ADDRESSES.

by

MAJOR-GENERAL O. O. HOWARD & REV. EDWIN JOHNSON,

at the

LAYING OF THE CORNER-STONE OF THE FIRST CONGREGATIONAL CHURCH

WASHINGTON, D. C.

VOL. 7 NO. 9
ORDER OF EXERCISES
OF THE
Laying of the Corner-Stone
OF THE
FIRST CONGREGATIONAL CHURCH,
CORNER OF TENTH AND G STREETS, IN WASHINGTON, D. C.,
On Thursday, October 4, 1886.

SINGING.

ADDRESS BY MAJOR-GENERAL O. O. HOWARD.

DEPOSITING THE BOX AND LAYING THE CORNER-STONE.

CONSECRATING PRAYER BY J. C. HOLBROOK, D. D., OF HOMER, N. Y.

ADDRESS BY REV. EDWIN JOHNSON, OF BALTIMORE, MD.

DOXOLOGY.

BENEDICTION BY REV. C. B. BOYNTON, D. D.
List of Articles Deposited in the Corner-Stone.

1. New York Herald, April 18 and 20, 1865.
3. Howard Becled, (monthly temperance paper.)
5. Chronic of January 25, 1865.
8. The Freedman. (Seventh School paper by Boston Tract Society.)
9. Oration by Senator Sumner before Young Men’s Republican Association, Brooklyn, N. Y.
11. A manuscript Sermon, preached at Redwood, Mass., over one hundred years ago.
13. List of all who have contributed, here and elsewhere, to our Church Building.
14. List of all who have contributed towards defraying our expenses.
15. List of Church and Society Members.
18. Various Coins.
19. Sunday Newspapers of October 4, 1864; interesting relics, etc., etc.

GEN. HOWARD’S ADDRESS.

EDINBURIGH,—
Having been selected to present a few facts with reference to our church, on an occasion of so much interest, I should be pleased to have done so in a more acceptable manner than my time will allow.

With reference to the organization of the church, I will make a few quotations from an able and complete history, furnished to the public last year by one of our most active members.

The present Congregational church seems to have taken visible shape, or rather to have been initiated, in 1864. In the words of the historian:

“The increasing influence which has been brought to this city during the war had early turned the inquiries of the people of the Congregational faith to the subject of establishing a church of their own. In March, 1864, Rev. Mr. Powell, of the State of New York, came to this city, and after consulting a few earnest friends of the denomination, commenced ministrations in Willard’s Hall. The place of meeting was changed after one Sunday’s service to the Union League Rooms, on Ninth street.

After worshipping here for some months, it was decided to suspend exercises until the autumn; and a committee, consisting of L. Deane, E. W. Robinson, and R. H. Hooper, was appointed to make arrangements for then recommending services as might, after deliberation and consultation, be deemed best. This committee was unable to mature any satisfactory plan for this purpose; but in May, 1865, they prepared an appeal, addressed to the National Council, then assembled in Boston, which was signed by some sixty persons, presenting the condition of things to some Congregational friends. On the 18th of June, 1865, a meeting was held at the office of Geo. W. Woodside, over the Union League Rooms, on Ninth street, the object, as stated, being to promote the interests of Congregationalism in Washington.”

Rev. E. W. Robinson was chairman, and C. H. Bliss secretary. Rev. B. F. Morris and R. H. Hooper were chosen as a committee to present the condition of the field and its claims to the National Congregational Council, which took place on the 15th of that month. At a second meeting, August 17, Rev. Mr. Morris, who had attended the National Council in Boston, reported verbally that he was cordially received and his mission favorably entertained by the Council, and that all encouragement that could be justified desired was extended by the members to their project. The following resolution was then passed unanimously adopted, on the motion of Mr. Hooper:

“Resolved, That in our opinion measures should now be adopted to inaugurate a Congregational Church and Society in the city of Washington.”

