

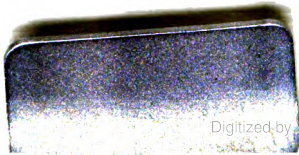
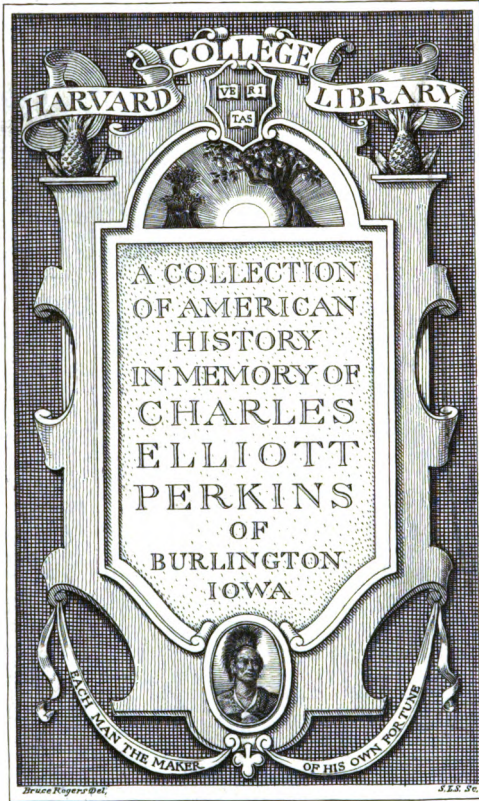
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MEMORIAL SERMON.

REV. FREDERICK STARR, JR.



North Presbyterian Church, St. Louis.

“A SHINING LIGHT.”

A DISCOURSE

COMMEMORATIVE OF

REV. FREDERICK STARR, JR.,

LATE PASTOR OF THE

NORTH PRESBYTERIAN CHURCH, ST. LOUIS,

DELIVERED TO HIS PEOPLE, FEBRUARY 24TH, 1867.

AND PUBLISHED BY THEIR REQUEST.

BY REV. HENRY A. NELSON,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH, SAINT LOUIS.

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ST. LOUIS, MO., Feb. 27, 1867.

REV. H. A. NELSON, D. D.,

DEAR SIR:

Your discourse commemorative of REV. FREDERICK STARR, JR., deceased, late Pastor of the North Presbyterian Church, of this city, was listened to last Sabbath evening with great interest.

Every member of our Church and congregation—and many other persons, doubtless—would like to possess a copy of this brief but valuable biography of MR. STARR. The undersigned were appointed, by the Church, a committee to request of you a copy for publication.

We are gratefully yours,

WM. S. BARKER,
HENRY S. PARKER,
A. C. CLAYTON,
E. TICKNOR,
J. R. PARSON.

FIRST PRESBYTERIAN CHURCH PARSONAGE,

LUCAS PLACE, March 2d, 1867.

DEAR BRETHREN:

Worthily to commemorate the Pastor whom God has so lately taken from you, I should consider no ordinary privilege. I am far from imagining that this is done in the sermon to which your kind note refers. I have a desire to prepare a more extended memorial of his somewhat eventful and remarkably active and useful life. I need not con-

ceal the gratification it gives me to know that many of his friends, and those nearest to him, think it most fit that this should be done by me. I hardly dare hope that I shall be able to take time for this from more imperative duties. Fearing that I shall not, or that such an effort may necessarily be delayed for a considerable time, I do not feel at liberty to withhold from publication the sermon, which, however imperfect, may serve as a record of some things which ought to be remembered. Grateful that my attempt has not been wholly unsatisfactory to his people, I cheerfully place the manuscript at your disposal.

Most fraternally,

HENRY A. NELSON.

TO MESSRS. W. S. BARKER, HENRY S. PARKER, A. C. CLAYTON, E. TICKNOR, J. R. PARSON, *Committee.*

DISCOURSE.

JOHN v: 35. ‘‘He was a burning and a shining light; and ye were willing for a season to rejoice in his light.’’

Light is the name which, in our language, we give to that ethereal substance by means of which we see; which is emitted from flame and from the Sun, and which renders visible all objects upon which it falls. We also apply the same term to any source of light, as a candle, a torch, or the sun, calling either of these a light—calling all of them lights. You readily perceive that, in the text, the word is used in both these ways. John the Baptist, of whom our Lord is speaking, is called a *light*; and the people to whom he speaks are said to have rejoiced in the light which emanated from him. In the original, two different words are used; and the version would correspond more exactly to it in form, and would give the sense quite as correctly, if it read—‘‘He was a burning and shining torch, and ye were willing for a season to rejoice in the light of him.’’

This use of the word is figurative, and the whole expression is highly poetic. As light is that by means of which we are enabled to see material objects distinctly and correctly, it was natural to apply it to that which enables the intellect clearly and rightly to apprehend its proper objects. As, in the material world, we call our means of *seeing* light, so in the intellectual world we give the same name to our means of *knowing*. As also, in the former, we apply the name to any object from which

much light is emitted, so in the latter we apply it to any object or person from which we derive much means of knowledge. A book, a library, a university may intelligibly be called a light. So, also, with pre-eminent propriety, may a man of great knowledge and eloquence, or any man whose spoken or written words, or whose exemplary behavior, give to all about him increased knowledge or more correct or more vivid apprehension of truth.

