

MEMORIAL OF THE SEMI-CENTENNIAL CELEBRATION OF THE FOUNDING OF THE THEOLOGICAL SEMINARY AT ANDOVER pdf

1: Massachusetts Local History

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A Memorial of the Semi-centennial Celebration of the Founding of the Theological Seminary at Andover by Andover Theological Seminary, John Lord Taylor Publication date

Works, with Memoir by Robert Ashton. London, , 3 vols. The works of Drs. Goodwin, Owen, Howe, and other patriarchs of Independency. The Lives of the Puritans from Queen Elizabeth to Union of England and Wales , 3 vols. History of Independency in England since the Reformation. London, 4 vols. George Punchard of Boston: History of Congregationalism from about A. The first two vols. London, 1778, 4 vols. Second volume from to , Lond. See a searching and damaging review of this work by Dr. Dexter in the "Congreg. Quarterly" for July, , Vol. A History of the Free Churches of England from 1 to 1 The works of John Robinson, above quoted, especially his Justification of Separation from the Church of England , printed in Measured by the Golden Reed of the Sanctuary. Thomas Hooker of Hartford, Conn. A Survey of the Summe of Church Discipline. Their rare pamphlets wretchedly printed, like most works during the period of the civil wars, from want of good type and paper are mostly found in the Congregational Library at Boston, and ought to be republished in collected form. Chronicles of the Pilgrim Fathers of the Colony of Plymouth, from to Chronicles of the first Planters of the Colony of Massachusetts Bay. From to The Journal of the Pilgrims at Plymouth, in New England, in ; reprinted from the original volume, with illustrations. Boston, 6th ed. A Complete History of Connecticut, Civil and Ecclesiastical, from the Emigration of its first Planters, from England, in the year , to the year New Haven, , 2 vols. Congregational Library Association , 2 vols. Reply to the above, by Joseph B. History of New England. Boston, 4 vols. The Genesis of the New England Churches. Boston, Congregational Publishing Society. A vindication of the Massachusetts Colony against the charge of intolerance. Numerous essays and reviews relating to the Congregational polity and doctrine and the history of Congregational Churches may be found in the volumes of the following periodicals: New Haven, 20 vols. The New-Englander, quarterly continued. New Haven, 34 vols. The Congregational Quarterly continued. New York, 5 vols. Other light is thrown on the Congregational history and polity by Results of Councils, many of which, in cases of peculiar interest, have been published in pamphlet form. Board of Publication , Boston, ; 5th ed. Congregationalism has its name from the prominence it gives to the particular congregation as distinct from the general Church. In England both terms are used synonymously. It aims to establish a congregation of real believers or converts, and it declares such a congregation to be independent of outward jurisdiction, whether it be that of a king or a bishop or a presbytery. Under the first aspect it has several precedents; under the latter aspect it forms a new chapter in Church history, or at least it carries the protest against foreign jurisdiction a great deal farther than the Reformers, who protested against the tyrannical authority of the papacy, but recognized some governmental jurisdiction over local congregations. The congregations are related to the Church as members to the body. The denominational and sectarian use of the word is foreign to the Scriptures, which know of no sect but the sect called Christians. There were parties or sects among the Christians at Corinth which assumed apostolic designations, but Paul rebuked them 1 Cor. The tribes of Israel may be quoted as a Jewish precedent of the divisions in Christendom, but they formed one nation. Denominations or Confessions are the growth of history and adaptations of Christianity to the differences of race, nationality, and psychological constitution; and after fulfilling their mission they will, as to their human imperfections and antagonisms, disappear in the one kingdom of Christ, which, however, in the beauty of its living unity and harmony, will include an endless variety. The Apostolic churches were not free from imperfection and corruption, but they were separated from the surrounding world of unbelievers, and constantly reminded of their high and holy calling. In the ante-Nicene age a distinction was made between the church of believers or communicant members and the church of catechumens or hearers who were in course of preparation for membership, but not allowed to partake of the communion. Public worship was accordingly divided into the service of the faithful missa

