfect exercise of every faculty. Long after the almond tree had blossomed, you saw him abounding in the fruits of holiness; and when you were assembled, a loving group, to see him die, you felt that you were in the presence of angels who were waiting to bear him away to his heavenly home. And now that the scene is over, and the claim of the grave has been met, you are privileged to look at the monuments of his usefulness on earth, and to think of his glorious reward in Heaven. Surely, then, this hour of mourning may well be with you an hour of thanksgiving. As long as you live may you all be enabled to walk firmly in your father's footsteps, and may your grateful and reverential remembrances of him be a channel through which grace, mercy and peace shall be multiplied to you abundantly.

I am sure that this ancient and venerable Church, as well as the surrounding community, cannot but be sensible of a heavy loss, in the departure of this aged saint and minister of Christ; for, though his latter years only have been spent here, and *that* not in the stated

exercise of his vocation, you surely must have appreciated the privilege of having such an honoured witness for the truth within your borders. I can never forget, when I come hither, that I am treading on ground consecrated by the presence of some of the brightest luminaries of the Church through successive generations; and though they have ascended, we cannot doubt that they have left their mantles behind them, and that the influence of these now glorified worthies is still at work among you. And now that a new name has been added to the list, and you have another revered memory to embalm, may God grant that all of you, especially those who have already seen many years, may open your hearts to the combined influences of the glorious past, and thus may receive a fresh pledge of a waiting crown.

I cannot withhold a thought, however personal to myself it may seem, which has been forced upon me in the prospect of being engaged in this service—it is that a few weeks more will complete half a century since I first stood in this house to proclaim God's message; being then a student of Theology, and having

just received license to preach. A year later I came to live in your neighbourhood, where I exercised my pastorate for ten years; and during that time I was often amongst you, and occasionally in this pulpit—but where are they whom I used to meet here and recognize as my friends? With few exceptions, gone to mingle in the scenes beyond the veil. Where are the ministers of the Gospel, from whose lips I used to hear words of counsel and encouragement; and with whom I was permitted to join in goodly co-operation for the advancement of the common cause? Only one of them, as far as I know, remaining on earth, and he not in the exercise of his ministerial functions. Is there not solemn warning in this both to you and to me? Shall not this constant passing away of our friends serve to keep us waiting and watching for the summons to depart? Especially shall not the utterances of our revered and beloved father, from the grave and from the Third Heavens, come to our hearts as a fresh baptism of blessing, so that it shall be good for us, not only that he has lived, but that he has died?

## APPENDIX.

DR. ALLEN, for some years after he took up his residence in Northampton, was able and ready to meet the wishes of his brethren in the neighbourhood, in supplying their pulpits. But his health at length became so much impaired that he was obliged to decline all such service, though he retained the ability, almost to the last, to prosecute his diversified inquiries in his own study. The last time he was in the house of God was on a Communion Sabbath, about six weeks before his death. Though the illness of which he died was brief, his death-scene was cheered by the presence of all his children. He died on Thursday, July 16, and his Funeral took place on the Monday following, in the house which has long been known as his home.

The Funeral services were divided between the Rev. Mr. LEAVITT, Pastor of the First Church, with which Dr. ALLEN was more immediately connected, and the Rev. Dr. HALL, of the Edwards Church. Mr. LEAVITT'S remarks, which were chiefly biographical, were of great interest, but his absence from home has prevented his writing them out for publication. Dr. HALL has kindly furnished his Address, which is as follows :

Invited by the bereaved family to take a part in these services, I deem it a privilege to lay my tribute of respect and affection upon the bier of Dr. ALLEN. My heart tells me that I am not here in an official capacity so much as in

that of a friend and mourner. The venerable man deceased was as a father to me. From the acquaintance he had with my father, he always manifested towards me a paternal interest. During my ministry in this place he has afforded me many a token of kind regard; occupying my pulpit for me, writing to me notes of helpful sympathy and encouragement, and in every interview showing the cordiality and gentleness of a father.

We are greatly interested, of course, in the facts of Dr. ALLEN's history, relative to his birth, parentage, early education, graduation from college, the distinguished positions which he filled and the eminence to which he attained. We love to think of our friends as rising to conspicuous stations, and making to themselves an honourable name. But in the sober hour like this, matters of higher moment press themselves upon us. What were the relations of the deceased to God whom he has gone to meet—to the Saviour into whose presence his spirit has been ushered? No life is great but in its bearings upon the life to come; and, although Dr. ALLEN was of high repute in the world of scholarship and letters, widely known as an educator and an author, it is not herein that we find our chief comfort, or the glory of his life, but in the fact that he held the faith of the Gospel, and was a follower of Christ.

This, I am sure, is the view which he himself would take. He would glory only in the Cross of Christ. He exalted the truth as it is in Jesus—the wondrous system of redemption. In conversation with a member of his family, where much had been said about the importance of holding to Christ as our teacher, and following Him as our example and growing up into Him in all things as our model and our head, Dr. ALLEN was unwilling to leave the subject there. Assenting to what had been said, he added, “It is *the blood* of Christ, the atonement that lies at the foundation and is the substance of the Gospel.” He held substantially to the doctrines of orthodoxy as commonly received, and not



simply as a creed, but as the life of his own soul. Among the last words which passed his lips was this emphatic and decisive utterance, "If I die to day, I die saved by the blood of Jesus."

