

MEMORIAL of
Ebenezer Alden
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Ebenezer Alden.

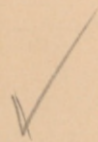




Eben. Allen

J.H. Daniels Pr.

Memorial.



Ebenezer Alden, M. D.

PRESS OF DAVID CLAPP & SON,
BOSTON.

Commemorative Sketch

BY

REV. INCREASE N. TARBOX, D.D.

EBENEZER ALDEN, M.D.

BIOGRAPHICAL SKETCH.

THE subject of this sketch was born in what is now the town of Randolph, Mass., March 17, 1788. At the time of his birth this territory constituted the southerly precinct of the ancient town of Braintree, and was organized into the separate township of Randolph in 1793. An Ecclesiastical Parish had been formed here May 28, 1731. On the 8th of June last, corresponding in the New Style with the date above mentioned, the church at Randolph celebrated its 150th anniversary with appropriate and deeply interesting services. Had this event occurred in the days of Dr. Alden's strength and activity, no man would have borne a more prominent part in it than he, for this was a field in which he was especially at home. As it was, the manuscripts and published articles which he had left behind became the chief sources of information for those who took the principal parts in this commemoration. Throughout the services his name came up continually as authority for statements made, and was mentioned always with gratitude and love.

Dr. Alden was of the seventh generation from John Alden of the Mayflower. The line of succession from this honored founder, as traced by himself and gathered from his volume entitled "The Alden Memorial," is as follows :

Of the eleven children of John and Priscilla (Mullens) Alden, the second was *Joseph*, who was born in Plymouth in 1624. In early manhood he became a citizen of Bridgewater.

Of the five children of Joseph and Mary (Simmons) Alden, the second was *Joseph*, who was born in 1667. He was known as Deacon Joseph, and lived in what is now South Bridgewater.

Of the ten children of Deacon Joseph and Hannah (Dunham) Alden of Bridgewater, the eldest was *Daniel*, who was born January 29, 1691. This Daniel remained an inhabitant of Bridgewater for a time, and then removed to Stafford, Conn.

Of the eleven children of Daniel and Abigail (Shaw) Alden, the second was *Daniel*, who was born September 5, 1720. This last Daniel lived in Stafford, Conn., in Cornish, N. H., and in Lebanon, N. H., where he died. He was known as Dea. Daniel.

Of the twelve children of Dea. Daniel and Jane (Turner) Alden, the fifth was *Ebenezer*, who was born at Stafford, Conn., July 4, 1755.

Of the three children of Ebenezer and Sarah (Bass) Alden, the eldest was *Ebenezer*, the subject of this sketch, born (as before stated) March 17, 1788.

His mother Sarah Bass was also a lineal descendant of John Alden of the Mayflower, in the line of Ruth his daughter, who married Samuel Bass, deacon of the First Church in Roxbury. By the same line the family was connected with the Adams family of Quincy, the mother of John Adams, the second president of the United States, being a descendant of Ruth the daughter of John Alden.

Going back now a single step, let us make our departure from the first Dr. Ebenezer Alden. The track over which we have just travelled will serve to show that he came of a religious stock. He was educated at Plainfield Academy, Conn., and having pursued his medical studies with Dr. Elisha Perkins, was invited, in due form, to settle in the South Parish or precinct of Braintree. He was called there in 1781, as the man the people had chosen for their physician, just as the Rev. Jonathan Strong, D.D., a few years later, was called to be their minister. This was a good old New England custom which we have now outgrown. It was just one hundred years from the coming to Randolph of the first Dr. Ebenezer Alden to the death of the second. These two men, in the qualities of their

intellects and their characters, were in many respects alike, though the son had enjoyed larger opportunities for general and professional education than the father. When Dr. Alden, Sen., died at Randolph (of typhoid fever), October 16, 1806, his pastor, Rev. Dr. Strong, said of him: "The duties of his profession he discharged with reputation to himself and great usefulness to his employers. His circle of business, though small at first, gradually increased until it became extensive. As a physician he was remarkably prudent, attentive and successful. During the latter part of his life his advice was much sought and respected by his brethren of the Faculty in his vicinity. No physician in this part of the country possessed the love and confidence of his patients to a higher degree. This was evident from the universal sorrow felt at his decease."