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fidelium and the service of the catechumens missa catechumenorum. With the union of Church and State since Constantine the original idea of a church of real believers was gradually lost, and became identical with a parish which embraced all nominal Christians in a particular place or district. Baptism, confirmation, and attendance at communion were made obligatory upon all residents, whether converted or not, and every citizen was supposed to be a Christian. The distinction between the Church and the world was well-nigh obliterated, and the Church at large became a secular empire with an Italian sovereign at its head. Constantine, of how much ill was cause, Not thy conversion, but those rich domains That the first wealthy Pope received of thee! Monasticism was an attempt in the Catholic Church itself to save the purity of the congregation by founding convents and nunneries secluded not only from the world, but also from all ties of domestic and social life. It drained the Church of many of its best elements, and left the mass more corrupt. The Bohemian Brethren and the Waldenses introduced strict congregational discipline in opposition to the ruling Church. The Reformers of the sixteenth century deplored the want of truly Christian congregations after the apostolic model, and wished to revive them, but Luther and Zwingli gave it up in despair from the want of material for congregational self-government which can never be developed without an opportunity and actual experiment. Calvin was more in earnest, and astonished the world by founding in Geneva a flourishing Christian commonwealth of the strictest discipline, such as had not been seen since the age of the Apostles. But it was based on a close union of the civil and ecclesiastical power, which destroyed the voluntary feature, and ended at last in the same confusion of the Church and the world. The Anabaptists and Mennonites emphasized the voluntary principle and the necessity of discipline, but they injured their cause by fanatical excesses. Wesley did originally the same thing, but his movement resulted in a new denomination. The Moravians went farther, and established separate Christian colonies, which in the period of rationalism and infidelity were like beacon-lights in the surrounding darkness. English and American Congregationalism, or Congregationalism as a distinct denomination, arose among the Puritans during the latter part of the reign of Queen Elizabeth. It was at first identified with the name of the Rev. Robert Browne, and called Brownism; but, being an unworthy representative and an apostate from his principles, he was disowned. After suffering persecution and exile he was imprisoned about thirty times, he returned to the Ministry of the national Church, where he led an idle and dissolute life till his death, in , at the age of eighty years. The Independents were, like every new sect, persecuted under the reigns of James and Charles I. They had a considerable share in the labors of the Westminster Assembly of Divines, especially through Dr. They became the ruling political and religious power in England during the short protectorate of Cromwell, and furnished the majority to his ecclesiastical commission, called the Triers. After the Restoration they were again persecuted, being held chiefly responsible for the execution of King Charles and the overthrow of the monarchy. In they acquired toleration, and are now one of the most intelligent, active, and influential among the Dissenting bodies in England. Puritan Congregationalism is the father of New England and one of the grandfathers of the American Republic, and it need not be ashamed of its children. Facts and institutions always speak best for themselves. We might say with Daniel Webster, giving his famous eulogy on Massachusetts a more general application to her five sister States: There is their historyâ€”the world knows it by heart: In the short period of two centuries and a half it has attained the height of modern civilization which it required other countries more than a thousand years to reach. Naturally the poorest part of the United States, it has become the intellectual garden, the busy workshop, and the thinking brain of this vast republic. In general wealth and prosperity, in energy and enterprise, in love of freedom and respect for law, in the diffusion of intelligence and education, in letters and arts, in virtue and religion, in every essential feature of national power and greatness, the people of the six New England States, and more particularly of Massachusetts, need not fear a comparison with the most favored nation on the globe. But the power and influence of New England, owing to the enterprising and restless character of its population, extends far beyond its own limits, and is almost omnipresent in the United States. The twenty thousand Puritans who emigrated from England within the course of twenty years, from to , and received but few accessions until the modern flood of mixed European immigration set in, have grown

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into a race of several millions, diffused themselves more or less into every State of the Union, and take a leading part in the organization and development of every new State of the great West to the shores of the Pacific. Their principles have acted like leaven upon American society; their influence reaches into all the ramifications of our commerce, manufactures, politics, literature, and religion; there is hardly a Protestant Church or Sabbath-school in the land, from Boston to San Francisco, which does not feel, directly or indirectly, positively or negatively, the intellectual and moral power that constantly emanates from the classical soil of Puritan Christianity. The Congregational system implies, of course, the power of self-government and a living faith in Christ, without which it would be no government at all. It moreover requires the cementing power of fellowship. Anglo-American Congregationalism has two tap roots, independency and fellowship, on the basis of the Puritan or Calvinistic faith. It succeeds in the measure of its ability to adjust and harmonize them. It is a compromise between pure Independency and Presbyterianism. It must die without freedom, and it can not live without authority, Independency without fellowship is ecclesiastical atomism; fellowship without Independency leads to Presbyterianism or Episcopacy. Emmons, one of the leaders of New England Congregationalism, is credited with this memorable dictum: Park, in *Memoir of Emmons*, p. But there would be equal force in the opposite reasoning from Independency to anarchy, and from anarchy to dissolution. It starts from the idea of an apostolic congregation as an organized brotherhood of converted believers in Christ.