Probably we ought also to take into account the natural power of light to enliven and to cheer. The power to see does not seem to be all the benefit which we derive from light. It appears to have an agency in invigorating the forces of vegetable and animal life, neither of which flourishes as well in the darkness, however perfectly warmth and nutrition and all other known conditions may be supplied. You are very familiar with the pleasant effects of light upon the animal spirits. You know how it wakes the birds to their songs and the lambs to their gambols; and you know how needful it is to cheerful joyousness in the children of men. I do not quite believe that this is only an indirect effect resulting from the pleasure of seeing. I rather think that light has a direct agency in making us joyful. However this may be, its real and undisputed effects render light as natural and significant a symbol of joy and gladness, as it is of truth or knowledge; and that person is as properly called the light of a home or of a community, who fills it with happiness, as the one who increases its intelligence.

Our Lord's high estimate of John is expressed not in this place only. He elsewhere declares that he was "a prophet and more than a prophet," and that "among them that are born of women there had not arisen a greater" than he. Mat. xi: 9, 11. Most evidently our Lord claimed that John, commissioned to herald the Christ, and to prepare his way, had a more important mission than had been entrusted to any man before him, and that in failing fully and obediently to receive him, the men of

that generation had been perversely blinded to a glorious light. Our Lord's application of this phraseology to John seems to authorize the like application of it to any man who is eminent in his generation for beneficent influence.

No one will dissent from our application of it to one who has lately been removed from us. The recent death of Rev. **FREDERICK STARR, JR.**, is generally regarded, in this community, as the withdrawal from our sight of "a burning and shining light." Such a light is indeed only withdrawn from our sight. It is not quenched. As on a northern landscape, the day-light lingers long after the Sun has set; so the instructive remembrance and the useful influence of a good man continues long after his death. Nay, even as the Sun, during the hours of his shining, quickens into fruitful life many germs that will be matured and ripened and propagated in perpetual succession—so shall the influence of a good man's life never cease upon the earth.

It is a labor of love, and I think also a labor of usefulness, to recount and to record what we can of the incidents of such a life, and to meditate upon the elements of character which they illustrate—especially to note how divine grace has wrought upon those natural elements.

FREDERICK STARR, JR., was born Jan. 23, 1826, in Rochester, N. Y., where his father still lives an honored and influential citizen, and an exemplary and useful elder in the Presbyterian Church. Frederick's mother died in his infancy, but her place was supplied by his father's second marriage to a lady who has shown that, by the grace of God, the maternal relation thus assumed in marriage, may be as happy and as beneficent in all its results and experiences as where it exists by birth. I make this observation not merely on account of the persons to whom immediate reference is made, nor because I think this a singular instance, but rather because I have had the happiness

to know many such, and think it a duty as well as a pleasure, to give such testimony to one of the noblest capacities of Christian womanhood.

His only brother by the same mother lived only thirteen years, and died in happy Christian hope. Three brothers and two sisters, by the second marriage, survive; and I am confident that they have no stronger or more tender affection for each other than they all feel for the elder brother, who was ever the pleasant helper of all their childhood pleasures, and the faithful counsellor and sympathizing companion of their more mature years. He was hopefully converted, and publicly professed religion at ten years of age.

His childhood was passed at home, and it was chiefly by the influence of his father's personal instruction, that he acquired that familiarity with the Bible, and that extraordinary tact in illustrating it, by which he was distinguished. He also acquired another sort of tact, and a remarkable capacity for being never without something to do, in the work-shops and the counting room of his father's manufacturing establishment. This was rightly deemed an important part of his education. He prepared for College under the instruction of Prof. Dewey. Having graduated from Yale College in 1846, he entered the Theological Seminary at Auburn, N. Y., in the autumn of that year, the twenty-first year of his age.

He went honorably through the prescribed course of study, and did not fail to make himself useful and dear to some whose afflictions gave occasion for his ready sympathy and his never-failing tact in devising and executing modes of making himself useful. In the course of his senior year in the Seminary, we had a visit from the Rev. Dr. Bullard, then pastor of the 1st Presbyterian Church in St. Louis. He preached in my Auburn pulpit, and addressed the theological students in the Seminary, and had personal interviews with them, with reference to the Home

Mission work in Missouri. I well remember with what thankful joy that venerable man's face was lighted up, as he told me of the encouragement he had from Mr. Starr, that he would seek his field of ministerial labor in this State. How little did I then imagine that I should be called to reap here that which he was then so laboriously sowing; that I should afterwards welcome the return to Missouri, as an honored and able veteran, of that youthful soldier then buckling on the harness; and that after such heroic deeds done by his strong hand, I should here close his eyes in death.

After some service in this city, as a city missionary, and after a quite extensive examination of the western country, especially Missouri, he chose Weston, on our Northwestern border, for the field of his labors. There was something characteristic of him in this choice. I was made vividly sensible of it in an interview with his father, two or three years since. He had encouraged and aided his son to make the journey of exploration by which he would determine where to be located; and during a visit at their home, frequent and free conversations occurred between them, upon that subject. The father had noticed with some surprise, that of all the places which his son had seen, he seemed most strongly inclined to go to Weston. In one such conversation, the father intimated his inability to discover what the peculiar attraction to Weston might be. Springing quickly before him, as he sat, so as to face him squarely, fixing his eyes intently upon his father's, the color coming and going in his face, and intense emotion trembling in his voice, he exclaimed, "Father! *Father!* FATHER! From a child, you have always taught me, wherever I saw the greatest need, there to be quickest to help. I have traveled extensively over the West, and of all the places I have seen, Weston appears to me to be the one where Satan has the strongest hold, and where the few friends

of Christ most need help to fight him. *That's the reason why I'd rather go to Weston than anywhere else.*"

Mr. Starr was too fully in sympathy with his son, and too thankful for finding him actuated by such a spirit, to make any further objection. He was more than satisfied. He instantly gave his assent and emphatic encouragement. It was settled that Frederick should go to Weston.

