found in the deceased, a kind and highly valued friend—one in whom it was my happiness to confide; to whom I could look up for judicious counsel, with profound regard.

It is true that he had his peculiarities of thought and action; and why not? connected as these were with peculiar abilities and virtues. It is right, and in accordance with the divine will, that every man should be himself—original, peculiar. As well might we expect all men to look alike in feature and in form, as to think, and act, and be alike. Mr. Johnson was formed and moulded by the Creator’s hand to be one, of whom it may be truly said,

None but himself can be his parallel.

But the course of his life, so far as I have known it through the last ten years, has been not only intensely interesting, but in many respects, a model. A most affectionate father; a most indulgent husband; rejoicing with his family when they rejoiced, and weeping with them when they wept; industrious, active, principled and wise, systematic, accurate, exact; a man of the most extensive observation, culture, erudition; whose correspondence with many of the greatest men of both hemispheres has been carefully archived; an honored citizen, pursuing noiselessly and unobtrusively the even tenor of his exalted way, like a deep river in its onward course; as a Christian, not only always present, if possible, in the worshippers congregation, but never omitting, as alas, many do, to do that which the Saviour commanded in remembrance of him; illustrating that in the right hand of wisdom there is length of days, and in her left hand riches and honor; an octogenarian patriarch, who has beheld his child’s children, and peace upon Israel—

He was a man, take him for all in all,
We ne’er shall look upon his like again.

Mr. Johnson was eminently a thinker. He did that with the mind God had given him, which comparatively few mortals attempt—he thought; and, like the wise old masters, drew knowledge from himself. The very titles of his books indicate no ordinary man; and, of themselves, require thought to appreciate them. For example: “The Meaning of Words Analyzed;” “The Physiology of the Senses;” “Religion in Its Relation to the Present Life;” “An Encyclopedia of Instruction;” or Apologues and Breviaries, on Man and Manners;” “Deep Sea Soundings;” or the Ultimate Analysis of Human Knowledge.”

But as a specimen of his recent thought on religious subjects, I am tempted to produce here a few sentences of his own, which may be regarded as parochial, having been presented in a letter to me, occasioned by my own discourse to you, on Ritualism, and subsequent conversation with him on that subject. His letter bears the date of May 7, 1867.

“The intellect conceives religion to be a unit; but the intellect can also analyze the unit into three distinct and inconvertible entities, namely, into doctrine, ceremony and piety. Man is likewise a unit in the contemplation of the intellect; but the intellect can analyze him into three distinct and inconvertible organisms; namely, into physical, intellectual and emotional. Each of these organisms claims a part of religion; doctrine is the intellectual part; ceremony is the physical part; and piety is the emotional part. Man’s emotional organism pertains to him under all doctrines and ceremonies; and I doubt not piety is felt alike by Jews and Turks, infidels and idolaters, Mormons, and occasionally by avowed Atheists. The great elements in which religions differ, are in ceremonies and ceremonies. The intellect is the freest part of our nature, and each sect holds its members to the same doctrine by only an enforced consent; for naturally no two men ever thought alike without an artificial concert; and hence we may see the impossibility of all sects united in one doctrine. The ceremonial part of religion is physical, and like all our physical actions, the ceremonial part is much under the distortion of the intellect, and somewhat of the emotions. When a clergyman turns up his eyes to heaven, the physical turning up is dictated by the emotional feelings. Ceremonial religion, and which I call physical, has been almost as effective as doctrine in dividing Christians into conflicting sects. Now I suppose the difference which divides our Church into high and low, relates to what I term physical religion; and deeming it thus relatively unessential, I prefer the kind of ceremonial which is most effective in engaging the congregations of the Church, and exciting most the feeling of piety in the worshippers.”

In this connection I am pleased to notice the gas arch before you, which, originally the gift of Mr. Johnson, has recently, by his orders, been surmounted with a cross and bronzed, and is now made a permanent fixture in our Church. It has but just been completed, and fastened in its place. I would that his own appreciating eyes might have beheld it in its radiant brightness; but now that they are opening on far more brilliant scenes, and be-