On Sept. 7, 1808, the Sol Orions Society was organized in the northwestern room on the first floor of East College. Later James Richards and Ezra Fisk drew up a constitution and rechristened the society, Unitas Fratrum, United Brethren. This was signed by Richards, Fisk, John Seward and Luther Rice. The object of the United Brethren was to secure the persons of its members missions to the heathen. Mills and several of his classmates interested in foreign missions spent several months at Yale, Dartmouth, and Union Colleges, promoting interest in foreign missions. (Mills entered Andover Seminary in 1810.)
Mills, Samuel J.


2. See John Freeman Schenckhorn
Samuel J. Mills, missionary, was born in Torringford, Conn., April 21, 1783, son of the Rev. Samuel John and Esther (Robbins) Mills, and grandson of John and Jane (Lewis) Mills. His father (1743-1833), a Yale graduate of the class of 1764, was pastor in Torringford from 1769 until his death, and edited for many years the "Connecticut Evangelical Magazine." The son was engaged in farming until the age of twenty-three, when he entered Williams College, and after graduation in 1809, studied for the ministry at Andover theological seminary. Having in the meantime become deeply interested in missionary work, in 1810, he and three of his classmates addressed a communication to the meeting of the general association of Massachusetts at Bradford, which resulted in the formation of the American board of commissioners for foreign missions. After his graduation at Andover in 1812, he was licensed to preach, and for two years was active as exploring agent of the Massachusetts and Connecticut missionary societies in the West and Southwest and as missionary and Bible agent in the Southwest. He labored in New Orleans, La., in 1815, and finding it impossible to purchase a single Bible in that city, he procured a large supply in both French and English and distributed them. Discovering that more than seventy thousand families at the South and West had no Bibles, he directed his efforts towards the formation of an American Bible Society, and after its establishment in May, 1816, was also instrumental in organizing the United Foreign Missionary Society. He was ordained at Newburyport, June 21, 1815, and during the following two years resided successively in Albany, N. Y., Philadelphia, Pa., and Washington, D. C. During the later years of his life the "Father of foreign mission work in Christian America," as he was called, devoted himself chiefly to the education and uplifting of the colored race, and when in 1816, largely through his efforts, the synod of New York and New Jersey founded a school for the training of colored teachers and preachers, he was appointed its agent in the middle states, and was successful in obtaining funds for its support. On the organization of the American Colonization Society, Jan. 1, 1817, he was selected to explore the western coast of Africa to find a suitable place for settlement. He reached his destination in March, 1818, and spent two months on that continent in fulfilling the duties of his mission. On May 22, 1818, he embarked for his homeward voyage on the brig "Success", but died at sea, June 16, 1818.

CLASS OF 1809

SAMUEL JOHN MILLS

Was born April 21, 1783 and died June 16, 1818 at sea while returning from West Africa where he had been sent by the American Colonization Society. The life of Mr. Mills was published in 1820. The full title of the book is

MEMOIRS
of the
REV. SAMUEL J. MILLS

Late Missionary to the South Western Section of the United States, and Agent of the American Colonization Society, Deputed to Explore the Coast of Africa.

By Gardiner Spring, D. D.

Published at New York by the New-York Evangelical Missionary Society. 1820.

This book should be consulted for details of Mr. Mills' work for the Bible Society, and his trip to Africa for the American Colonization Society.

Mr. Mills made two trips to the southern part of the United States, going as far as New Orleans. On page 59 of the "Memoirs" there is a note of another Union College graduate who was active in missionary work. The writer says "It is not known that the first of these expeditions originated with himself more than with his worthy companion, the Rev. John F. Schermerhorn, of the Dutch Reformed Church. Mr. Schermerhorn is of the Class of 1809 and a classmate of Mr. Mills.