He commenced his labors there Oct. 23d, 1850, and was ordained and installed pastor of the Presbyterian church, Nov. 17th. The present pastor of that church, Rev. E. B. Sherwood, writes: "He found the church small and in debt, and without an eldership. During the five years he was pastor here, he added thirty-six members to the church; he paid off all the debts of the church, and added three thousand and five hundred dollars to its property." This was by an extension of its lot, and by the purchase of an additional lot, and the erection of a parsonage upon it. Mr. Sherwood adds, that "he built up a large and influential Sabbath-school."

Rev. G. S. Woodward, now of Leavenworth, but then of Parkville, Mo., writes: "He was my nearest neighbor in the ministry. * * * * We often spent weeks together in holding protracted meetings, and sometimes days in traveling on horseback to presbyteries and synods, and to hold series of meetings. He was one of the most untiring workers I ever knew—inde-fatigable in his labors, and never apparently discouraged. His exertions, if they had been expended on almost any other field, would have produced most *prodigious results*. As it was, his name yet lives green in the memory of the people of his charge; and "though dead, he yet speaketh."

Earnest and faithful as Mr. Starr was in these labors of his holy calling, he could never be indifferent to the secular interests of the community, nor inattentive to passing events. Mr. Sherwood writes: "He accomplished much by inducing emi-

grants to remove into this region. He made the first railroad speech ever made in Weston, and did not a little to promote those railroads that are now in operation in this part of the State." He was also connected with the enterprise of founding the city of Leavenworth; was an officer of the company which accomplished that work; and displayed surprising sagacity and energy in securing for the company the right to occupy that most eligible sight.

Early in Bro. Starr's ministry in Weston, he found opportunity to give instruction to several slaves. Understanding that the laws of this State forbade such instruction without the consent of their masters, he required every negro desiring the privilege, to bring a written permit from his master or mistress. In this way he soon had a considerable number coming to him regularly for instruction. This was without invitation from him, the negroes coming one by one to request admission, as one by one they heard of the rare opportunity. It was soon evident to his eastern correspondents that his little school of slaves was the most hopeful part of his labors, the minds of its eager and docile pupils being more open and susceptible to good and Christian influences than any others in the community. Not long, however, was he permitted to enjoy this precious opportunity. Unfriendly articles began to appear in a paper published there, with such headings as "*Have we an abolitionist among us?*" and coarsely denouncing that modest school as a violation of the laws of the State, and dangerous to the peace of the community and the rights of citizens! The public mind was shortly in a ferment. On inquiry, Mr. Starr found that the laws of the State did forbid his proceeding, and that the expressed consent of the masters did not protect him, but made them liable to share the penalties with him. He immediately, though with an aching heart, dismissed his unfortunate pupils, conscientiously submitting "for the Lord's sake," to that cruel and wicked "ordinance

of man." It was not his purpose to violate the law of the State, however much he disapproved it. He believed that faithful and diligent use of opportunities not forbidden by law, was the surest, and the right way, of gradually securing the removal of the fearful evil, the enormity of which he was then beginning to *experience*.

After his removal from Weston (in 1856), he wrote: "When I went to that country, I was well prepared to pass upon what I should see or hear an impartial judgment. * * * * My opinions in reference to slavery were those of the American Colonization Society. I went there neither to incite insurrection nor to advise slaves to run away—but to preach the fullness of the Gospel of Jesus Christ, both to master and slave, hoping and praying that that Gospel would lead to the ultimate removal of all oppression and degradation from the negro race, whether of his property, his person, his intellect, or his soul. Those opinions and feelings I cherish still. Time and experience have strengthened and deepened them. The persecution I have suffered, and the exhibitions I have seen of slavery, have convinced me that I was not mistaken in its character; and they have compelled me to believe with more firmness, that the Gospel is the only radical and entire cure for the system."

These words were written after he left Weston. Let us go back a little, and notice briefly the events which necessitated his leaving. During those years the fearful excitement was rising which was occasioned by the repeal of the Missouri Compromise and the effort to extend slavery into the country which that Compromise had solemnly pledged to perpetual freedom. This excitement, which heated all the nation, was, of course, most intense on that border, and in that very locality in which Mr. Starr lived. His watchful eye was among the quickest to perceive—his vigorous mind was among the first to comprehend—his trenchant pen was among the first to proclaim the wicked

conspiracy against American liberty, of which that border struggle was the first unfolding.

In 1852, being in New York, he earnestly endeavored to convince the great champion of freedom in the United States Senate, Hon. W. H. Seward, that a deep plot did exist for the overthrow of the Missouri Compromise. He repeated this effort in 1853, but could not produce in that statesman's mind the conviction of the possibility of such a national breach of faith.