The life of Dr. ALLEN seems to me singularly favoured. I scarcely know how it could have been more symmetrical and complete. He filled high positions, and filled them well. He was spared to counsel and guide his children, and to see them settled honourably and usefully in life. Then, in later years, he withdrew from public service, enjoying an old age sweetly ministered to in loving devotion, venerated by the community among whom he made his home, deeply interested in every good cause, intent upon the political and religious welfare of his race, and especially occupied with the great themes of God's glory and grace. His life was rounded out by a beautiful old age. As I think of him employing his closing years in hymning the praises of his God and Saviour, it seems a fitting and sublime conclusion to his Christian life. In that upper chamber, day after day, he used to meditate upon the glorious realities of his faith, then pour forth his adoration in sacred verse, framing hymn or sonnet, and saying, like the Psalmist of Israel, "Thy statutes are my songs in the house of my pilgrimage."

The "Ancient" man and the "Honourable and the Counsellor" has entered the joy of his Lord. Some of Christ's servants walk as princes upon the earth. Whatever there was princely and noble in the departed—his wealth of learning and attainments—his gifts of talent, and nobility of soul, he has laid at Christ's feet, exclaiming, "By the Grace of God, I am what I am."

And could his voice now reach us from the high places of glory, he would say, "It is good to be here." So said Peter upon the Mount of Transfiguration. But our friend and father has gone to a more exalted mount—to Mount Zion, and the Heavenly Jerusalem, with songs and with everlasting joy upon his head. There he sees his Lord,

not in the transient brightness of the Transfiguration scene, but in the abiding glory which he had with the Father before the world was. It is good to be there. We would not have him again subject to earth's trials and infirmities. To be present with the Lord is far better. We would not call him back. But we will hope to join him, included with him in Christ's Body—that Body which the great Head of the Church is completing as he gathers his family unto Himself.

The following is a list of Dr. ALLEN's publications:

Adventure in Vermont, or the Story of Mr. Anderson: A Religious Tract.....	1808
American Biographical and Historical Diction- ary, three editions.....	1809
Account of the Separation in the Church of Pittsfield .....	1809
Election Sermon, Massachusetts.....	1813
A Sermon on the Death of Fanny L. Fleury, wife of Thomas Melville, Jr.....	1814
A Sermon before two Charitable Societies in Williamstown .....	1815
A Farewell Sermon at Pittsfield.....	1817
Election Sermon, New Hampshire.....	1818
A Sermon at the Ordination of the Rev. Asa Cummings, North Yarmouth.....	1821
A Sermon before the Maine Missionary Society,	1822
A Sermon at the Funeral of the Rev. Samuel Eaton, Harpswell .....	1822
A Sermon at the Ordination of the Rev. Jacob C. Goss, Topsham.....	1824
Value of the Bible: a Discourse before the Bible Society of Maine.....	1826
Junius Unmasked.....	1828

A Lecture in the Chapel of Bowdoin College on the Doctrine of Universal Salvation..	1828
An Address on the Death of Nathan Smith, M. D.,.....	1829
Ordination by Elders Vindicated: Dudleian Lecture at Harvard University.....	1830
Inaugural Address delivered in 1820, and Ten Annual Addresses to the Senior Classes at Bowdoin College, and the Dudleian Lecture annexed.....	1830
A Sermon at the Installation of the Rev. Seneca White, Wiscasset .....	1832
Freedom only by the Gospel: A Sermon at New York, before the Board of Commis- sioners for Foreign Missions.....	1832
Congress of Nations: an Address before the Phi Beta Kappa Society of Bowdoin College, (published in the Quarterly Observer.) .....	1833
Defensive War Vindicated in Controversy with Mr. Grimké, (published in the Calumet,) .....	1834
Psalms and Hymns.....	1835
Designation of Time in Daniel and John, with Remarks on Professor Stuart, (Published in the American Biblical Repository.)... ..	1840
Christ Crucified: A Sermon at the Installation of his Son, Rev. John Wheelock Allen, at Wayland, Mass.....	1841
A Poem at the Berkshire Jubilee, held at Pittsfield .....	1844
Report on Popery, accepted by the General Association of Massachusetts.....	1844

Memoirs of the Rev. Eleazar Wheelock, D. D., (Published in the New Hampshire Repository, vol. I.).....	1845
Historical Discourse at Dorchester, on the Fortieth Anniversary of the Second Church	1848
Ode for the Peace Congress in Paris, (Published in Littell's Living Age.).....	1849
Memoir of the Rev. John Codman, D. D. ....	1853
An Address at the Close of the Second Century since the Settlement of Northampton....	1854
Wunnisoo : a Tale of Hoosatunnuk .....	1856
Christian Sonnets.....	1860
Poems of Nazareth and the Cross.....	1866
Sacred Songs.....	1867

In addition to the above he contributed largely to the Panoplist from 1805 to 1814.

DR. ALLEN was married, in 1813, to MARIA MALLEVILLE WHEELOCK, daughter of the Hon. JOHN WHEELOCK, second President of Dartmouth College. She died in 1828, the mother of eight children, of whom seven still survive,—two sons and five daughters. The eldest daughter, bearing her mother's name, died in 1833, at the age of seventeen. The eldest son, JOHN WHEELOCK, was graduated at Bowdoin College in 1834, received his theological education at the Andover Seminary, was settled as Pastor of the Congregational Church in Wayland in 1841, and is now in the exercise of his ministry in Wisconsin. The other son, WILLIAM, was graduated at Amherst College in 1842, and is now settled as a Lawyer in Northampton. Of the daughters, one is married to the Rev. Dr. HENRY B. SMITH, Professor

in the Union Theological Seminary, New York; another to the Rev. ERASTUS HOPKINS, formerly minister of the Second Presbyterian Congregation in Troy; and a third to Mr. CHARLES HAMMOND, a licensed Preacher and Principal of the Academy in Monson, Mass.; while the two unmarried daughters have lived with their father during the period of his decline, acting towards him the part of ministering angels. Dr. ALLEN was married a second time, in 1831, to Sarah Johnson Breed, daughter of John Breed Esq., of Norwich, Conn. She died in 1848.