Frederic Perry Noble in his "Redemption of Africa" says: "If the results of Congregational missions from America to Africa seem few and slight, it should be noted that Mills the Congregational founder of the Board had a hand in important African affairs. He shared largely in organizing the Colonization Society, the creator of Liberia; and in its behalf examined the western coast. From Mills, according to Griffin of Williams, came the first impulse toward the American Board; toward an African school under the charge of the New York and New Jersey (Presbyterian) synod; toward the American Bible Society; toward the Colonization Society; toward the advance of home missions; and toward the United Foreign Missionary Society."

Further details of the life and work of Mr. Mills are given in "The Story of the American Board" by William E. Strong, published by The Pilgrim Press in 1910.
CLASS OF 1809

SAMUEL J. MILLS

About 1810, Samuel J. Mills and others, theological students at Andover, began to collect information concerning the colored people of the United States, bond and free, and were soon brought to the conclusion that, in the words used by Mills, "we must take care of them, or they will ruin us." They endeavored to rouse attention to the subject by the press, and by correspondence and conversation with leading men. Mills thought of colonizing them north of the Ohio, but some of his associates early saw that any colony on this continent would soon be overrun by white people, and would be a failure. This was one principal object for which he afterwards resided some time in New Jersey, where he procured the establishment of the "African school" at Parsippany.

(Samuel J. Mills was one of the original members of the American Colonization Society which was formed in Washington, D. C., its Constitution being adopted Dec. 28, 1816, and the officers elected Jan. 1, 1817)

In 1817, Samuel J. Mills and Ebenezer Burgess were sent to Africa, to find a place for a colony. They selected a place on Sherbro Island, or the adjacent continent, near where the Mendé mission now is. In visiting Paul Cuffee, preparatory to this voyage, Mills took a severe cold, from which he never recovered. He died on his voyage home.

The first American missionary in Liberia was Lot Cary, who had been a slave, and had purchased himself and children for $350. Having read the report of Mills and Burgess, Cary resolved to devote himself to the work.

FROM Cyclopedia of Missions
Harvey Newcomb
Charles Scribner New York 1855.

Biographies of Samuel J. Mills, Jr., are to be found in


CLASS OF 1809

SAMUEL JOHN MILLS

Born Torringford, Conn., April 21, 1783
Williams College 1809
Exploring agent Massachusetts and Connecticut
missionary societies in West and Southwest, 1812-13
Missionary and Bible agent in Southwest, 1814-15
Ordained Newburyport, Mass., June 21, 1815
City missionary New York City, and instrumental in
organizing African School for training teachers,
the United Foreign Missionary Society and American
Colonization Society, 1815-18
First agent Colonization Society 1817-18
Tour to Africa (with Ebenezer Burgess, Andover 1815)
Died at sea on homeward voyage, June 16, 1818.

General catalogue 1808-1908 p. 36
Andover Theological Seminary
SAMUEL J. MILLS—HOME MISSIONARY
STATESMAN.

It has been my good fortune during some months past to have access to certain letters* relative to the life of Samuel J. Mills, one of the heroes of the Foreign Missionary cause in the United States. These have revealed certain facts in his career which have not before come to public recognition and which seem of no little value in understanding both the history and character of the man. It has been my endeavor in the following presentation to let these letters tell their own story as much as possible and so add a little new light on a very interesting chapter in the life of one of the most consecrated and effective men in the history of American Christianity.

That Samuel J. Mills, who had been the heart and soul of the new foreign missionary enthusiasm at Williams College and Andover Seminary, was not ordained and sent out with Hall, Nott, Rice, Judson, and Newell to Calcutta, in February, 1812, seems almost paradoxical. The only explanation of it that I have yet been able to find is the following, written by Ebenezer Burgess,† in 1849: “He was probably disappointed that he was not approved and sent out as a missionary with his friends Hall and Newell. He once alluded to it, but said that it was the height of his ambition to be the pastor of any little church in the outskirts of our country that he might feed a few sheep and lambs of Christ’s life.”