His own son, in the "Alden Memorial," says of him: "He was eminently a child of the covenant, his parents and grandparents and theirs on both sides down to the first ancestors who came in the Mayflower, having been members of the Congregational Church; and, so far as is known, having honored their Christian profession." Not only was he an able physician with a wide and increasing practice, but he was also a medical teacher. Quite a number of young men were prepared by him for the medical profession, some of whom became eminent. He was cut off by a deadly fever, just when he was rising into special prominence as a man and a physician. He fell in the very strength of his days, at the age of 51. His son was blessed with a life protracted to an unusual degree.

The childhood and youth of the son were passed therefore in a home of intelligence and Christian worth. He grew up amid the associations and traditions of the old style of medical practice, when the country physician compounded his own medicines and carried them with him in large variety to suit the various exigencies that might arise. At that time the homes of the people were widely scattered; the roads were rough and hard, and in the plain country towns apothecaries were almost unknown. To do business in any proper and efficient way, the physician must have his medicines and his instruments always with him.

The year after Dr. Alden's birth, i. e. in 1789, the Rev. Jonathan Strong, D.D., was settled in the parish as colleague pastor with the Rev. Moses Taft, who had been in office there for nearly forty years, and was now in the feebleness of age. Mr. Taft died two years

later, in 1791, when Dr. Strong remained sole pastor till his death in 1814. Dr. Strong was therefore the minister of Randolph through all the early years of Dr. Alden's life. The Rev. Thomas Noyes, of Needham, in the *American Quarterly Register*, vol. 8, p. 54, says of him: "Dr. Strong's labors were much blessed in three revivals during his ministry, in which he numbered more than two hundred converts. His influence was extensively felt. The *Massachusetts Missionary Magazine* and the *Panoplist* were enriched with his productions. He was one of the editors of the former work, and a Trustee of the *Massachusetts Missionary Society* from its formation till his death." From his earliest years, therefore, Dr. Alden received that bent of character, which brought him, all his life long, into close and living sympathy with the church and with all our great religious institutions. It is fair to credit a good measure of this influence to Dr. Strong. In a place such as Randolph was at that time, the families of the minister and the physician would be closely united. Especially would this be so when the physician himself was a religious man, and closely identified with the church.

One hundred years ago, schools to fit boys for college were rare. This educational work was largely done by settled ministers. Some of them, here and there, had family schools for this purpose. Dr. Nathan Perkins of West Hartford, Conn., Dr. Samuel Wood of Boscawen, N. H., and many others, became noted teachers, though they had parish cares also continually on their hands. Young Alden, in preparing for college, pursued his studies under the direction of his minister.

Dr. Jonathan Strong was a native of Bolton, Ct., born in 1764. His father was of the same name, and was a farmer. When the boy was eight years old, the family removed to Orford, N. H. Dr. Eleazer Wheelock had just then gone up to plant his *Indian Charity School* in the woods of New Hampshire, and so to lay the foundations of *Dartmouth College*. Here young Strong was educated, graduating with honor in 1786. He became a man of much more than usual mark in his generation. Quite a large number of the early graduates of *Dartmouth* were from Eastern Connecticut, and especially from the towns of Lebanon, Hebron, Bolton, Coventry, Windham, &c., where Dr. Wheelock was familiarly known and much admired. Jonathan Strong went from Bolton, and was graduated at *Dartmouth* in 1786, and three years after was settled in *Randolph*,

Young Alden was made ready for college at the age of sixteen, and entered Harvard in 1804, graduating in 1808. After finishing his college course he went to Dartmouth College to study medicine. Using his own language, as copied from the *Alden Memorial*, he "pursued his professional studies with Nathan Smith, M.D., at Dartmouth College, where he received the degree of M.B. in 1811; then attended the Lectures of Drs. Rush, Barton, Wistar, Physick, and others, in Philadelphia, and received the degree of M.D. from the University of Pennsylvania in 1812. He settled as a physician in his native town."

