

rather than through the church itself, early in our century developed into the Unitarian movement and, as they held the property, they were able in many cases to turn the Congregational churches out of doors and appropriate not only their property but their name. Dunster, the first president of Harvard, lost his position because he was Baptist in principle. To-day the Unitarians control Harvard University in fact if not in form.

Congregationalists persecuted the Baptists, and according to Scripture their candlestick was removed out of its place. Unitarians based themselves upon a negation of the supernatural and evangelical teachings of Christianity. One of their congregations, among the oldest and richest, built a magnificent temple on Commonwealth Avenue, in the Boek Bay district of Boston. A corner stone of their old church, laid by governor Hancock, was duly builded in, and their ancient bell was hung in the new tower. They did not thrive. That subtle paralysis which seems destined to extinguish New England Unitarianism laid hold upon them. The old First Baptist Church, redivivus, looking about for a suitable site bought their building, John Hancock corner stone and all, and history once more records one of those retributions which seem to point to the presence of a God of Justice in the midst of the doings of men. Baptists never have and never will persecute, but, with growth in wealth and culture, they may be tempted to minimize those distinctive principles which have constituted their reason to be. A sober study of that portion of the religious history of New England which gathers about the First Baptist Church of Boston ought to act as a powerful deterrent both positively and negatively.

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