Whatever may have been the reason that his long cherished purpose was not to be attained, “the father of foreign missionary

†Burgess was Mills' companion on his mission to Africa in behalf of the Colonization Society, during which Mills died.
work in Christian America” threw himself into work for “Christian America” (which was so decidedly unchristian in large parts of its territory) with the same enthusiasm and comprehensive purpose that he had already displayed in behalf of heathen lands. As early as Jan. 27, 1812, Prof. Moses Stuart had written to Rev. Abel Flint, secretary of the Missionary Society of Connecticut, in regard to “two of our young men, Messrs. J. F. Schremmer and Samuel J. Mills, who are contemplating a tour next June to New Connecticut and down through all the new settlements in the Western Country to New Orleans. They expect to preach constantly, but they have another great object in view, which is, to collect accurate and extensive information respecting the state of religion and the church in all the new settlements and make report on the same on their return, that the wants of these regions may be distinctly and fully known to the Christian public.” How daring and magnificent this project was can be readily seen when we are told that Western New York was the usual field sought by missionaries from Connecticut in those days. Only nine years before the entire trans-Mississippi region had been transferred to the American flag and it was largely an unknown country to Protestantism. Besides this letter there is another interesting letter from Mills’ father, the pastor at Torrington, stating more explicitly his son’s plans and urging his appointment by the Missionary Society. A very interesting document, too, is the certificate to the Society, signed by Leonard Woods and Moses Stuart in behalf of the faculty of Andover Seminary. “This testifies that Samuel J. Mills has completed a regular course of theological study at this Seminary; that he has uniformly maintained an irreproachable moral character; that he is regarded by the officers and students of our seminary as a person of ardent and peculiar piety and is hereby recommended,” etc. With such recommendations the young man and his imperial project for the spread of God’s Kingdom was accepted by the Missionary Societies of Connecticut and Massachusetts.

On July 3d this young man of twenty-nine set out from his home in Torrington with the determination that whether the constitution followed the flag or not the Bible should. He went by the way of Albany and the Mohawk Valley. On the Genesee occasionally visit this part of the country, but do little to help the people. In fact Indiana Territory, with 24,520 inhabitants and only one Presbyterian minister, at Vincennes, seems to him to be in a thoroughly bad way. While Illinois Territory, with 12,000 inhabitants, has no Congregational or Presbyterian minister, though there are “a number of good people who are anxious to have such ministers come among them.” Going on to Kentucky they came to Lexington, where they found a new Catholic church built, they are told, principally by the subscriptions of infidels. Kentucky has ninety-three Presbyterian preachers with 1,200 members and 142 Baptist preachers with over 2,100 communicants. The Methodists are not as strong, while the Catholics have six priests and twelve church buildings. Altogether Kentucky seems to them to be much better provided for in the way of Gospel privileges.