His father had died in 1806, while he was in college. Had his father been alive, very likely the medical education of the son would have gone on largely at home. Other men resorted to that home for their medical education, and it would have been altogether natural that he should have done the same. As it was, he was fully educated, professionally, and entered upon his work under happy auspices at the age of twenty-four.

Six years later, April 14, 1818, he was united in marriage to Miss Anne Kimball, daughter of Capt. Edmund Kimball, of Newburyport. She was born June 14, 1791.

Dr. Alden was now fully launched upon his life work, and by degrees came to fill the place which the father had left vacant, until at length he more than filled it. By virtue of his superior education, both as a physician and surgeon, and by his native powers and faculties, eminently fitting him for success, he was widely known and recognized as a leading member in his profession. Not only was he thoroughly instructed in matters pertaining to his special calling, but he had also an innate love for studies historical and ecclesiastical. He grew to be a prominent Congregational layman, and his knowledge and experience in this department were often called into use. He was a Pilgrim of the Pilgrims, and he understood well the difference between the Congregationalism that came over in the Mayflower and that which early prevailed in the Massachusetts Bay and was embodied, in 1648, in the Cambridge Platform. He found great satisfaction in tracing out the way by which the latter style of church polity was gradually displaced in New England and the former brought to the front. The writer well remembers the pleasure Dr. Alden had, between twenty and thirty years ago, in a new edition of John Wise's famous book, "The Church Quarrel Espoused,"

and what measures he took to promote its circulation. He recognized in the Rev. John Wise—settled 1683–1725 over the Second Church, Ipswich (now Essex)—one of the stoutest defenders of the liberty of the New England churches as against the dominating power of the ministers. It was in 1710 that the above book was first published, and it was largely through this volume and another from the same pen published in 1717, entitled "A Vindication of the Government of the New England Churches," that a healthier direction was given to New England Congregationalism.

Dr. Alden was a Bibliophile, and early began to be a collector of rare books and pamphlets, especially those appertaining to the civil and ecclesiastical history of New England. He built up a choice private library at a time when such enterprises were not so common as now. That library still remains, and doubtless contains many specimens, in the shape of pamphlet and bound volume, which the collectors would call precious nuggets.

It was because of such tastes and tendencies as have thus been briefly noticed, that Dr. A. was long ago recognized as a "wise master-builder" in our ecclesiastical and educational departments, and for the last forty or fifty years (until laid aside by blindness and extreme age) he has been an active worker in these connections. It would probably be difficult to find another man who has been identified with so many religious and educational interests for such long ranges of time. The year after his marriage, i. e. in 1819, the first Sabbath School was organized in Randolph. He was chosen its superintendent, and continued in the office for nearly forty years. In 1827 he was made one of the Trustees of the Massachusetts Home Missionary Society. He held this office by reëlection and performed its duties for forty-two years, until 1869. In the year 1837 he was chosen one of the Trustees of Phillips Academy and of Andover Theological Seminary. This office he retained forty-four years, till his death, though in his later years he was not able to attend the meetings of the trustees. For forty-one years, from 1840 to his death, he was one of the corporate members of the American Board of Commissioners for Foreign Missions. From 1841 to 1874 he was a Trustee of Amherst College. From 1842 to 1867 he was a director of the American Education Society.

There was another class of organizations for which he had a lively sympathy, and with which he was in active coöperation. He had a

strong love for antiquarian and genealogical pursuits, and especially as they appertained to the origin and growth of New England. In all these connections he was an industrious worker. He early became a member of the American Antiquarian Society of Worcester. He bore a prominent part in the formation and growth of the American Statistical Association. He became a member of the N. E. Historic, Genealogical Society in 1846, the year after its organization, and soon after its present building was erected in Somerset Street, paid, of his own good will, \$500 towards the Librarian fund. With all the early movements toward the formation of the Congregational Library, now grown to fair proportions, he had the most cordial fellowship and participation.

Then again, as a prominent member of the medical profession, he was brought into quite another set of associations. He was connected with medical societies, county, state, national, not as a mere looker on, or listener, but as one who contributed interesting papers and valuable information for their meetings. Of an observing and studious mind, he held also the pen of a ready writer, and took special delight in adding to the general stock of human knowledge.

