

The American Presbyterian.

John A. Weir 16 July 68

New Series, Vol. V, No. 5.

Genesee Evangelist, No. 1132.

\$3 00 By Mail. \$3 50 By Carrier. }
50cts Additional after three Months. }

PHILADELPHIA, THURSDAY, JANUARY 30, 1868.

Ministers \$2.50 H. Miss. \$2.00.
Address—1334 Chestnut Street.

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THE LATE DR. WAYLAND. I.

The biography of Francis Wayland, the greatest ornament of the American Baptist Church, has recently been given to the public. It is worthy of the especial study of the friends of education, of missions, and of a high standard of spirituality in the ministry and among Christians generally. It is an example full of power to every one struggling with difficulties, beginning life at a disadvantage, or tempted in any way to idleness or waste of time. It is the life of a genuine man—a man of Spartan simplicity and of more than Spartan integrity; of a true Christian, and an Apostolic minister of the Gospel; of a bold and independent thinker, whose thoughts moved instinctively in practical directions, prompting him with a powerful impulse to embody them in act and unfolding in him a capacity for work, which, in his prime, was almost miraculous.

Dr. Wayland was born in New York city, March 12th, 1796, of Baptist and English ancestry. His domestic training was of the Puritanic sort, to which many of the best men now passing from the stage of life, owed the foundation of their greatness and influence. At the boys' school in New York city which he attended, no distinction of color was observed, a fact which doubtless had its influence in keeping him free from prejudice on the subject. But his very nature seemed ingrained with the sentiment of justice and the love of truth. Among his school-fellows and in the family, he was recognized as an authority in morals, and a champion who would not scruple to use physical force, if necessary, in vindication of the oppressed.

At fifteen, he entered the third term of the Sophomore class of Union College, then in the seventh year of Dr. Nott's long Presidency, and having but two professors besides the President. Judging himself as was his wont by the severest standards of truth, he speaks of his attainments as a college student but slightly. It is certain that he made a good record, as he was afterwards chosen tutor. But it was only after graduation that his mental awakening occurred, and only during his tutorship that the formative influence of Dr. Nott upon his character was felt. Meanwhile, he applied himself vigorously to the study of medicine, obtained his diploma and commenced practice in Troy. Here, the Spirit of God met him, singling him out in the midst of prevailing apathy, and filled him with deep but scarcely poignant anxiety for his soul. For successive days, he shut himself in his closet, deliberately seeking the experience in which he supposed a change of heart consisted. Nothing surprising befel him. Without knowing exactly when or how, a comforting light gradually dawned upon him. For a long time, he refused to believe himself a changed person. He took pleasure in divine things, loved the doctrines of the Gospel and the society of Christians, but, like many others, he wanted a clear and convincing experience; he would be the subject of a striking conversion. He had to learn to be content with whatever way God chose to show his grace in him. And it remains a remarkable and an instructive fact, that this truly Apostolic man, this shining example of the very noblest of Christian virtues, had no salient points in his religious history. Long afterwards he wrote: "The precise point when a moral change took place in my character I cannot determine." On the Sabbath before he died he said to a friend at his bedside: "I have never enjoyed the raptures of faith vouchsafed to many Christians." But there was no room for doubt that a new principle had obtained control of the man. His destiny was changed. Without a struggle or a pang of self-denial, he abandoned the profession on which he had entered and in which he had every encouragement, and chose the ministry of regeneration. The worldly circumstances of his family had become straitened, and Wayland, in carrying out his new plans must largely depend upon other resources than they could furnish. He went to Andover. It was a year of struggles with outward poverty, where, like Erasmus, he chose to go without suitable clothing, in order to buy the needed books; but it was a year of great progress and of marked influence in the development of his character. Here first, under the inspiring influence of Moses Stuart, he seemed to himself to have really studied; and the impression made upon him by that enthusiast in Biblical investigation, and that leader in the application of sound grammatical principles to Biblical exegesis, not only was never effaced, but probably, was never absent from his own most characteristic experiences and

labors as an investigator and an instructor of the young. It was probably here, too, that such influences wrought upon him, as to promote the growth of that catholicity of temper so conspicuous in all his after life. He was a Baptist, indeed, but he was no bigot. And these two volumes describing one of the busiest lives ever lived, furnish but two incidental allusions to the peculiar denominational views of their subject. A man of such intense practical bent would have given expression, in some unmistakable outward shape, to the spirit of denominational exclusivism, if he had possessed it.