Thence the trip is to Nashville and Franklin, Tenn. Here they arrange for the formation of the Western Tennessee Bible Society. Here, too, they met “Old Hickory,” for it was the time of the 1812 War. Let Mills tell his own story: “General Jackson with about 1,500 volunteers was expecting to go in a few days down the river to Natchez. Mr. Blackburn introduced us to the general. When he became acquainted with our design he invited us to take passage on board his boat. We accepted the invitation, after providing some necessary stores for the voyage and making sale of our horses.” They were from January 10 to February 16, 1813, on their way, being hindered by ice. Mills, whose health was never good, had an attack of bilious fever. But to continue the story about General Jackson: “Before we left Natchez we (with Mr. Blackman, the chaplain of the Tennessee Volunteers), obtained a subscription of more than $100 for the benefit of the Tennessee Bible Society. This subscription was made by the officers principally. The prospect was that it would be very considerably increased before they left the vicinity of Natchez. As these volunteers [had] little prospect of contending with the bayonet and the sword we endeavored to bring them to act against principalities and powers and spiritual wickedness in high places, and as you see, sir, not without some success. We were treated with great attention by the general and officers, and
River he found a village of “Kahnawaga” Indians in whom he became greatly interested and whose cause he plead with great earnestness to the Missionary Society. His route carried him to the Niagara River, thence around the lake shore to Ohio, and then, stopping here and there to preach, southward to Marietta, where he met Schenck. At Marietta they attended the meetings of the Muskingum Association and organized the first of many Bible Societies that they instituted on their tour. The “infant institution” had “13 or 14 subscribers,—the amount subscribed 136 dollars,” as Mills writes in a letter from Marietta, October 20th, to Rev. Abel Flint. He says further that he encouraged the Bible Society to believe that Connecticut would donate “perhaps one hundred Bibles.” The last words of the letter are significant: “We do not determine how far we shall go south of the Ohio.” The two missionaries went through Ohio by different routes preaching, distributing copies of the constitution of the Ohio Bible Society, and gathering information as to religious conditions. They arrived at Cincinnati November 17th. The next letter to the Home Missionary Society was not written until they reached New Orleans and in fact was not posted until they came to Athens, Ohio, May 19, 1813. In this letter Mills states the religious condition of Ohio: “South of New Connecticut few Bibles or tracts have been received for distribution among the inhabitants. The Sabbath is greatly profaned and but few good people can be found in any one place. There are a number of societies (i.e. communities), however, who are wanting supplies more commonly for six months in the year.” He found in the state outside of New Connecticut twenty-three Presbyterian and three Congregational ministers. The “New Lights” and the Baptists are “somewhat numerous,” but easily the strongest denomination outside of New Connecticut is the Methodist. “New Connecticut is in my opinion far the most desirable part of the state. Certainly as it respects the moral and spiritual habits of the people living there.”

In their trip down the Ohio, below Cincinnati, they were sometimes on the Kentucky side, sometimes on the Indiana side. They found the people “in a very destitute state, very ignorant of the doctrines of the Bible.” The Methodist circuit riders were more obliged to them for their subscription made to the Tennessee Society than if it had been made to us.”

If these volunteers were not permitted to use “the bayonet and the sword” it was because their shot and shell did not let Wellington’s seasoned veterans, under Sir Edward Packenham, get near enough to the American forces to use sword and bayonet. Mills’ next meeting with them was just after the battle at New Orleans on his second missionary journey into the Southwest. There were hundreds of sick and wounded in the hospital. Of the two thousand Kentuckians under Gen. Thomas eight hundred were on the sick list. There were also many British wounded and prisoners. To friend and foe alike he gave the tenderest ministry. There was abundant opportunity for his services, for there was not a single chaplain with the Kentucky troops and only four with those from Tennessee. Just a paragraph from his experience: “I have found unusual freedom in speaking to the sick and dying in the hospitals. They almost uniformly give very strict attention to what is said and their tears witness for them that they do not remain unaffected. God only knows how lasting their serious impressions may be. But from what I have seen and heard in the hospitals I am inclined to believe that some of these sufferers have been born again, even on the threshold of the grave.” Speaking of an address he made to the soldiers he says: “It was the first serious address and prayer that numbers of them had heard since they left home, and perhaps for years. When I was about leaving the room one of the men, as he lay on the floor, reaching out his hand and grasping mine exclaimed: ‘God bless you — God bless you.’”

On his return to Andover, Mass., he wrote out, Jan. 1, 1814: “Observations upon the state of the religious information possessed by the inhabitants we passed after we left Nashville until we arrived at Natchez.” I should be glad to quote the entire document, not only for the view it gives us of the country, but for the way in which it reflects the author’s ideas and ideals. A small part must suffice us: “There are few settlements of importance upon the Cumberland River — no village that contains more than 300 inhabitants. We passed from Nashville to Natchez; a distance of a thousand miles by water, no settlement
that was regularly supplied with a Presbyterian minister. We occasionally supplied a Baptist and Methodist preacher, but seldom. The former in many instances do not imitate upon their hearers the importance of observing the Sabbath as holy time. Neither do they consider it the duty their parents religiously to educate their children. In sentiment the latter (Methodists) agree with Arminianism. The religious sentiments of country now under consideration must be, of course, very incorrect; religious subjects, is obvious; the people persist for lack of a word preached in its simplicity and purity, but it is a fact much to be lamented that comparatively few have a Bible in their homes and many would be pleased to have such a treasure.