Still again: he was a bold and aggressive worker in the temperance movement, especially in its earlier days, and before it had become so intermingled with party politics. He was for many years known as a public lecturer upon this subject, and from his established character as an able physician, his lectures carried with them unusual weight.

Then in addition to all his other talents and activities, he was a singer, and took a lively interest in church music. Through the whole of his public life in Randolph, he was a leader and organizer in this department, and this love continued with him to the last. In the year 1869, at the time of the National Peace Jubilee in Boston, the writer well remembers a brief interview with him, as he was about to enter the great building erected for the concerts on the back bay. He was one of the chorus singers, and had his singing-book under his arm, and entered into the whole business with the enthusiasm of youth. He was at that time eighty-one years old. Of the great multitude of singers who made up the chorus for that first jubilee, he was, without much doubt, the oldest, but he yet carried with him a large measure of the zeal and energy of his earlier years. He made one of the vastly larger chorus in the International Jubilee of 1872, being then eighty-four years old.

Not long after this his eye-sight began to fail him, and little by little the shadows of night gathered about him, until at length he was wrapped in total darkness. His last years were passed in the quiet of his home, and in the society of his kindred and neighbors. But with the eye of his mind he still watched the goings on of the great world, and was interested in all passing events. He died January 26, 1881, aged 92 years, 10 months and 9 days.

The wife of his youth had passed away ten years before, April 14, 1871. Three children survive him. These are the Rev. Ebenezer Alden, born August 10, 1819, who was ordained a Congregational minister in 1843, and spent five years as a pioneer home missionary in Iowa, being a member of the "Iowa Band." Since 1850 he has been the pastor of the First Congregational Church in Marshfield. While he was yet young in the ministry, he had, as one of his parishioners, no less a man than Daniel Webster, and it fell to his lot in 1852 to conduct the simple funeral services of the great statesman in the Webster mansion at Marshfield. It was like Mr. Webster to prefer that his funeral should be in the plain New England fashion, and should be conducted by his country minister. The second son is the Rev. Edmund Kimball Alden, D.D., who was ordained to the Congregational ministry in 1850, and after serving for some twenty-six years as Congregational pastor at Yarmouth, Me., Lenox, Mass., and in Phillips Church, South Boston, is now one of the Secretaries of the American Board. There was another son, Henry Augustus, born August 8, 1826, who became a civil engineer and died June 9, 1852. There were three daughters, of whom Mary Kimball died August 18, 1860, and Anne Kimball died Dec. 28, 1854. The remaining one, Sarah Bass Alden, now occupies the homestead at Randolph, and has had the care of her father in his declining years.

Dr. Alden left a memorandum indicating his general wishes as to the disposal to be made of his property, which was considerable. It was not in the shape of a mandatory will. He constituted his three surviving children his executors, but, confiding in their judgment, gave them certain discretionary powers that they might decide matters according to the circumstances of the case at the time of his death. He however named such societies, institutions and organizations, as he wished to have remembered in the distribution to be made. It was his general plan that a certain portion of his property should be divided in this way. Acting upon these hints and sug-

gestions, his children are now engaged in this work of distribution. The amount to be divided will be larger than at first anticipated, as the property has of late increased in value. Almost all the societies and institutions with which Dr. Alden was connected in his life, came up before him for remembrance in this final disposition of his property, such as the American Board, the Massachusetts Home Missionary Society, the American College and Education Society, the Seamens' Friend Society, Amherst College, Iowa College, Phillips Academy and Andover Theological Seminary, the American Antiquarian Society, the American Statistical Association, the N. E. Historic, Genealogical Society, the Congregational Library, Stoughton Musical Society, &c. To all he left gifts large enough to cheer and gladden, but exactly how much each will receive cannot be told till the estate is fully settled.