On the motion of C. H. Bliss, a committee of seven members, C. H. Bliss, L. Deane, W. A. Thompson, B. G. Blakeley, C. H. Torry, B. F. Morris, and E. W. Robinson, was appointed to secure the
names of those desirous to embark in the enterprise, and to carry into effect the spirit of the resolution. This meeting consisted of nineteen persons. At the next meeting, August 31, the last mentioned committee reported favorably to the enterprise, and presented a code of rules for the society, which were adopted. Twenty-one persons present. At the next meeting, September 14, Major General O. O. Howard and Hon. E. H. Hodges were elected members of the committee, in place of Messrs. Torrey and Blakesley, who had permanently left the city.

"The first sermon was preached by Rev. Charles B. Boynton, D. D., formerly of Cincinnati, in the Unitarian Church, which, not being occupied by the Unitarian people during the autumn, had been rented by the committee for three months, ending with November.

"On the 20th of September, pursuant of notice from the pulpit, a public meeting was held in the church for the purpose of perfecting the organization of the society, and of taking measures for permanently supplying the pulpit.

"On motion of Mr. Daniel Tyler, it was unanimously voted to invite Dr. Boynton to continue his ministrations. The invitation was accepted, and Dr. Boynton has continued with great acceptance to preach to a crowded congregation. At this meeting, which completed the organization of the society, the committee was specially authorized to act till January 1st, 1865. Thirty names were added to the rolls of the society, making at that time seventy members in all.

"The first meeting for forming a church was held at the Unitarian Church, October 11th, 1865, when a committee of five—Dr. C. B. Boynton, Rev. B. F. Morris, E. W. Robinson, H. O. Brewster, and Wm. Russell—was selected as a committee to prepare and report a Covenant, Articles of Faith, and Rules for the Church. Another committee of five, viz: Silas E. Hodges, L. Deane, W. R. Hooper, Wm. Wheeler, and Leonard Watson, was appointed to arrange for a Council of Churches, and make all needful arrangements for the meeting and sessions of that body. Twenty churches were invited to act in the Council. "The First Congregational Church of Washington" was adopted as the name of the church. Subsequent meetings were held on the 18th and 24th October; and, after much consideration and discussion on the latter-named meeting, the Articles of Faith, Covenant, and Rules, were adopted. At a meeting on November 1st, the church voted a confirmation of the call of an Ecclesiastical Council, and at the same time invited Dr. Boynton to occupy its pulpit as their religious teacher for the same period (six months) as had been designated by the action of the society. At a meeting for that purpose on Sunday evening, November 12th, of the committee to examine the credentials of those proposing to unite in the membership of the church, a list, consisting of nearly one hundred, was reported.

"The Council referred to assembled November 15, at 10 o'clock, A. M., in the Unitarian Church, and were organized.

"After some discussion of an able and interesting nature in regard to the Creed, Covenant, and Rules, a resolution presented by Rev. Dr. Thompson, declaring them, as well as the manner of the organization of the church, satisfactory, was unanimously adopted by the Council; the same resolution also declaring that the Council would proceed to the public services of recognition in the evening.

"A full and free discussion of the plans and prospects of the church in the matter of erecting a house of worship and sustaining the ministry succeeded. The scheme of building on leased land was not entertained by the Council. The following preamble and resolution were adopted:

"Whereas, a special recommendation was made to the churches by the National Council, at Boston, that a Congregational Church should be organized and sustained at the Nation Capital:
“Resolved, That this Council recommend the First Congregational Church of Washington to the Congregational Union and to the churches for immediate and liberal aid in the erection of a permanent and solid church edifice.

“It was stated that the church was amply able to meet all the expenses which they were now incurring for worship,—$3,800 a year,—and that without extraordinary effort, and that they were ready to contribute largely to secure a place of worship.”

The interesting ceremonies of the recognition were held in the Unitarian Church, on Wednesday evening, November 15, 1865.

Since the organization of the church its membership has steadily increased, and now numbers one hundred and sixty-four. The congregations are large and regular, both at the Sunday services and at the weekly prayer meetings. During the last session of Congress our pastor officiated as chaplain of the House of Representatives, and the church attended his ministrations in the morning at the Hall of the House, and in the evening at Metzerot’s Hall. We have a flourishing Sabbath School at the same hall, before the morning service, numbering about twenty teachers and a hundred scholars on an average. All our services during the past year have been of a most edifying and satisfactory character.