At Natchez were several small churches which had been closed for many years and the Methodists were building a new church. The Presbyterians, generally, entered the Cotton Belt because they were peculiarly impressed with the need of the spirituall destination of the country, "If this view of the destitute..."
society was the transportation to and colonization of the American negro in Africa. While laboring heart and soul for his native land he never forgot Africa, and his earliest designs to carry the Gospel to the black man in the dark continent. New Orleans had about 25,000 inhabitants at the time of their visit, a little more than half of whom were white; half of these being French with perhaps 6,000 people from other foreign countries and the states. They found plenty of Roman Catholic and Episcopalian clergy, one Methodist and one Baptist minister for three or four years, but had none. Mills writes: "There is no Protestant clergy in the city. Attempts have been made to obtain subsistence for building one, but have failed. There is no difficulty in erecting one. One has lately been built at an expense of about $40,000 and will be required to be maintained by public subscription. But there you buy wagons and carts going and coming as the streets are filled with them. There are many houses many of the streets and some drunkards. And I am told that Americans join in all of these excesses. How this Continental Sunday must have shocked the young New England preacher! Something must be done to stem the tide of the scattered religious forces. If they cannot form a church there is always the Bible Society to promote this end. They went to see Father Antonio, the most prominent and influential priest in the diocese, and secured the promise of his aid in the circulation of the Scriptures. The bishop, too, lately come to the aid of a very unfortunate bishop of New Orleans. He spoke of this city as being the most desperately wicked place he ever been in. He had lived in France and had an opportunity of ascertaining the state of morals and religion in the cities of that kingdom, but this place, in the opinion of the bishop, took the lead in almost every species of wickedness." The call for the organization of the Bible Society was signed by Governor Claiborne and twelve members of the legislature, and the new force for righteousness started auspiciously, with Gen. Benjamin Morgan as president. Father Antonio was named as one of the managers, but declined. While they were in the city, Schermerhorn and Mills held frequent meetings and preaching services, the latter that they never saw as full as required. After a few weeks they went to the city of Tallahassee, having been through a veritable wilderness that is passed—swamps, canebrakes, rivers, and forests. On their way to Tallahassee, they stayed with Mr. Rease, the Baptist preacher, the capital of the South. But New Orleans owes the origin of its First Presbyterian church to this visit and subsequent work of Mills. A very interesting document is his financial statement to the Presbyterian Missionary Society, $81,000 from the Society for the Connecticut Missionary Society, and $45 from the Tour. He Propagated the Gospel, and collected $81,000 for the Society. On his return, he had $80 left. In all he had $1,481, of which he losses amounted to $390 by the sale; he lost his horse at $40; $70, and $80 of his own money with him. When he sold his horse at $100 out of his own pocket for his horse, saddle, and bridles, he paid $40 out of his own money.
He is not willing to accept any of these until those much desired Bibles are started under the care of a good man to New Orleans and all the Western Country.

"I presume," he says, "it will not be expected that I should a second time volunteer my services, but I readily confess that I have for months past and still have a great desire to go over the ground a second time." It is not curiosity that impels him. "For as far as curiosity is concerned I think one view of the country I passed through was sufficient abundantly to satisfy it. I should hope that should I attempt a second mission, as proposed, I must be impelled by a sense of duty as it were altogether irresistible. . . . I fear that there will be wanting men who will suitably seize upon this opportunity of doing good on a large scale. I fear if we send off the Heavenly Stranger [the Bible] into that God-forgetting and God-provoking portion of our country without anyone to introduce it, I fear the object of the benevolent will be only half attained." One thing he has learned from his former mission, not to go at his own charges. "When engaged on a mission and sent out by three or four societies from New England I can truly say to beg I am ashamed, for I have no beggarly arguments to urge. I do not go from a poor portion of the States, I am not sent by societies which have poor and beggarly funds. To beg I am ashamed, because my calling is not a poor and beggarly calling, and if I am an efficient man I can obtain a living at home without going abroad to beg for it. If I am not of this character I ought not to be engaged on the mission."