We have already implied that Dr. Alden was a writer as well as a busy actor, but the larger portion of all his writings were of a kind to serve the purposes of the passing time, and cannot well be reported in a paper like this. Nevertheless, he has left behind some published works in the shape of pamphlets and books, among which are the following: Address before the Dartmouth Medical Society: Boston, 1820. Medical Uses of Alcohol. Tribute to the Memory of Dea. Ephraim Wales: Boston, 1855. Historical Sketch of the Origin and Progress of the Massachusetts Medical Society, 1838. Tribute to the Memory of Dea. Wales Thayer. Tribute to the Memory of Mr. Samuel Whitecomb. Early History of the Medical Profession in the County of Norfolk, an Address before the Norfolk District Medical Society: Boston, 1853. Memoir and Correspondence of Mrs. Mary Ann Odiorne Clark: Boston, M. S. S., 1844. Memoir of Bartholomew Brown, Esq.: Randolph, 1862. Memorial of the Descendants of the Hon. John Alden, 1867. Enlarged 1869, octavo, pp. 184.

Some of these publications required a large amount of labor and careful study. For example, The Early History of the Medical Profession in the County of Norfolk involved brief biographies of the numerous physicians of the county during the earlier generations, a work to be accomplished only by much correspondence and patient research.

But these few publications would give only a faint idea of all that he accomplished by his pen. In a local paper he published a long

series of articles on the history of Braintree and Randolph, going into the business minutely, taking up the several portions of the territory, and tracing the early families in their various localities. Indeed, he was the local historian, the public chronicler of Randolph, and, to a large extent, of the region lying around.

By his intellectual character, as also by his large enterprise and activity, he was a man to come to the front, wherever he might happen to live, and bear a large share in human affairs. The totality of life within him was greater than in ordinary men, and it was natural for him to put himself forth in thought and action. Hence through the long years of his active life he was intensely busy, aiming to fill his place punctually and thoroughly in all his multiplied relations. Though connected with so many societies and associations, hardly any one was more likely to be present at their recurring business meetings than he.

In the year 1861, July 3, occurred in Braintree the fiftieth anniversary of the ordination and settlement of Dr. Richard S. Storrs. The occasion was one of very marked interest, both from the eminent character of Dr. Storrs himself, and from the conspicuous men who took prominent parts in the services. Among the last named was Dr. Alden, who followed the Rev. Dr. Park in the exercises of the afternoon. The presiding officer of the day was the Rev. Richard S. Storrs, Jr., of Brooklyn, N. Y., and in introducing Dr. Alden he said: "We have heard of the **MINISTERS** of Braintree, Dr. Alden will give us, from his knowledge and his personal recollections, a true sketch of the **PEOPLE** of the town, and of their former manners and life."

From this address of Dr. Alden we will, in conclusion, select two or three passages, which will illustrate more perfectly than any general description can do, the style of the man and his manner of thought. He said:

"I have been requested to present some 'reminiscences of Braintree fifty years ago,' by which I understand *in the olden time*: but with a special caution to be *very brief*—'ten minutes better than an hour'—as if by any necromancy it were possible to bring up not only Samuel [Rev. Samuel Niles], but three generations of his people, and cause them to pass before you like a moving panorama at the bidding of your minister. Nevertheless, as it was my privilege to commence professional life *with* him and sometimes to prescribe *for* him, it is but reasonable that I should now consent that he prescribe *to* me; which I do, not only cheerfully but thankfully, because it

affords me opportunity publicly to express the respect I have long entertained for him and for his people."

But in the first place it was needful to give the boundaries of the place which he was going to describe, and these were as follows :

"The ancient BRANTRY was bounded, north by Neponset River and Massachusetts Bay; east by Narraganset; south by the Old Colony and 'terra incognita' long in dispute; west by Punkapog and Unguety—including the present towns of Braintree, Quincy and Randolph. *Monatiquot*, or modern BRAINTREE, was bounded north by Merry Mount; east by Iron Works' line; south by Cochato and Scadin Woods; west by the Blue Hills, extending, in the dialect of Father Niles, 'from Dan to Beersheba.'"