In 1853 there were issued from a New York city press, nine "Letters for the People," containing a most remarkable discussion of slavery in Missouri, involving its relations to those laws of population, and those social, commercial and political forces, which seemed to the writer destined to effect its gradual, but sure extinction. These letters were very widely circulated. They were fiercely denounced by the pro-slavery press of Missouri, with that strange fatuity which used to possess those organs, and were helped to greater notoriety by those very denunciations. Mr. Starr used to hear those letters read and denounced where he lived, and such bitter curses heaped on the head of their unknown author as showed him how perilous it would be to have it known that he wrote them, during a visit at his father's in Rochester. That Christian patriot, with the sagacity which his son inherited, perceived the importance of the truths which those letters set forth. He cheerfully assumed the expense and the care of their publication and very wide dissemination. With wise and effectual precaution to conceal the authorship, he took efficient measures to bring them to the notice of the people at large, and especially of all the men in important official positions, and positions of eminent and wide influence. He has lived through the war, by which the extinction of slavery has been accomplished, as a necessary means of saving the life of the nation. He gave his personal influence (which is not small) in earnest support of the government

through that war; he withheld not his pecuniary contributions as they were needed; he gave two sons to honorable service and to the horrors of long captivity as prisoners of war; but I most seriously believe that he has done no other more important service to his country, and to humanity, than in that timely publication of "LETTERS TO THE PEOPLE," written by his son, during that summer's visit to his home.

Those letters are pronounced, by one from whom I have quoted before, "the alarm bell to the nation. They alone," he adds, "would give national immortality, and stamp him as the man for the occasion."

I have freely alluded to those remarkable letters, because, although they discuss what were then political issues, and matters of broad secular interest; they are also replete with ethical truth and pervaded by the true Christian spirit; and because I fully believe that they had an important agency in effecting the most remarkable triumph of Christianity in this age—a triumph in order to which Christianity subordinated to itself a mighty array of secular forces, and sublimely wielded them to the effectual sweeping from our land of the organized and legalized iniquity which was the strongest and worst obstacle to her progress.

Although Mr. Starr was not known as the author of those obnoxious letters, he could not be unknown as a steady, intelligent, and resolute opponent of the iniquitous purpose in which so many of his neighbors were enlisted, to subjugate Kansas to slavery. The leaders of that movement regarded him as a formidable obstacle in their way. I have also been led to believe that some of them had business reasons for hating him and wishing to be rid of him. Allusion has already been made to his having made "the first railroad speech that was made in Weston." An intelligent, business man, then residing there, has told me that he, and others concerned, invited and

urged him to do this, because they were satisfied that he understood the subject, and could present it to a popular audience better than any one else. He was well informed on that and all kindred subjects, and had a rare faculty for making masses of men understand them. The light which he thus shed ("burning and shining light" as he ever was), is believed to have rendered impracticable some schemes which were not really for the public advantage.

The shortest and easiest way, at that time, to be rid of a man who stood in the way of any financial or political schemes, was to get him stigmatized as an "*abolitionist*." It has already become difficult for any but those who lived in a slave State then, to realize the seven-fold horror of that name.

Mr. Starr was not an "*abolitionist*" in any such sense of lawless recklessness as was popularly attached to the term and which the people were taught to attach to it by the crafty and wicked leaders who sought to inflame them. His opinions have already been stated in his own words. He was a peaceable, prudent, law-abiding citizen, knowing his American right to form his own opinions on every subject, and to express them freely. He did freely, though temperately and considerately, express his opinion that slavery was a wrong and an evil, which ought by no means to be extended, especially in violation of sacred compacts.

He was also an earnest and diligent Christian pastor, who made it manifest that he felt himself charged with the care of every soul that he could reach by his influence; and doubtless his whole behavior was a continual protest against that wicked system which hindered and restricted him in the exercise of this care of souls. In spite of all such restrictions, he did minister to slaves; and I believe he has, ere this, met in heaven more than one of them, saved by means of his ministry. To one poor

slave who had been convicted of murder for an act which, I suppose, in any white man, would have been justified and applauded as proper self-defense, he preached Christ crucified, on the day of his execution. He found that, although he had been instructed by fellow-slaves in the doctrine of "repentance toward God," and was apparently exercising such repentance for his sins, the doctrine of "faith toward our Lord Jesus Christ" was absolute news to him. He had never been told of the Saviour who had died for him; but being told in almost the last hour of life, he eagerly, trustingly, thankfully embraced "the truth as it is in Jesus," and received the Christian sacraments at the hands of Mr. Starr. My own mind cannot but compare this action with that of Philip evangelizing the Ethiopian eunuch, and immediately baptizing him, when he received the good news so readily. But surely, if they know each other now (the ancient evangelist and his modern brother,) they must both feel that the scene in which the latter participated, was by far the more solemn and impressive of the two. The ancient and the modern African, too, saved by so similar ministries—do they not know each other; and will they not alike forever "go on their way rejoicing?"

The effort to make Mr. Starr an object of popular suspicion was not unsuccessful; and at length he was obliged to appear, in the city of his residence, before the "Platte County Self-Defensive Association," to answer to the charge of being an abolitionist, too dangerous to be tolerated as a resident there. Of that association, Mr. Starr wrote and published in 1856: "The first week of the existence of this association, they seized a resident of Weston, late a sheriff in Iowa, Mr. Thomas Maynard. He was building a house in Kansas. He had one day said in the territory that he should vote to have it a free State. He was tried! condemned as an abolitionist!! and ordered to leave the

country in twenty-four hours, or receive fifty lashes on the bare back !!!”

“A man named Osborn was tried; was, without proof, except a negro’s testimony (unlawful testimony), condemned as an abolitionist. The right half of his head had the hair shaven off, and [he was] ordered to leave the country in forty-eight hours, or receive one hundred lashes on the bare back. He left.”

“My turn came next. I consented to be tried before the association, if they would give me the whole association as my judges. * * * I was, by a unanimous vote (about four hundred rising to their feet), declared an innocent man, and not obnoxious to the charge of being an abolitionist.”