Apparently the Missionary Society of Connecticut did not think best to participate in this work. Backed, however, by $600 from the Massachusetts Missionary Society, $200 from the Philadelphia Bible Society, and by enough from other sources to make a total of $1,200* Daniel Smith ("an Andover student and generally much approved as a preacher") and Mills set out in August, 1814, to distribute Bibles and tracts, English and French, which had been contributed by Philadelphia and New England societies, and to preach the Gospel in all the Southwest. At Pittsburg they received an offer from the Connecticut Society, but "did not think it proper to leave the mission we have entered on to labor in New Connecticut." On they went through Ohio, Indiana, Illinois, and then to St. Louis, the story of which, Dr. J. E. Roy says, reads like the record of the missionary tours of Paul and Barnabas. There has been some discussion as to whether Mills preached the first sermon by a Protestant minister in Missouri and St. Louis. Probably not. There are traces of the Methodist circuit rider and once a Rev. Dr. Blackburn had gone over from Kentucky. At any rate the need and the strategic value of the place impressed him and he wrote back to Hartford from St. Louis urging in strong terms the sending of a man. "The governor and a number of men of influence will, we think, contribute to his support. Were he to preach in this place but a part of the time and should he instruct fifteen or twenty youths, we think he might receive from this place and the vicinity $800 or $1,000. . . . We hope that his instruction will not confine him to the west side of the river. He would do great good by occasionally visiting the settlements on the Illinois side." B. Gould, whom he expected to come, failed for some reason to accept the opportunity. But in 1816 Salmon Giddings, a graduate of Andover, was sent out by the Connecticut Missionary Society to St. Louis. Dr. Roy in "What Home Missions Have Done for Illinois" says that in the first year he visited nearly every settlement in Missouri and organized two Presbyterian churches. At the time of his death in 1828 he had organized fourteen churches in Missouri and Illinois, including the First Presbyterian church at St. Louis, and initiated the movement that led to the founding of Illinois College. This is a fair sample of Mills' missionary statesmanship, his grasp of the situation, and his ability to set other men at work—a thing which grows on one as his lifework is studied intimately. From St. Louis these early "apostles of the Southwest" went back to Louisville, then to Natchez and New Orleans. In their report they say "never will the impression be erased from our hearts that has been made by beholding those scenes of widespread desolation. The whole country from Lake Erie to the Gulf of Mexico is as the Valley of the Shadow of Death. Darkness rests upon it. Only here and there a few rays of Gospel light pierce through the awful gloom. This vast country contains more than a million inhabitants. Their number is every year increased by
a mighty flood of emigration. *Soon they will be as the sands of the seashore for multitude.* Yet there are at present only a little more than one hundred Presbyterian or Congregational ministers in it. Were these ministers equally distributed throughout the country there would be only one to ten thousand people. But now there are districts of country containing from twenty to fifty thousand inhabitants entirely destitute. *And how shall they hear without a preacher?* To provide these preachers was his next business, and he used all his persuasive powers with the Missionary Societies and with Andover Seminary to meet the need. He celebrated July 4, 1815, in a truly patriotic way by putting before the Missionary Society of Connecticut the claims that were most urgent, viz., two men for New Orleans, one for Natchez, one for Kentucky, one for Eastern Tennessee, and one each for Illinois, Indiana, and Missouri. “It is very desirable,” he writes, “that it should be soon ascertained what missionary fields the trustees of your society propose to occupy, as it will be necessary, most likely, to make application to some other societies for the support of a part of the missionaries.” Right royally did Connecticut respond with her share of the ten or twelve men which were sent out the first year after this appeal. And she kept it for years to come. From 1820 to 1830 she sent into Indiana, Illinois, Missouri, Kentucky, and Tennessee fifteen men and in 1830 eight others to Missouri and Illinois. “Thus,” says Dr. Roy in an article already quoted, “was New England, almost with prodigality, pouring her life into the West and into another and a rival ecclesiastical system.” Mills stirred the men of his own seminary as he stirred everyone with his contagious enthusiasm, and many went into the new country. The supply, however, was not equal to the demand, as shown by a letter from Prof. Ebenezer Porter July 24, 1815, to Rev. Abel Flint: “We are so distressed with calls for missionaries and pastors which we cannot supply that I have delayed writing till the last mail before your August meeting. Indeed, brother, we know not what to do, but pray the Lord of the harvest to raise up more laborers. . . . Within one week we received pressing applications for nine missionaries for different stations in our country.” He closes his letter with this compliment to Connecticut: “When I read your votes and your acts as to missions and Bibles I think what Washington said when he met a drove of oxen going to his starving camp in New Jersey: ‘Where are you going, driver? To feed our army? Where are you from—Connecticut? God bless the little State of Connecticut.’ No grander blessing has Connecticut ever given to the whole country than her splendid sons, and in the front rank of these stands the magnificent soul, great heart, though frail body of Samuel J. Mills, Jr.—not simply the father of foreign missions, but one of the greatest forces in opening up the West, the Louisiana purchase, to the Gospel of the blessed God.