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Laudator Temporis Acti "A peculiar anthologic maze, an amusing literary chaos, a farrago of quotations, a mere olla podrida of quaintness, a pot pourri of pleasant delites, a florilegium of elegant extracts, a tangled fardel of old-world flowers of thought, a faggot of odd fancies, quips, facetiae, loosely tied" Holbrook Jackson, *Anatomy of Bibliomania* by a "laudator temporis acti," a "praiser of time past" Horace, *Ars Poetica* Draper, , pp. His motto was totus in illis, and no man ever exemplified it more perfectly in every pursuit of his life. No matter whether the subject were great or small, if he thought upon it at all, it was with an absorbing interest. Connected with this were, instinctive exultation in success, and mortification at even the fear of failure. He could not be satisfied with anything that he had done, unless he had done it as well as he could. To fail, after he had done all in his power to secure success, troubled him, whether in his garden, on his farm, or in his study. I well remember that on one occasion he needed a little assistance in getting in his hay, and indicated to his class that he would be gratified if some of us would help him for an hour or two. There was, of course, a general turn out. The crop was a sorry one, and as I was raking near him, I intimated to him something of the kind. I shall never forget his reply. Manure the land as much as you will, it all leaches through this gravel, and very soon not a trace of it can be seen. If you plant early, everything is liable to be cut off by the late frosts of spring. If you plant late, your crop is destroyed by the early frosts of autumn. If you escape these, the burning sun of summer scorches your crop, and it perishes by heat and drought. If none of these evils overtake you, clouds of insects eat up your crop, and what the caterpillar leaves the canker-worm devours. The motto totus in illis comes from Horace, *Satires* 1. I was strolling by chance along the Sacred Way, musing after my fashion on some trifle or other, and wholly intent thereon Ibam forte via sacra, sicut meus est mos, nescio quid meditans nugarum, totus in illis Commentators compare Horace, *Epistles* 1.

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4: Laudator Temporis Acti: Totus in Illis

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Son of Ann Minta and James Cordley. When he was about four years of age he came with his parents to America, the family locating on a tract of Government land in Livingston County, Michigan, where Richard attended the pioneer public schools. In he graduated from the University of Michigan and in from the Andover Theological Seminary. On December 2, , he preached his first sermon in the Plymouth Congregational Church at Lawrence, Kansas, where he remained as pastor until , when he went to Flint, Michigan for awhile, after which he was pastor of a church at Emporia, Kansas, for six years. In he returned to Lawrence and continued as pastor of the Plymouth Church until his death, which occurred on July 11, . At the time of the Quantrill raid, August 21, , his house and all its contents were burned, and he was one of the persons marked for death. Cordley was several times a member of the National Council of Congregational Churches. In he was elected president of Washington College, but declined the office. Three years later the University of Kansas conferred upon him the degree of Doctor of Divinity. He served for some time as a regent of the Kansas Agricultural College, and was for several years president of the Lawrence Board of Education. He was the author of "Pioneer Days in Kansas and a "History of Lawrence," and was a contributor to magazines and church periodicals. Morse has held herself in readiness for some weeks to go to Lawrence when needed. A message from Mrs. Cordley this morning asked her to come at once. The message said that Dr. Cordley may linger until midnight. Richard Cordley died at his home in Lawrence last night. He came to America with his parents in , locating in Livingstone, Mich. His preparatory studies were made in the classical school at Ann Arbor, Mich. He was graduated from the University of Michigan in and entered Andover Theological Seminary, which course he finished in . Cordley came to Kansas in and located at Lawrence. He preached his first sermon in the Plymouth church, the first Sunday in December, . Cordley was pastor of the Plymouth church eighteen years and left it with a membership of over . During his pastorate two marked revivals were experienced: At the time of the Quantrill raid which occurred August 21, , the residence of Dr. Bodwell, who had stopped with him for the night, narrowly escaped death. When they discovered that the raiders were in town, and the main street on fire, they closed the house and watched the movements of the enemy; but when a gang of six ruffians rode up to the house from the opposite side of the street, they decided to wait no longer. Cordley, with his little girl in his arms, and Mrs. Cordley taking the arm of Mr. Bodwell, they walked deliberately out the back gate and along the street, in full view of the raiders, but were not noticed, and as soon as possible concealed themselves behind some bushes and escaped to the woods. The well known reputation of both these men as Abolitionists, would have meant instant death if they had been discovered in their flight. For two years subsequent to this raid, which was so disastrous to the people and the town, Dr. Cordley took his turn with the other citizens of Lawrence in standing guard over the town. Cordley removed to Niles, Mich. He returned to Kansas in and located at Emporia as pastor of the First Congregational church, which then had a membership of eighty-one. During his pastorate, the membership increased to . The present Congregational church on the corner of Eighth avenue and Mechanic street was dedicated by Dr. Cordley January 9, . Cordley was then called to the pastorate of the Plymouth church in Lawrence in and was pastor there until his death. He was succeeded as pastor of the Emporia church by Rev. Ingalls, a brother of the late Senator John J. During his first residence in Lawrence Dr. Cordley was prominent as an educator. He was a member of the school board six years. After he moved to Emporia he retained his interest in public schools and was a member of the school board here four years and was clerk of the board for three years. He was a regent of the State Agricultural College eight years. He was a trustee of Washburn College of Topeka, over twenty-five years. In the work and growth of Washburn College he always took especial interest. Cordley was married to Miss Mary A. Cox of Livingstone Court, Mich. They had one child, Maggie, who married William E. Griffith, and resided in Lawrence until she died in . They were graduated from the seminary in and came to this state in the