The members of the church have been unusually zealous and active in the work of its Master; while our pastor has been faithful and fearless in proclaiming to us the truth, declaring the whole counsel of God.

Our church early put itself in cordial communication with many of the great benevolent organizations of the day, particularly the American Board of Commissioners for Foreign Missions, the American Missionary Association, and the Congregational Union, and has contributed willingly and generously to the funds of these Societies, besides having made special donations to Sabbath School enterprises.

With regard to our contemplated church edifice, I should be pleased to present you a detailed history of the work of your Committee, but will let it suffice at this time to give a brief summary.

Our church and society decided to construct a building here at the capitol of the nation, not only to meet their present wants, but owing to our peculiar position, to provide for the transitory population that comes and goes at this place, more perhaps than elsewhere; having particular regard to the demand of Congregationalists who have heretofore had no house of worship of their own in Washington. Our plans have been matured, the site for a church edifice has been purchased, at the corner of Tenth and G streets, at a cost of little above twenty three thousand dollars ($23,000), towards which the sum of fifteen thousand dollars ($15,000), has been paid, and the title secured. The estimated cost of our proposed building is about sixty-five thousand dollars ($65,000). Towards the entire cost the treasurer and finance committee have received already, from various sources, by subscription and contribution, about thirty-five thousand dollars ($35,000). The Building Committee have had their plans and specifications completed, the proper excavation and preparation of the ground effected, the stone foundation nearly laid, and have made all the necessary arrangements to proceed with the work of construction. I need not say to you that we are looking with a steady confidence to our brethren throughout the United States to aid us in finishing what we have begun; but, in the words of the Boston Recorder, “the members of this church are not rich in this world’s goods. They gave to the Council assurance of their ability to meet the current expenses of the enterprise out of their own resources, but they must look to wealthier Christians for aid to erect a suitable meeting house.”
We will say to our friends throughout the country, we have been diligent, we have done what we could, we have laid the foundation of a noble enterprise; we propose to put a veritable church of the Puritans at the Capitol of our Nation, and we ask from you a generous support. We have already pledged or collected among ourselves above sixteen thousand dollars (§16,000), which evidences our unwillingness to be merely passive recipients. We hope to have continuously what we have now, a living, working membership, thoroughly loyal to Christ, knit together in the closest ties of Christian relationship, and striving to benefit and bless all with whom we come in contact.

We hope to preserve the same fervent spirit of patriotism that our Congregational brethren elsewhere have almost invariably manifested. We look to the Christian churches of this city for friendly co-operation, and trust we may aid them and they us, in making unceasing inroads upon the territory of our common enemy, and engage continuously with them in giving a helping hand to the poor and the lowly. And perchance God may see fit to pour out untold blessings upon Washington and upon the nation of which it is the head, in answer to our united prayers.
ADDRESS AT THE LAYING OF THE CORNER STONE OF THE FIRST
CONGREGATIONAL CHURCH, WASHINGTON, D. C., OCT. 4, 1866.

BY REV. EDWIN JOHNSON, BALTIMORE, MD.

It was a part of Paul's declaration to the Athenians as he stood upon Mars-hill, surrounded with the altars, shrines, and temples of idolatry, that "God who made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands." And John, the Revelator, in his description of the New Jerusalem, says, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." It is a testimony alike to our own limited faculties and to the imperfect conditions in which we live that we are called upon to erect houses of religious worship; while nevertheless it is true that, as we are and where we are, this work is one of sacred duty and of enthusiastic delight. God does not need the sheltering roof, nor can He be hemmed within the space which any walls protect; but we need the protection, and not alone from burning heats and chilling winds and falling showers, but likewise from disturbing sounds and distracting associations. The ideal state, realized in heaven and destined to be realized on earth, is where all scenes and associations shall be full of the felt presence of divine purity; where no differences of forms nor of denominational faith shall separate into parts the vast congregation of worshipers, and where worship shall be the one thread upon which all life's activities shall be strung,—with whose vibrations they all shall thrill. But here and now we are fain to produce, in miniature, types of the city celestial. The church edifice, built with strength, adorned with grace, and pointing away from traffic and turmoil, from sordid deeds and sordid thoughts, to the pure and peaceful heavens, is an object of desire and love to devout hearts; its existence in some more or less suitable form, is an almost indispensable requisite for the existence, stability, and efficiency of the associated body of believers,—that living house which is God's real abode.