During the tutorship at Union he by no means lost sight of the ministry as his chosen profession. Dr. Nott was his instructor in sermonizing—than whom there could be no better—and an event occurred which brought him under the influence of the revival preacher, Nettleton. While he had under consideration the question of prolonging his stay at Union, friends who were aware of his limited pecuniary resources, had interested Howard Malcolm—a well known name in the Baptist Church—in his case, who made ample offers of assistance in completing his Seminary course. The letter announcing these kind offers was mislaid in the mails, and before it reached its destination, young Wayland had obligated himself to remain in Union College. Of this event he said, "My destiny has been materially affected by the blunder of a post-master." The visit soon after (1820) made by Mr. Nettleton to Schenectady, the great revival which followed, the opportunity given for direct personal effort with sinners, of which Dr. Wayland freely availed himself, had a most powerful and permanent effect in shaping his character. Late in life, he speaks of Dr. Nettleton as the most effective preacher he had ever known. A new era in his spiritual life begins from this intercourse with the revival preacher, for which Providence seemed so singularly to open the way. And thus the circle of formative influences upon Dr. Wayland's character was completed. From Moses Stuart, from Dr. Nott and lastly from Dr. Nettleton, all natures congenial to his own, came the training, which, under God, made Dr. Wayland the man that he was. The first communicated his enthusiasm for the truth and his rigorous analysis; the second developed the executive and educational abilities of his pupil; the third kindled his spiritual life to that intensity that it never seemed to know coldness in all his career. Thus a rare combination of intellectual, practical and spiritual influences fitted him for the high intellectual, practical, and spiritual functions he was to perform.

FENIANISM.

We need not do more than call attention to the able and instructive article on this subject on the next page, from the pen of our well-known correspondent B. B. H. While our readers may require enlightenment in regard to the full extent and significance of this movement, we are sure they require none as to its spirit. They know that it is, at best, an unjustifiable rebellion against a government which, whatever its defects, is among the very best in Christendom. They know that its success is so remote from possibility, as to brand its leaders as mere desperadoes. They know, that its result, if successful, would not be an enlargement of personal liberty or the establishment of a wise and noble national policy, but a more abject submission to a hierarchy and a religious policy most bitterly and obstinately hostile to freedom. And the deep disgust and abhorrence which they feel at the indiscriminate slaughter, the secret assassinations, the cowardly and sinister plots, which seem to be the favorite instruments of the conspirators, are only equalled by the shame with which they view the fawning and cringing of American politicians of all classes towards the authors of these atrocities. We have rarely felt ourselves so humiliated as on the day that our city fathers voted to join the demonstration in honor of three fairly condemned and executed felons. It was an act which seemed to say to every policeman in the city: Whenever you are rudely assailed by ruffians in the discharge of your duty, our sympathy is with the assailants, not with you nor your families, nor with those peaceable citizens and just laws which you are upholding at the risk of your lives.

England has indeed grievously offended us exactly in the same life in which Fenian sympathizers are now offending her. But our readers are Christians, and they know better than to plead another's sins as a justification of their own.

OUR COMPLAINT in regard to the issue of Prof. Hodge's late work on the Atonement is misinterpreted by the *Christian Instructor* and the *United Presbyterian*, following, as we suppose, the guidance of the *Presbyterian* of this city.

With all long suffering and patience, we repeat that our complaint was not of the book in itself, but as issued at this stage of negotiations for re-union, by the Board of Publication of the Old School Church. The intelligent and candid conductors of at least one Old School organ—the *Presbyter*—view the matter in precisely the same light with ourselves. In their issue of last week they say of the book:

Mr. Barnes is referred to six times and Dr. Beman twice; once each in terms declaring that their view of the nature of the Atonement is "a departure from the true faith." This is to be regretted not so much for the reason that negotiations for re-union between the Old and New School Churches, as because Dr. Hodge's book is issued by the Board of Publication of our Church. New books issued by the Boards of the two Churches at such a time as this, contravening the positions of each other's books, and making free use of the names of the authors, is adapted to complicate the construction of a catalogue for the United Church.