Will any one suspect that Mr. Starr secured this acquittal by any timid and time-serving concealment of his real opinions? Not any one who knew him, or who is conversant with the facts in the case. One who now lives on the spot, and has ample opportunity to converse with those who lived there at the time, writes: “He met the haughty slave-drivers of Platte county on their own ground; and, with a moral heroism equal to that of Luther before the Diet of Worms, for two long hours he let in the daylight upon the darkness of slavery, that made his accusers seek their hiding-places.”

I have no doubt that he did frankly and boldly avow his opinion, that slavery was a social, political, and moral evil, and his sincere opposition to extending it into free territory; while he maintained that he had done nothing, and purposed to do nothing, in violation of the laws of the State in which he lived. I have no doubt that he spoke with rare eloquence. His glowing face, his sonorous, but penetrating voice, his dauntless aspect and energetic action, all at the service of his swift thoughts and his earnest purpose, must have constituted a delivery such as is seldom witnessed. The subject, the occasion, and the man—it was a rare combination of the grand sources of eloquence. Besides,

I cannot doubt that in that crowd were many upon whom his previous life had gained an influence which they could not throw off. His pleasant manners, and his kind behavior had won them. He had done them many neighborly favors. He had probably visited some of them in sickness, and helped some of them bury their dead. He had shown them many pleasant things. He had suggested to them many new, and useful, and pleasant ideas. They had perhaps cursed him for his "abolitionism," and yet sworn that he was a wondrously "good fellow." How could it be otherwise in any crowd gathered from the county in which he had lived, and journeyed, and talked, and sung, and preached, and prayed, for four or five years? When he sat down from that two hours' speech, during which he had held them in the magic spell of his most magnetic oratory, how could they do anything else than vote to let him alone? The malicious leaders of that crowd had blundered, and had failed. Such a man as that must not be allowed to talk, if you mean to be rid of him. Send ruffians to seize him and gag him, or to order him away, without a hearing, or to assassinate him. It was not long before the few faithful friends about him, whom he ought to trust, were convinced that he would not be allowed another such advantage, and that effectual means would be used to banish him or to murder him. He yielded reluctantly to the strong advice and expressed wish of his friendly counselors—and left Missouri.

Returning to New York, he was cordially welcomed by Christian brethren and friends who had sympathized in his trials, and thankfully appreciated his fidelity to truth which was dear to them as to him. A field of labor, to which those who knew him best thought him peculiarly adapted, just then needed him. The Directors of the Western New York Education Society, and the Trustees of the Auburn Theological Seminary, united in engaging his services. This gave him the responsible oversight

of the whole interest of education for the ministry in our church, over that most populous and important portion of her field. It was not a mere financial agency—not a mere business of soliciting funds. This part of his work was indeed important and laborious; and it was prosecuted with rare diligence, sagacity, perseverance and success. But, along with this, he did a far greater work, in so faithfully, so persistently and so ably presenting the whole subject of ministerial education to the people as most effectively to secure their consideration of it. His earnest and sympathetic nature, brought in contact with young men and boys in the congregations and in the Sabbath Schools, was doubtless the means of quickening in many of their minds the consciousness of their vocation to the ministry, and of confirming many in the purpose to obey that vocation, and encouraging them to persevere amid the difficulties which beset that course.

One who has labored most usefully within our Presbytery, and is now laboring as acceptably in the adjacent State, (Rev. S. H. Hyde,) thus writes to me, on seeing in our city paper the notice of Mr. Starr's death: "My heart is grieved. It had gone out toward Bro. Starr in that first night of our acquaintance, ten years ago, when he kept my eyes waking till long after midnight, by the thrilling narrative of his missionary life, and of his experience of border ruffianism in the Kansas war. The next morning I heard him plead for the education cause in my native village, and then had the well-remembered pleasure of conveying him to the neighboring village of Lewiston, where I heard him again upon the same theme, but with matter and manner so fresh and distinct from the morning discourse, as not only to excite my admiration for his wonderful power in presenting that cause, but also to deepen very greatly the impression I at first received, and arouse my interest in the immediate prosecution of my seminary course, though the want of funds

had seemed an insurmountable obstacle. Throughout my seminary course I was conscious of having a warm friend in him. He did me good. For this I must ever be grateful to him and to our Heavenly Father." I believe that this may be taken as a specimen of the influence which his presence and conversation and discourses had upon a very large number of youth and lads who listened to him in their Churches and Sabbath Schools; sat with him at their parents' tables; enjoyed his sympathy and help in their tasks or their plays; rode with him; lodged with him; talked with him; were electrified by him:—a specimen also of his valuable influence over the students in that Theological Seminary, near which he lived for six or seven years; the grounds and buildings of which owe to his skill and taste and energy, their chief convenience and adorning; whose professors own him as their most efficient coadjutor; and whose trustees and alumni know that the institution is indebted to him for a very large share, not only of its endowments, but of that deep and widespread popular interest in it, without which it could acquire neither funds nor students.