Fitting it surely is, at the beginning of such an enterprise as this, when the foundation first emerges to public view, that with public ceremony we should dedicate the work to God, acknowledge our complete dependence upon Him for the consummation of what has been begun, and at the same time set forth some of those leading ideas and principles that lie at the base of the moral and religious enterprise in whose behalf the material structure is to be built. Invited to perform this latter service, I will speak with the freedom of individual conviction, while I hope not to misrepresent either these brethren or that great cloud of witnesses whom we may well reckon as interested parties to the present transaction. Congregationalism recognizes no such thing, properly speaking, as a national church. It exhorts each local church in respect of independent rights and responsibilities. Yet in an important sense this First Congregational Church of Washington is national. Planted within a district which belongs to the States in common; carrying in its title the name of one concerning whom every loyal State and citizen can say, "He is ours"; composed in large part of those who are here temporarily and representatively,—standing at this center, at once as a resultant of forces that have radiated from without, and as a reservoir whence we hope that currents of good influence are to flow over all the land, the interest of this movement is not local, but wide-
vocation, we would install upon a new emnia
even here in the capital of the great and growing republic, which has just had added to its weight and the sin 
that did so easily best it! I'd run with 
new vigor a conquering race.

The oneness and personality of God, the
depression of man, the divinity of Jesus, 
and the redemption by his blood; the
personality and presence of the Holy Spirit,
the necessity of regeneration, and the
remedies doomed of all who persistently 
reject the offered Savior,—these doctrines 
we hold, in common with the great evan-
gelical brotherhood, as vital parts of the 
Christian system, deprived of which it
ceases to be a power in the world. In
doctrine, as the term is generally
understood, we are not bringers in of anyhing
strange and new. If it is asked, Why 
then do you come at all, as a denomin-
atism, and not rather leave the ground to
others already occupying it? We might 
respond, Why should we not come? 
Assuming that our distinction from others is
nothing but a matter of taste or of prejudic
in favor of certain unessential forms of
worship or methods of organization and
activity, why should every other and
religious denomination be curiously enter-
tained, or at least patiently tolerated, in
these parts, except the one that took the
lead in the successful settlement of New
England, and by the improving of its faith
and polity there, as well as by its active
embrace of those in New England, and by the
establishment of the national destiny? Among
the "twelve foundations" of the apostolic
city in the "twelve apostles of the Lamb," 
we do not propose, instead of these, to
write the names of any philosophers, 
sectics, nor critics whatsoever. "The faith 
delivered to the saints," whose witness is in 
its own records, in its own hearts, and in the many
wonderful works which it hath wrought in behalf of
earthly good and eternal sal-

we lay at these foundations the principles
of progress, liberty, and catholicity. 

As we believe in the permanence of
Christianity, and the final authority of its
inspired records, we believe also that it is
the province of, as much as to testi-
date more fully, and apply to present and
practical affairs, the meaning of the Word.

Conservation and progress thus harmonize
and work together, as in the office of the
restorer of paintings. One might say 
he is trying to rub out the paint. But no,
he is not seeking to destroy, but to fulfill.

With utmost pains he would relieve his hand
from the blemish; to the original, stam-
ing at the invisible line between that
and the superficial covering of gross
matter. Look, when his touch has extended far
toward completion, Lo! where was only
a shadow of smoke, there is a bright angelic
face; where was a patch of blight and
meaningless color, now flows a rich robe
that magically mimics reality. Lo! a
master-piece, in place of a relic ready to
be thrown aside as waste lumber.

The great work of reform is to cleanse
away from the Divine Word the cobwebs
of human speculation and the dust of
prejudice, restoring the original contour
and color of truth. Thus did Christ. He
came not to destroy the law nor the
prophets, but he abjured and scattered
the burdensome and formal glosses
whereby with Seraphs and Pharies had overlaid the
primitive Word. So did Wickliffe and
Zwingli and Luther. They raised the
reproving cry, "To the Law and to the
Testimony!" and trampling under foot
the authority of mere tradition, they led
the host of God's elect forth to new victo-
ries by the sword of the spirit, released
now from servitude and from fault. So
did they, in 1525, proclaim that the
written Word, but without exalted to
the head what we receive as truth, and
well to examine, compare, and weigh it
with other Scriptures before we receive it.