Dr. Alden had in this address a somewhat lengthy and graphic passage on the singing question, as it was discussed in the churches before the middle of the last century. Throughout almost every part of New England the fierce discussion went on, and many churches were well nigh rent asunder by the violent feelings awakened. The beauty and majesty of ancient New England conservatism are strangely exhibited in this conflict. The effort was to bring the people out of the miserable droning habit of singing four or five tunes only, and that *by rote*, and to teach them so to read music that they could sing all tunes *by note*. Dr. Alden said :

"The evil became so intolerable that Rev. Thomas Walter, by request of several ministers of Boston and the vicinity, prepared and published, in 1721, a musical manual and tune book. * * * And here is a copy of it, the identical one which belonged to Elisha Niles, Esq., youngest son of the minister and executor of his estate. The names of twenty-two of the most eminent clergymen of the colony are attached to the recommendatory preface. But the name of Samuel Niles is not there. He insisted upon the 'old way' and *his own way*. Nor would he yield the tithe of a hair to any solicitations, lay or clerical.

"Meanwhile some of his people had provided tune books, and were bent on 'making melody to the Lord' *by note*. Then came the 'tug of war.' Original sin, with which the pastor was familiar, and afterwards wrote a treatise upon it, as he did upon 'Indian Wars,' broke out into actual transgression. The people assembled for public worship, but no minister came. They sent him word that they were all 'present before the Lord to hear all things which were commanded him of God.' He responded that he would not preach in the meeting-house unless they would sing *by rote*; and he invited all who were so disposed to repair to the parsonage, where he would preach, and they might sing 'in the old way.' * * * Council after council convened without success to settle the controversy. At length, all parties having become weary, the last council, more fortunate, if not more sagacious than the rest, came to this unanimous, most profound and successful result, which was adopted, but never, so far as I can ascertain, recorded

on the church books: 'Voted that the council recommend to the pastor and church at Monatiquot, that in conducting public worship they sing part of the tune *by note*, and the rest of the tune *by rote*.'

There were probably a great many churches in New England where the old system of *rote* singing went out at last by some such compromise as in this case.

We might give other interesting passages from this address, but these will suffice as examples of Dr. Alden's manner, and with these we conclude our article.

[Reprinted from the *New-England Historical and Genealogical Register* for October, 1881.]

Funeral Addresses.

ADDRESS AT THE FUNERAL SERVICE.

BY REV. JOHN C. LABAREE, PASTOR.

A PATRIARCH among us has fallen. He has died in a good old age, an old man, and full of years, and is gathered to his fathers. We have long regarded him as a venerable man. Yet we are surprised to find how far back we are carried by this one extended life. It covers a period longer than that of our American Republic. When Dr. Alden was born, the first President of the United States had not been inaugurated, nor the Federal Constitution ratified.

For those primitive times the circumstances of his early life were very favorable. His childhood was largely spent in the noble old mansion of his father's, which till lately formed so familiar a land-mark in our town.

His education was carefully attended to. He passed from stage to stage in his studies till he returned to his native village to take up the profession of his father, and unfold that strong and striking character which now stands before us in its completeness.

By nature our honoured friend was richly endowed. He would have been a man of mark in whatever calling in life he might have chosen. His mind was clear and acute, broad and masculine; his perceptions were quick, his judgment discriminating, his will strong. To nature's gifts he added a careful and rigorous discipline of his powers. The material which Providence gave him was faithfully improved. His habits of thought were excellent; his study of a subject was systematic and searching; his cross-questioning worthy of a trained lawyer. He went to the heart of a matter and brought his mind to a decision he did not often have to reverse. His improvement of time, his methods of investigation, his orderly and patient arrangement of knowledge, his readiness in recalling what he wished to use, his conscientious care in reaching a conclusion, furnish a fine model for young men, whether in business or literary pursuits.

But his mental powers were not those to which our friend gave the most interested attention. His mind was directed at an early period to the claims of religion. Always respectful to the subject, he came at last face to face

with the personal duty of repentance toward God and faith toward our Lord Jesus Christ. It was a serious hour, a bitter struggle,—one to which he referred, not often, but always with very tender feelings. At that time, as he believed, he learned a lesson, never to be forgotten, of human depravity and divine grace. His long and unalterable devotion to the Saviour and the teachings of Scripture bear witness to the genuineness of the change he had experienced. He united with this church in 1816, at the age of twenty-eight years. From that period the enlargement of Christ's kingdom in the world was the object to which he devoted his talents. His whole life confirmed the interest with which he sang the hymn

"I love Thy Kingdom, Lord."