Hamilton College has probably experienced the benefit of his labors in the cause of education scarcely less than the Auburn Theological Seminary. A very great advance has been made in the last ten years, over the whole field of those two institutions, in bringing the people and especially the churches, to estimate correctly the great interest which they represent. That deepened interest, that improved public sentiment, shows itself in the improved and invigorated condition of those institutions, as naturally and as clearly as improved culture and increased richness of soil, show themselves in the greater freshness and fruitfulness of trees growing in it. Other earnest and wise men who have been, and who still are connected with those institutions, have labored in the same spirit and to the same end, with our departed brother. But I cannot be regarded as detracting from

the estimation due to them, when I say that he was not a whit behind the very chiefest of them. I hold that seven years' work for ministerial education, in very high honor. I am inclined to think it the great work of my brother's life. In so saying, I am not forgetful of his work as a pastor, and do not think that even the people with whom and for whom he died, estimate it more highly than I do. Yet when I consider what seed he planted and what fructifying influence he exerted for the multiplying of himself, by the production of we know not how many such pastors as he, by means of those educational instrumentalities, I cannot think this an inferior work. That it was a work of great self-denial, can be readily seen by those who know what capacity he had for enjoying the work of a pastor and the love of a people, and how dear to him were the pleasures of home, which that work compelled him so largely to forego. How fatiguing it was; how it exhausted his vital energies; what an amount of vital force he expended in his strenuous arguments, his persuasive pleadings, and his marvelous appeals, few really knew. He had the happy tact to conceal an agony of anxious earnestness, by a manner which seemed expressive of almost careless ease. Or rather his genial cheerfulness and pleasant humor were ever in so spontaneous and active play upon the surface, that they were apt to engage the attention of casual observers, and prevent their considering the reactive effect upon him, of that amazing earnestness. He has come to my study, after such a conversation in which probably his vivacious sprightliness had glowed and sparkled like the northern Aurora, looking so fatigued and exhausted as to awaken my sympathy and solicitude. I have no doubt that that work of soliciting funds, in which he had such eminent success, and in connection with which he is most pleasantly remembered by those from whom he obtained the largest and the most frequent gifts, was among the most exhausting of the labors which prematurely wore him out.

In the spring of 1862, he accepted the pastoral charge of the Presbyterian Church in Penn Yan, and continued in it three years. Of his life there I have not now the means, nor the time, to make a full or minute record. Those were, however, three eminently busy and useful years. The church of which he was pastor prospered under his ministry, finding occasion to enlarge its house of worship, by increasing its length some twenty feet, and immediately filling all the new seats. Those being years of the war, Mr. Starr's voice and influence were freely and laboriously given in support of the national cause. He often addressed soldiers ready to go to the field; preached at the funerals of many brought home dead from the battles; ministered consolation to the bereaved, and was among the foremost in that State in those efforts which kept the popular mind up to its high purpose of patriotism.

Just at the close of the war he came to St. Louis, his election to the pastoral charge of this Church occurring on the evening of the next day after the surrender of Lee, April 10, 1865.

This Church had labored under great discouragements, and was very heavily burdened with debt.

Hardly had his ministry in it begun, before its invigorating influence was manifest. It may with truth be said, that he and this people cleaved to each other quite remarkably, and of more than one of its members may it be said, that his soul was knit to the soul of Pastor Starr, and "he loved him as his own soul." It is uniformly conceded, by those who have formed any opinion, that it was a remarkably happy adaptation, a signal instance of "the right man in the right place." Yet we all see that a man of such versatility and such earnestness and diligence and tact, would be the right man in almost any place. There were, however, marked providential intimations assigning him to this post, which justify the North Church people in regarding him as a manifest gift of God to them.

It is much to say, and for which to give thanks, that whereas, the North Church was, at the beginning of his pastorate, mortgaged for debts amounting to \$15,600, a sufficient sum had been raised before his death, to pay the whole of this, and that within the same time, the house of worship was repaired and beautified, at an expense of \$1,821 95. In the meantime the current expenses of the society, on a more liberal scale than ever before, were promptly and cheerfully paid.

This was all done by contributions from members of the North Church and Congregation and of the First Church, at the solicitation of Mr. Starr; and I venture to say that all the donors are glad of what they did, and thankful for the intimacy with Mr. Starr which was thus occasioned. Some of them have spoken to me of the rare attraction with which he affected them, in the strongest terms of satisfaction and delight.

In the meantime, what was there in our city which concerned any of the interests of Christianity, of patriotism, or of humanity, that did not readily engage his attention, his sympathies, and, to the utmost extent of his power, his active co-operation? His cheery voice and wise words were heard in the Girls' Industrial Home; at the Colored Orphan Asylum they say "We have lost our best friend;" the hundreds of pupils of the night schools remember his stirring and encouraging address to them a year ago, but they did not know (I presume) how he had to hurry through a long walk to reach their hall at nine o'clock in the evening, his sympathy with them and interest in their laudable efforts making him seem fresh and animated, notwithstanding his fatigue. The early movements for that admirable new enterprise, the Public School Library, found no more eloquent advocate than Mr. Starr; the various "Bands of Hope" and other temperance organizations knew him as one of their ablest champions; the Sunday School Teachers' Association numbered him among its best co-workers; no words more wise or worthy

of remembrance than his were spoken at the State Sunday School Convention ; no man among us could be more surely counted on, to give interest to any such occasion, and effective help to every such enterprise.

I had long known that Bro. Starr's mind was greatly interested in a matter of great public interest, which has, as yet, engaged the attention of but few persons. It is the very rapid sweeping away of the forests of the earth, and the consequent danger of a disastrous scarcity of timber. The fact that so few give any thought to this, and that effective plans for the growth and preservation of forests sufficient to supply the wants of mankind, must be on a very large scale, and must require many years to produce perceptible results, filled his mind with serious apprehension, and a very earnest desire to secure effective measures for the prevention of so great a calamity. I knew that he had secured the organization of a company, and had enlisted the earnest efforts of some able members of the national government, for the purpose of inaugurating and carrying forward a colossal experiment, conducted on the most scientific principles, under the direction of the most experienced practical men. The design was to ascertain and demonstrate by experiment what can be done, and to instruct and encourage the people to pursue the best methods to rear for the posterity which is to inherit our land, the forests which will be needed for the manifold uses of wood, and to protect the soil from those atmospheric influences, which without such protection, will doom it to greatly diminished fertility or arid desolation.