For it is not possible the Christian world
should come so lately out of such anti-
Christian darkness, and that full particu-
ion of knowledge should break forth at once."

Such is the true spirit of Congregationalism. We do not arrogate to ourselves the sole possession of it, nor deny that among us, as many as may, pursue, in their various ways and for their various ends, the same general object of promoting and maintaining the independence of the local churches, the rights and responsibilities of individual Christians, and the sovereign authority of the Scriptures, far more than any nation of mankind can, progress toward the solution of the problem. What is truth?

By reason of the same flexibility and freedom, it enjoys a vast advantage in its power to promote that unity for which all intelligent Christians must long, and for which Christ himself prayed. Upon what principle can the unity of the church ever be realized except upon this, that they who accept the same essential doctrines of faith shall unite in self-governing organizations, agreeing or differing in minor matters of faith, and choosing such forms of worship as they deem fits? Any other conception of union either implies the sacrifice of fundamental doctrine, the surrender of independence, or the postponement of union till that impossibly late day when diversities of philosophizing and of interpreting and of use shall give place to the prevalence of absolute and universally accepted uniformity. Let those who will answer sorrowfully that our receipt for healing schisms and promoting Christian union is to have all Christians become Congregationalists, we are yet bold to say, that, though we care nothing for the name, and hope it will one day be lost and forgotten, we do conceive that as the essential ideas of republicanism or democracy in the state are valid and vital, and will one day approve themselves to universal adoption, so the principles of Congregational or popular church government are those of Christianity itself, and will eventually crystallize believers into a harmonious and beautiful unity, knowing none other names than that which is above every name in heaven and earth. For a testimony to this our faith, and for a rallying point to all who will with us accept it, do we, in the name of the Lord, set up our banner.

Thirdly, the right to human liberty, fraternity, and equality lies at the foundation of this enterprise. I have just now said that I care nothing for the name Congregational, and yet it is a good name as denoting that our government is not by pope nor bishops, nor a select and official few inside or outside of the Christian assembly, but of the government of the people, by the people, for the people. All our reasoning about matters ecclesiastical begins and ends with these two propositions, that each local church is self-governing, and that in each church every member stands upon the same platform with every other in respect of rights. So we understand our divine Master to have ordained when he said; "One is your Master, even Christ, and all ye are brethren." So we understand the primitive churches to have been organized and conducted, claiming and allowing no jurisdiction over each other but that of kind counsel; in meeting all questions of business or debate by the suffrages of the members. Before the spirit of liberty and love thus recognized and installed as ruler of the new order, slavery melted away; the spirit of national prejudice and of caste, though obstinately contending the ground, was forced to yield; corrupt and cruel suppositions were forsworn, their ancient domain by the missionary zeal of churches that were weak to worldly view, but whose strength, heavenly descent, was concentrated upon the work of evangelization. Dегeneracy came, division and strife and weakness and shame and woe came, but the griffins of despotism began to prevail. The long era of despotism in the church was the era of civil tyranny, of popular ignominy and misery. Nearly till the settlement of the New World was the primitive church order revived, and then was seen how the ideas of fraternity and freedom, cultivated in the church and embodied in its very constitution, will work outward, and furnish the mold for the whole ordering of society. Every impartial and philosophic historian acknowledges that the church of the Mayflower was the matrix of the future New England, could not stay there. The genius of religion drove it away. And now we note a phenomenon which, however strange and sorrowful at first view, will appear to further reflection natural and fortunate. Where slavery had obtained a firm footing, so as to forbid even a free discussion of its demerits, these Congregational churches could not live. Their testimony was too pronounced, their tendencies too obviously and powerfully toward civil freedom and the rights of all men to allow of their being tolerated. And so it came to pass that across the line from free to slave soil, scarcely a church of this name existed, till by the hand of God, that line was swept away. It was, I say, a fortunate thing that Congregationalism was, till that time, kept on the other side of the line, that its record in this respect might remain so nearly pure, and that it might not, by breathing slavery's atmosphere, become contaminated and left to enshrine the shameless hypocrisy of a practice at war with its professed and traditional principles. Fortunately, perhaps, that the attempt to found here, in the District of Columbia, a church of the Pilgrims, failed utterly and utterly. Loved the Son of God, but loathed the Son of Man. Under the bier of the Capitol ascended to its place opportunity; not while every honest observer, inquiring its name, would be compelled in his soul to pronounce it a lying symbol, but when it could look forth over a land redeemed from the curse and crimes of bondage. Now, also, is it time to signify by a monument representing religious liberty—no monument of mere materials wrought into architectural shape, but a house fitted for worshiping assemblies and for the utterance of the whole Gospel—that the agency that has done so much to bless and beautify