The church of Christ was to Dr. Alden as a citadel which he was appointed to aid in strengthening and defending. He thoroughly studied its necessities. Its weak points and its grand strategic points were well understood by him. The call for defensive and aggressive warfare he heartily responded to. He loved the work. Nothing else in life was of so much account to him.

He perceived that if the church of God is to prosper, the utmost care must be paid to the family. By counsel and example he impressed this principle. His own home he sought to make a model christian home. Its hours of prayer and praise he loved, and held sacred from every interruption. With him it was a strong point that family worship should not be merely formal, but interesting and instructive. And he was accustomed, with great plainness and tenderness, to encourage christian parents to special fidelity in all the duties of household piety. He also felt the need of some method of religious instruction additional to that generally enjoyed in the family. And the suggestion of the modern Sabbath School was, therefore, cordially welcomed by him. In 1819 he organized the school in this church. For thirty-nine years he continued its superintendent, and then as a teacher held his place for a score of years longer.

From the home and the Sabbath School Dr. Alden followed with special interest the youth who entered on a course of higher education. That the church should pay most careful attention to her future pastors and teachers and educated men, was to him self evident. He entered into the study of methods of education with his accustomed energy and thoroughness. And he was thus introduced to one of the most important spheres of influence which Providence called him to fill. His services as a member of the Board of Trustees of Phillips Academy and the Theological Seminary at Andover, and of Amherst College, are by the nature of the case but little known to the world. They will be alluded to by one especially qualified to speak of them. But we know something of the intelligence and fatherly solicitude with which he followed young men

through school, college, and seminary. The day of "prayer for colleges" was always an occasion of much interest in the Randolph Church, and one to which our friend was ever ready to contribute stirring words, and fervent prayers that the Lord of the harvest would send forth laborers into his harvest. He had a peculiarly kind feeling for young men who had chosen his own profession. From his wide professional experience he had seen how great are the opportunities for good open to the christian physician.

Young ministers were sure of a welcome to his home and heart. He entered into their plans with zest. Were they to remain in New England, or to plant new churches in the growing West, or to seek yet more distant fields of labor among heathen nations, he followed them all with love and prayer. Their trials, their reverses, their progress, were watched by him with intelligent sympathy, as he studied the missionary reports of the day. These organs of Home and Foreign work have had few more constant and appreciative readers for the past fifty years.

The Home Missionary Society and the American Board were objects of his special interest and aid. To the former he committed the care of a son, who was one of the honoured "Iowa Band," and who went with a father's benediction to that western wilderness for years of fruitful service. In behalf of the other he was also a life-long and most devoted friend. He gave efficient aid in organizing and maintaining among the churches of the Norfolk Conference the Palestine Missionary Society formed in 1820, one of the earliest auxiliaries of the Board.

Meanwhile his own home church was never neglected by reason of his many broader fields of influence. He gave to it the energy and enthusiasm of his young manhood, and for sixty years it has been strengthened by his counsels and examples and prayers. He loved the sanctuary, and all the ordinances and meetings of the church. Long professional rides were often necessary before services, and again after services were over, but they were always timed so as to give him the calm enjoyment of the house of God. His seat vacant, signified to all that some case was very critical. And for years after he was wholly deprived of sight, one of the greatest comforts in his affliction, and which he would not readily forego, was to be led to his familiar seat in the church twice every Sabbath day. The silent influence of such an example has reached many hearts.

Those who did not believe as he did, yet cherished a sincere respect for his fidelity to his convictions and his strength of purpose.

By the members of the church, it is not invidious to say, no one of their number was regarded with so great veneration and affection as Dr. Alden. Few were so well qualified to advise and encourage. He possessed a rare knowledge of the Bible, an extensive and accurate acquaintance with theology, a profound personal experience of religious truth, a deep insight into human nature; adding to these attainments, his wide intercourse with

men, his relation to many societies and institutions, and his rich endowments of mind and heart, and we see that he was fitted in an unusual manner to guide and instruct the church. Many an anxious inquirer has he wisely directed to the Saviour they were seeking. Christian friends, beset with temptations, or perplexed with doubts, have often found in him the safe and sympathizing counsellor they needed. His visits as "the beloved physician" were double prized by numerous families to whom he was enabled to bring peace of mind as well as healing of the body.