He had often spoken to me on this subject ; I knew how he loved trees ; that he lamented the wanton waste and destruction of them, and earnestly felt the necessity of a great movement to arrest it ; but it was after he was confined to his house by his last sickness, that he put into my hands a few copies of a pamphlet on that subject written by himself. I found this to be

twenty-five pages (advance sheets) of a volume about issuing from the government press at Washington, being the annual report of the Agricultural Department. I read it with amazement; and I am glad that I had opportunity, as he lay on that bed of sickness, to tell him frankly, that I thought it a really wonderful document. I am not learned enough in that class of subjects to make my opinion valuable, but I have some evidence that those who are competent estimate that treatise very highly; and surely any plain reader can see that the man who wrote it, has given a degree of attention to the subject, has observed and collated facts illustrating it, has found and read what other men have written upon it, and formed well considered opinions and plans concerning it, which could ordinarily be expected only of a man who made that his principal or sole pursuit. The marvel is that one so busy with so many other things, can have accomplished this. Did he neglect his ministry for this? Did it hinder or diminish his philanthropic labors? Who knew of his taking any time from any other engagements to study forest trees? Or did it diminish his ability to preach—to present clearly the truths of holy scripture—to illustrate them vividly, or to enforce them effectively? As well might I ask if Solomon wrote the books of Proverbs and Ecclesiastes less ably, because he had made himself competent to “speak of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall.”

Ye who listened regularly to his last two years of preaching, tell me, with all its fresh vivacity, all its rhetorical exuberance, all its wealth of illustration, all its brilliant and sparkling imagery, did it lack spirituality? Did it lack religious fervor? Did it lack a solid basis of scriptural doctrine? As a people did you not learn as much of the Bible—did you not get as much plain doctrinal inculcation—were you not made to think as much, and as effectively, on the solemn fundamental truths of Christian

Theology—during Mr. Starr's ministry among you, as in any two years of your lives?

Nay, he was not *secularized*. He was not worldly-minded. He believed that "the earth is the Lord's and the fulness thereof." He believed that this is God's world, and that all the devil's occupancy of it is a mean and dishonest trespass. He did not believe that that creature has any rights here that a child of God is bound to respect. Whatever he found anywhere that he could use for God, he unhesitatingly took and used it for Him, as for its rightful owner. He was one of those men who go about amid the beauties and wonders with which God has filled the world, with their eyes open, and their minds awake. He found "books in the running brooks, tongues in the trees, sermons in stones, and God in every thing."

His was one of the liveliest and most playful natures of which I have ever felt the delightful contact. None have ever been much with him socially, who have not heartily laughed with him. But is there any one who remembers him as a frivolous man? Was any one ever much in his company to whom he has not faithfully and skillfully and impressively spoken on the subject of religion? I have often been astonished and delighted by witnessing his readiness and his earnestness and his tact, in introducing the subject of personal religion to persons casually met in journeying or otherwise.

The first time I remember to have had him in my pulpit, I was surprisingly impressed with the touching simplicity and fervor of his prayer. Since then I have often felt the same delightful impression. I have known, too, how acceptably and how happily he could lead in prayer the minds of the sick and dying, and those aching with sorrow, or burdened with guilt or fear. What affectionate, winning words have I heard him speak in almost whispered tones to individuals whom he was trying to lead to Christ! How have I seen his expressive face glow as he

sat singing sweet Christian hymns amid fellow-Christians and anxious inquirers! Such an occasion is very vividly retained in my memory, of which the scene was within the unplastered brick walls of a court house far in the interior of our State. Doubtless you as vividly remember that same fervent glow of his face as you have seen it, while his voice mingled with yours in the sacred songs that he loved.

Yes, ready as he was to be interested in all secular things that were really good and useful—all that seemed to promise any amelioration of the temporal condition of any part of mankind, this did not divert his mind from the more solemn interests of eternity. His deeper concern was ever for the salvation of souls. I am sure that his supreme regard was always for God. "To glorify God, and to enjoy Him forever," he heartily believed to be "the chief end of man." He had no faith in any schemes for reforming or improving men which did not involve this. "Get the children's minds filled with God," said he, speaking of Sabbath School instruction. "That's what will make them afraid to swear—that's what will keep them from *playing ball, Sundays*—that's what will turn them from *sin*." Like Solomon, he was sure that all genuine piety, all true religion, all real "wisdom," begins in "*the fear of JEHOVAH*." And I am sure that children, and young men, and we all, can seldom have better proof than his whole life gave, that scriptural *fear of God* is not inconsistent with the most trustful *love* of Him, and the most hearty *enjoyment* of Him. A cheerful, genial, joyous temper is not spoiled by true godliness. Nay, it is immeasurably improved by it, preserved, sweetened, clarified and brightened with a more heavenly lustre.

Not merely in the improved condition of its property and finances, did this Church experience benefit from Mr. Starr's ministry; not merely in the considerable increase of its membership and of the numbers attending its services; I think that

the Church has made a still greater advance in vigor—in the tone and spirit of its church life. The two years of life, and the impressive death of your late pastor seem to me to have been God's chosen means of imparting to you a new impulse which can be perpetuated, a revivification, which, if prayerfully cherished, and dutifully used, will have introduced you to a new era of church history. May God give you grace so wisely and well to improve them.