the East and the West is welcome to do its work in the South and in all the land. The entrance to new fields may not yet be so open as we could desire, and as we have a right to expect; but we will not require too easy conditions for our work. We will not refuse to do our part, even by suffering, if need be, by suffering or by suffering, to make the victory, which the sword of loyalty and liberty has won, complete.

In the great moral conflict that now remains, the system of slavery being abolished, Congregationalism can neither be wise nor doubtful which side to take. The first sharp encounter of Christianity in the person of Jesus and the apostles was with the spirit of caste. Against it, as developed in Jewish scorn and hatred toward their Samaritan neighbors and toward the poorer and under-classe among themselves, the former forged his most stern and stinging rebukes; and at the outset of the apostles' mission, they were taught, most impressively, that men of every race and condition are to be regarded as alike God's children, and as entitled under the Gospel to impartial rights and privileges. The Gospel of Jesus Christ was glad tidings, not solely as it condescended the world, or the common level of mankind to God, but likewise as it provided a corner stone whereby the gapping walls of human society should be bound together, all unjust and unfriendly distinctions between the races and classes disappearing in the faith that adored and loved the Son of Man as the Son of God. A Christian commonwealth must incorporate in itself this essential feature of a truly Christian church. This is the voice of immense numbers of Christian churches throughout the North; but in no denomination, perhaps, does the demand so near and reach unanimity as in ours; and with good reason, since the principles and principles of our profession include the demand.

