

church had been for some time branding the new school divines as heretics. Dr. Lyman Beecher was put on trial for new school views in 1835. Professors Finney, Morgan, Cowles and Mahan were all connected with Presbyteries and might also, at any time, be forced away from the work here by the same authority that controlled others. This, practically, placed the interests of Oberlin at the mercy of the old school power. There was really, therefore, no path open for men who believed in Congregationalism, new school theology, and the emancipation of the slave, but that of independence in relation to the Presbyterian body. That course was chosen here, however, with great moderation, some of the leading men even declining to unite with the Congregational Association till its eighth annual meeting.

The result of the Oberlin movement upon Congregationalism in Ohio may be summed up in two points.

1. It gathered up, encouraged and consolidated churches which under the old system were dying out. Many to-day are becoming self-supporting and efficient, which, without that would have had no existence.
2. That movement, while it finally failed to meet the growing demands of the churches of the State, doubtless paved the way for the organization of the Congregational Conference of Ohio in 1852. The beneficent results that have followed the latter organization, says the Congregational Quarterly for April, 1863, "are due largely to the Oberlin Theological alumni, who went into the ministry intelligently devoted to the church polity of the pilgrims. Out of two hundred it would not be easy to find one who has swerved from these good old paths."

#### POLITICAL ATTITUDE OF THE CHURCH.

A single glance must be given to the political relations