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autumn, Cordley going to Lawrence, Parker to Leavenworth, Storrs to Quindaro and Morse to Emporia. Coming here when they did and working together for the moral and spiritual good of the state, these four men left a lasting impression of their characters on the commonwealth. Cordley was the last surviving member of the four. During his six years here Dr. Cordley endeared himself to the people of this town and he has always had a most kindly feeling for the members of his Emporia church and the people of Emporia. He went from here to Lawrence at the earnest solicitation of the people at Lawrence. The church seemed to be going to pieces, and the members of the church seemed to think that Dr. Cordley was the only man who could hold it together, and he went there because he seemed to be needed worse, although he said it was like a mother having to choose between two children of whom she was equally fond. The people of the Lawrence church have shown their loves and esteem for Dr. Cordley in many ways. A few years ago they sent them on a tour of Europe, and on their return met them at the station with a handsome horse and phaeton which the church presented them. He was able to attend the semi-centennial celebration of the organization of the Congregational church in Lawrence which was held there three weeks ago. At that time he resigned his pastorate as he thought he was getting too feeble to hold it, but it was not accepted. He preached his last sermon two weeks ago. His wife and Mrs. Morse of Emporia, were present at the time of his death. The funeral will be held tomorrow afternoon at 2: Richard Cordley at Lawrence, last night, and found him at the close of a long and useful career. His life was quietly efficient, and he died with a local fame and with forty-five years of hard well-directed manhood to show for having moved through this world. They came to help the cause of human liberty in the battle against slavery, and in the first years that followed their settlement in Kansas, they did all that men could do to make sentiment in Kansas for the cause of freedom, and to give such practical assistance to runaway slaves as it came in their power to give. They virtually founded the Congregational church in Kansas. In those days the Andover band worked unselfishly and got many needed things done. They were Yankees and had a knack of accomplishing results, and the strength and power off the Congregational church in Kansas, is due in considerable part to the solid, practical foundation of common-sense work for the common good of all the people, upon which those men in those days put it. Every religious denomination in every section of the country has its good points--that differ from the equally good points of other denominations--and often from the good points of the same denomination in different sections. The Congregationalists in Kansas have this quality strongly developed: They are not deeply emotional in their religion; they are slow to get into a contest, even for what others may regard as the right; but once in a struggle, they are the last to quit. The character of the church in other sections may be different, but in Kansas it probably takes much of its ostentatious power from the Andover band that founded the church in this state. The Man of that band who was most useful--because he was the last survivor--was Richard Cordley. After the war times passed, the church in Kansas was a "feeble folk". During the necessity for hard, soul-grinding work under difficulties that made many a faint-hearted man give up, he kept the faith, and carried it to the people. Drought, grasshoppers, hard times, lawlessness--all these he fought, and against all of them he won. He was a tower of every good movement in Kansas--whether political, social or religious--without stepping across that imaginary line which prejudice marks for a minister to stay behind in influencing public affairs. He worked behind the dead line just as well as those who were on the other side. He was called the "nugget preacher," because he had good, hard sense enough to boil his exhortations down, and not to worry his auditors with much parleying. What he had to say went to the spot. He used the methods and the tools at had to do the work at hand, and never complained because the Lord put him at rough work and gave him rough tools to work with. He took the sharpest instrument he could find and down came the tree. Through these young people his influence has spread, and in a measure he has found a reward for his many years of toil and privation in less fertile fields. He has been an example of high living and clean thinking to these young men and women, and for his life Kansas can never repay him. It will return to Kansas a thousand fold. During the later years of his life he has written two books setting down the experiences he met in the pioneer days; these books are: He had a sweet and gentle soul, and it has been a beacon light in the wilderness of the little world wherein he lived

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and worked.

5: Robert A. Domingue. Phillips Academy, Andover. Chapter Eleven: Bibliography.

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