He must be blind who does not perceive that the grand characteristic of this age is the aspiration after freedom. This is the Exoduscis Of the Old World, that, long
crushed but deathless under the supernumeral weight of tyrannies and wrongs, ever and anon upheaves the mass with its writhings, and will yet emerge and reign where he has suffered. This is the rightful and destined ruler of the New World, who rewardeth every man according to his work; he should step outside the range of his office? What device of Satan could be more cunning, yet what device more transparent? To adduce a single example: Bloody rebellion against a lawfully constituted and beneficent government having ended in defeat, the question arises, On what terms shall the rebels be restored to their forfeited place of privilege and power? Forthwith the claim is set up that they have not forfeited anything which they cannot at any moment resume as matter of right and act of grace; or if of grace, then it is argued—profanity not seldom enshrined in this phrase,—that the divine government furnishes the fit model for our own, and that since God gave his Son to die for sinners, and the father received and welcomed home the prodigal son, and the precepts of Christianity require forbearance, kindness, and forgiveness, therefore it is a sin and a shame to demand the punishment of traitors, or delay their restoration to the privileges of loyal citizens. When politicians thus turn prophets, must the recognized prophets retreat to some ground that has not suddenly become political? Rather is it not their sacred duty to examine and expound the Word of God in this regard? I will drop the interrogative lest it seem to imply a doubt where the truth is level and plain to every perception. Religious teachers ought at such a time to show what are the real principles of God’s administration; how His mercy and justice harmonize, as in that message from the Mount: “The Lord, the Lord God, merciful and gracious, slow to anger and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that by no means cleave the guilty, visiting the iniquity of the fathers upon the children and upon children’s children unto the third and to the fourth generation.” It is their duty to set forth the distinction between the spirit of forgiveness, which is identical with benevolence, and should be exercised at all times, even toward the worst of offenders, and the act of forgetting, or remembrance in favor and trust; which in the Christian economy awaits upon the act of repentance, as in the case of the prodigal. It is their duty to show that goodness or kindness is not identical with mercy, and may require that restitution and not mercy should be visited upon wrongdoers. On the other hand it is their duty to exhibit the hateful, unholy, unchristian character of retaliation, the spirit of hatred and revenge for personal injuries, and in anywise to rebuke that spirit, whether displayed in high places or low. Such political preaching, if the motive of it be right, is the preaching of Christ; in some places, at least, it is the preaching of Him crucified, since it brings after it reproach and scorn and persecution, as when, in proud Corinth, Paul preached the lessons and life and death of his Master. And if anywhere it is important that the text should be applied to political questions, this is the place. Here, within the sight and sound of the national halls of legislation and of the executive mansion, where so many and calamitous influences tend to detone and demoralize the men who are sent hither to represent and to govern the republic; here, pre-eminently, there has been a ripe and needful place for a pulpit fearless and free to declare God’s sovereignty over nations, the certainty that the nation that will not serve Christ shall perish, the solemn and awful responsibility of rulers to rule justly, to love mercy, to walk humbly with God, to defend the cause of the poor, and redress the wrongs of the helpless, and not merely in such general terms to preach politics, but to lay the plenum of truth to the counsel and work of the passing hour, even as David startled the complacent though guilty king with his Thine art the man? or as Jesus startled the complacent ruler by exposing the very sin in which his hypercritical heart was hid. I do not imagine the pulpits of Washington have been all and altogether derelict in this duty hitherto. Honored instances of fidelity there have been, when, perhaps, more courage was needed than was needful. God ideas and good men are not to be found; but it is true, I suppose, that there is room for another such pulpit, and here it is to be; and here, we trust, is the messenger whom the Master has appointed for the service. Without naming other distinctive principles constituting the animus of the enterprise here inaugurated, these are enough to justify it, and to make its success a consummation devoutly to be wished. For myself, for a little church whose immediate neighborhood and whose obligation to its pastor for a similar service, most ably performed, has enabled me to speak on the occasion; for the sister churches here present by their pastors and deacons; for the churches of our faith in all the land, whether dwelling in the old New England home, or scattered through the great West to the far Pacific shore, or dotting, “low and far between,” the newly-occupied South; yes, and for many who are not of this Parian fold, yet and yet sympathizing deeply with the principles of faith and freedom represented in the enterprise, I bid it God speed. May the amen come up from all quarters in the form of offerings to the work whose foundations these dear brethren have laid in faith that the superstructure will not be withholden. Let them not be disappointed. We are assured as a denomination of lacking zeal in our own affairs, and of failing to accomplish needful things by reason of our disjointed organization, as contrasted with the mighty conquerants and powerful machinery of great centralized sects. Let us disposes of the charge of a lack of zeal for that to which we are so greatly devoted, and to which we are so justly entitled. And let us demonstrate that it is not alone the standing army, drilled and officered and ready for marching orders, that is
qualified for effective service, but also the vast body of a people, prepared in mind to move where a territory is to be taken or a citadel to be built, even as they did move by tens and hundreds of thousands when this capital was to be saved, and the hosts of rebellion routed. In the book of Nehemiah, you remember, is a long chapter of the names and nativities of those who builded the wall of the restored capital, and the part that each accomplished is specified, as in the list of Homer's heroes. For centuries those names have stood in their niches of honor, and for centuries they will remain.

Here is opened a new list. May it speedily and gloriously be filled. The lines that General Howard will write, whose "right hand cannot know what his left hand does," because it fell bleeding on the battle-field, a sacrifice to the cause for which its fellow is still glad to live and labor, will they not be copied above on a page which it will be gladsome to peruse?

Let it be written: Here labored the sons of Maine, and here of Massachusetts, and here of New York, and here of the other States by name and order, till the work is complete,—till they that have laid the foundation, hoping, yet anxious, shall bring forth the headstone thereof with shoutings of Grace! grace unto it! yes, till the house within and without shall be finished, and, as when the temple of old was reared, the people shall fill the walls with hallelujahs, and their joy shall be heard afar off.