In his earlier days Dr. Alden did hard but very useful work as a pioneer in the cause of truth. He was an earnest advocate of Foreign Missions when the subject was but little understood. He introduced the Sabbath School when there was much prejudice against it. He was an outspoken friend of total abstinence when such a position was extremely unpopular. He aided many a good cause in its infancy and weakness, which has now grown strong in the hearts of the people. He found them feeble, he has left them vigorous. Their progress gave him great satisfaction. He could see that the world has grown better since first he knew it, and he rejoiced. He did not, indeed, endorse every modern idea of professed reformers; some of them he stoutly refused to accept; yet he spoke of them with charity. Instead of the characteristics which often come with age, he seemed to us to grow more gentle and mellow. He was clothed with increasing wisdom and grace. His words fell with more love and tenderness, and all felt that he was ripening for his home above.

To these words let me add the more personal testimony, which it is my privilege at this hour to bear to the pleasant relations that have existed between Dr. Alden and myself. Coming to this church a young man, now fifteen years ago, it was with fear and trembling, occasioned largely by the commanding position of him who now worships in the upper sanctuary. Yet I have here to witness that he was most charitable to his young minister. He has been a considerate listener, a judicious adviser, a critic less severe or frequent than he might justly have been. He cherished a profound regard for the ministerial office, and did not forget to pray earnestly and tenderly and constantly for him who filled it. He guarded his good name with jealous care, went to him and not to others with his faults, and when he and his pastor could not entirely agree, he still remained the same kind and helpful friend.

REMARKS AT THE FUNERAL SERVICE.

BY THE HON. ALPHEUS HARDY, OF BOSTON.

IN the death of Dr. Alden, a strong and vigorous light has ceased to burn on earth. Its rays were not confined to this town, or to this vicinity, it was far reaching, healthful and helpful in all its influence.

It is now nearly thirty years since I first made Dr. Alden's acquaintance. I was invited by his friend and my friend, the late Rev. William A. Stearns, President of Amherst College, to take a seat as one of the Trustees of that institution. Trained as I had been to a business life, I hesitated to accept the position, to step within the circle of Christian Education, and might not, had not Dr. Alden so kindly and so encouragingly taken me by the hand and given me a warm welcome. We were at once made colleagues on the finance committee, and thus I began to know of his fidelity and conscientious discharge of his duty. There, as at Andover, where we were similarly connected on the Phillips Academy Board of Trustees, he was scrupulously exact in the discharge of every duty. It was not enough that the treasurer reported sundry funds as in hand, but he must see them, and verify every item. He did not accept the position as Trustee for the small honor such an election conferred, but to attend the meetings promptly and meet every varied duty as work he had assumed and that must be accomplished. His judgment was sound and leading. His firmness was tempered with kindness. His opinions, if they differed from others, were given with manly courtesy. At Andover, where I met him most frequently, he was ever faithful, shrinking from no toil. Those old rusty ledgers bear his marks of fidelity; he pored over them as conscientiously as over his bible.

The Academy, no less than the Seminary, shared his care; his thoughts were for the boys, as well as for the more advanced students. He realized that within their ranks were those who were to fill our pulpits, to be our legislators and exert an influence in the world; in the true spirit of the founders of that school he would have their hearts cultivated, while the head was educated, and would have religion and education go hand in hand.

It has been reported by the press that he had resigned his position as Trustee at Andover; true, but his resignation was not accepted. The Board of Trustees appreciated his services too highly, and respected him too much to sever his relations; they would have him die as he did in the harness.

For a professional man he had, largely, business habits; habits of exactness, application, fidelity, frugality, the conditions of success.

His views of Christian duty were as broad as the Gospel plan; he drank of its living fountain.

He was alive to the elevation and salvation of men in all lands and all climes.

I have rarely met a man whose whole being was so permeated with the idea of loyalty to duty. This one thing I must do, and do well, was his constant aim. The tenor of his life was expressed in the spirit of the beautiful hymn, commencing

"A charge to keep I have—
A God to glorify."

After he had served his own generation by the will of God,
he fell on sleep, and was laid unto his fathers.