Five years later in writing the biography of Mills Dr. Gardiner Spring thus sums up the results of this work: “The beneficial results of these two missionary tours can never be duly appreciated. By these means the whole extent of our Western and Southern territory was explored, and an accurate disclosure of its moral and spiritual desolation made to the churches—the Gospel of the grace of God was preached to a vast multitude of the dwellers of the wilderness;—no less than ten or twelve missionaries were sent among them the very first year after the information of their wants was circulated, and more the second, and still more the third; five or six Bible societies were established in different states and territories; thousands of Bibles were forwarded from the Atlantic societies to the people of the West; and, besides these, many thousands of religious tracts have gone, the winged messengers of salvation, into every section of the country; and in defiance of its obstinate and long continued barrenness our own wilderness begins to blossom as the rose.”

After nearly a century our appreciation of the value of such work grows steadily greater. For we realize the truth of what President Roosevelt said of the pioneer preachers of another denomination: “It is such missionary work that prevents the pioneers from sinking perilously near the level of the savagery against which they contend. Without it the conquest of this continent would have had little but an animal side. Because of it, deep beneath and through the national character, there runs that power of firm adherence to a lofty ideal upon which the safety of the nation will ultimately depend.”

THOMAS C. RICHARDS.

Torrington, Conn.
RECENT LITERATURE ON THE FOURTH GOSPEL.

A little more than a century ago a German writer named Vogel thought he saw the finish of the Johannine problem close at hand. He even went so far as to summon the Evangelist John and his interpreters to the bar of final judgment. Ferdinand Christian Baur was but a lad of ten years then, and the Tübingen School was born more than forty years after that. In fact Vogel and his contemporaries cut no figure at all in this great debate. They are but children playing about a tiny rill and wholly unconscious of a mighty torrent soon to gather and sweep them into oblivion. Modern scholarship rightly considers them as mere skirmishers scarcely worthy of mention and dates the beginning of the real battle from the publication of Bretschneider’s work in 1820. But the end,— the end is not in sight even now.

Judging from the present interest in the discussion and the abundance of literature produced in recent years bearing upon this topic the uninformed reader might imagine that the problem was a new one, or at least that it presented some new phases demanding fresh treatment. As a matter of fact this mighty flood is but the swollen current of a stream that took its rise a full century and decade ago in the writings of the English theologian Evanson (1792), seconded four years later by Eckerman on the Continent.

The work of Baur and the rise of the Tübingen School attacking the traditional view of the Gospel, together with the magnificent array of scholarly works in defense of the same, which their writings called forth, form a notable epoch in the progress of critical study and thought, apparently sufficient to have exhausted this or any similar topic. But not so. Each succeeding decade has given birth to fresh discussion. Again and again have all the facts involved been examined and re-examined with minutest care. Times without number have the