I can not close without calling attention distinctly to a few of the many good lessons which the life we have been reviewing teaches.

1. It teaches the value and blessedness of *early* consecration to God. Mr. Starr professed his faith in the Saviour, and took the vows of God upon him, when he was ten years of age. I believe that he did it intelligently; I believe that he understood what he meant by *giving himself to God*, as well then as he ever did. I am more and more persuaded that it is wrong to teach children that they can not worthily come to the Lord's table until they have ceased to be children. I have no doubt that the subject may be so treated as to induce very young persons, and persons not very young, to take that step lightly and without a scriptural view of its import. This should most carefully be avoided. On the other hand, I believe that, with faithful instruction and believing prayer, little children may be led to Christ *understandingly*, and may give evidence of having accepted Him, which is as reliable as that with which we are customarily satisfied in older persons. I believe that *such* young disciples are as competent to understand all that is showed forth by the sacraments as mature minds; and I believe that the benefit of actual participation is as great, and more necessary to them than to the older disciples. The visible setting forth of Christ crucified—the sight and touch and tasting of the consecrated emblems—the distinct and solemn renewal and sealing of the vow to be His—

the voluntary expression by a visible act of deliberate and affectionate acceptance of Christ—all these, I am sure, are as helpful and more needful to the Christian child than to the Christian man. To deny them this privilege seems to me cruel. I think that it may be forbidding little children to come to the Saviour. Take heed that ye do not thus offend one of the little ones that believe in Him. Are there such children listening to me—little children who have felt their hearts ache with the feeling of sin—who have knelt down and asked God to forgive their sins for the sake of the dear Saviour who died for them—who believe that God does forgive them—who really feel a tender and thankful love to the Saviour—and who really wish to come to His table because they love Him, and wish to be among those who love Him? If there are any such little children here, let them not be afraid to come to their mother, or father, or Sunday School teacher, or to their pastor, and tell us just how they feel. We will try to help you examine yourselves, and if it shall appear to be true, that God has given you a heart really to love and serve the Lord Jesus, you shall have a seat with us at His table, just as welcome as at your father's table at home.

And why should not all the children come to Jesus? Why should you not all “come to Jesus *just now?*” Why can not any little boy, ten years of age, now, come to Jesus and be His disciple, just as well as little Frederick Starr could do so thirty years ago? You *may* come to Jesus—all of you—every boy, and every girl—no matter how young you are—ten years or seven years, or never so much younger than that. You may all come, just as Frederick Starr did. It made him a far happier boy than if he had not done so. And it made him a better boy. He was not any less a playful boy. When he was grown up to be a man and a minister, he was still playful and merry. Religion did not hinder that. But it made him unselfish, and it made him godly. It made him *remember* God and try to obey

him. He had faults always. He knew that he had, and was very sorry for them. I never saw more penitent tears, nor a more penitent face than his, when he spoke to me of his unworthiness during his last sickness. But he believed in Jesus; and Jesus forgave him and loved him, and the Holy Spirit helped him; and now I do not suppose he has any faults or sins left.

2. Mr. Starr's life and death teach a good lesson in regard to the work of the Christian ministry. He chose that work very deliberately, and, as it seemed to his father, very coolly—so much so that he feared his son did not duly appreciate the solemnity of such a decision. "But," says he, "I was greatly relieved when I found I could not question him out of his determination. I never had cause to doubt his sincerity again." Faithful, watchful father, your dutiful son did not take your parental solicitude amiss. Rarely has a son so honored his father as I know that he did. That steadfast youthful purpose has been gloriously fulfilled. It was rooted deep in his godliness. His early, honest, full consecration of himself to God, with the view he took of the opportunities of the Christian ministry, led naturally and logically to his choice of that, without any struggle or conflict. It was to him a very simple matter of course, to pursue that calling, and always go to that place, in which the Lord had most need of him.

We have seen something of his ability to appreciate secular interests, and to manage secular business. He could not be unconscious of these. I do not wish to exaggerate them, but it has always seemed to me that in secular life, he would have been among the foremost men of his age. Think of him as the Superintendent of a railroad, or the manager of a manufacturing or mining enterprise, or as the leader of an army, or as the Governor of a State. Is there anything in the labors or responsibilities of either of those positions to which you think he would have proved unequal? Yet he loved his chosen profession, and

valued its opportunities, and estimated the position of a pastor of the flock of God above any other in the world. Young men, boys, weigh his opinion and his example well, before you reject that which he so calmly and so firmly chose.

3. Finally, Mr. Starr's life and death teach us the value and blessedness of *thorough* consecration to God; I need not enlarge upon this. It is apparent. No feeble, half-hearted purpose would have held such energies as his so steadily and so constantly in the work to which he gave them. It was the key-note of the whole anthem of his life, to which his voice spontaneously fell in its dying cadence. When asked what should be his last words to his people, he answered: "Tell them to be God's—to be *God's*—to be God's." Well and wisely have you, his people, engraved those words in the marble tablet in which you have also presented his features to the view of all who shall ever enter the vestibule of your house of worship. Thus he "being dead yet speaketh." Yet more effectively doth he speak, inasmuch as that message is engraven in your hearts. To you and to all who knew the pastor whom you mourn, I am sure that all which reminds us of him will evermore say, with most impressive emphasis—"Be God's—*be God's*—**BE** God's!"



