

day, would have been embalmed in more minds than any other New England theologian of the nineteenth century.

A native of Connecticut, and reared in Vermont, he was almost entirely self-taught. Congregationalism was the established religion of his neighborhood, but he early became a Baptist. At the age of twenty, while teaching school he began to commit to memory the Epistolary part of the New Testament. Early acquaintance with the Christian Scriptures formed the basis of his power and influence as a preacher and as a writer. Although among his earliest books he read Watt's Logic, Supplement &c., yet he was always more of a declaimer than a close reasoner; but his style was, generally, that of the Scriptures, which gave him great power over minds familiar with the common version. With his plain Anglo Saxon he clothed Bible facts and truths in a garb that enlisted the affections of the masses whenever he obtained an unprejudiced hearing.

For ten years he was a Baptist preacher. Through his instrumentality the Baptists of Boston obtained great accessions. Either Dr. Stilman or Baldwin advised him to study Systematic Divinity. He took the advice and read Hopkins, Gill, and others of the same school. He was then pastor of a Baptist Church in Woburn, Mass. His Calvinism became so apparent that young people previously serious turned their attention to dancing schools and parties. Shocked at the effects of his preaching he suddenly became a Universalist; but he renounced the system in *fifteen days!* He quit preaching for a season. He then took up the New Testament again, resolved that he would study it afresh as though he had never before read it. We next find him in Portsmouth teaching sacred music, but before his time expires deeply anxious to preach Christ to his pupils. He here commences, as a preacher again, resolved to be known only as a Christian. He began to draw articles of faith &c, to suit what seemed to him, New Testament Christianity. Before, however, he had given publicity to a new creed he was visited by Eld. Abner Jones, who for several years had refused to be known by any other name than that of Christian Jones. He soon convinced him that any creed but the Christian Scriptures would be inconsistent with the position he had already taken. Through the instrumentality of these men, and many zealous co-workers who soon took the field, many flourishing churches soon sprang into existence, in various parts of the New England States.— Their descendants are now known as the "Christian Connection," but they have scarcely a family likeness when compared with the original.

Elder Smith had an interview with brother Campbell in Boston,