[Reported for our Columns.]

LINCOLN UNIVERSITY—INAUGURATION OF PROFESSORS.

Tuesday of last week was another interesting day at Lincoln University, made so by the assembling of an appreciative audience to listen to the inaugural addresses of the recently chosen Theological Professors, Rev. E. R. Bower, of Systematic Theology; and Rev. Dr. E. E. Adams, of Sacred Rhetoric. The services were under the direction of Rev. J. M. Dickey, D.D., President of the Board of Trustees, at whose request Samuel H. Perkins, Esq., of this city, led in the opening devotional exercises. The address of Prof. Bower was one of special ability, having for its main thought the supremacy of the Holy Scriptures as the teacher of man, respecting God and His truth. The revelations of nature and the revealed Word are coincident if true, but they are not co-ordinate. The Bible alone is authoritative. We may wander a whole life-time among the wonders of creation, terrestrial and celestial; but all we would thus learn of theology would be as nothing to the instructions of one hour at the feet of Jesus. It follows, 1. that theology, thus founded upon Divine Revelation, becomes a science of positive truth, and authoritative for belief. We do not theorize; we know the things affirmed. Further, the theology of the Bible must be held to include the whole knowledge of God unto salvation. We are not to say what is to be accepted, and what rejected. It includes more than the general facts which distinguish Christianity from Judaism and other religious systems. All parts of the doctrine of human redemption make one true system, just as there is but one system of astronomy or mathematics. Romanism and Protestantism cannot both be true; neither can Augustinianism and Pelagianism. 2. Theological sciences thus founded, is the interpreter of all other sciences. God is the author of all. Nature is unintelligible without God. "In Thy light shall we see light." 3. All other sciences find their highest end and chief value in contributing to this science. Other sciences, as such, have great services to render to humanity, but they have all this higher end, to enable us to know more of Jesus. In the expanding of the points there was a healthy Calvinistic tone, and it was felt by the audience that the department had fallen into able hands. The address closed with a happy allusion to the University as founded upon the principles of a biblical theology, carrying out the right of a hitherto proscribed race, in their character as men, to a general intellectual culture, and then to lay it all at the feet of the highest culture, the knowledge of God unto salvation.

The address of Prof. Adams, the honored representative of our own Church in those halls, came next in order. The Doctor is one of those speakers who defies the reportorial pen, unless it be one of literal exactness. We make no attempt to reproduce the brilliancy of thought, or the beauty and force of the illustrations. Indeed, the impression was deep in the audience that, in both cases, the Trustees had been eminently successful in securing men who were the embodiment of their departments. Prof. A. took for his theme *Genuine Literature Philanthropic*. His spoke of progressiveness as a universal law of things; as more or less rapid according to the capacity of individuals or nations; as illustrated in history, and lastly in our national history, so full of rapid progress in the achievements of philanthropy and liberty—especially illustrated our recent history, wherein is measurably finished what was left undone in the revolution, on the subject of individual liberty. All the enlightening measures and institutions of the age are in the direction of philanthropy. All literature on right principles is philanthropic. It was not so with the non-Christian and often non-Theistic literature of the ancients. The Greek literature exhibits no broad and just views of humanity. There was a certain kind of tenderness for certain individual cases, for dying heroes and self-sacrificed martyrs, but no approach to the tenderness of the cross. Neither Socrates nor Plato had one thought of the Christian rule, "The rich and the poor meet together; the Lord is the maker of them all." Carrying out the same progressiveness in philanthropy which has made the African in this country free, we now ask for his education. We ask it on the ground of 1. His capacity. The illustrations of this are striking, numerous. 2. It is required by what we have already made them. If after making them free, we deny them the means of mental culture, we only augment their griefs. 3. Their numbers. 4. Our former injustice to them. The worst of this has been felt in mental degradation. Repair in kind as we have wronged. 5. Their great zeal for knowledge. Thrilling accounts were given of their self-sacrifices and sufferings in pursuit of knowledge. In the primary department of this University, there have been cases in which they have sprung, in a single year, from ignorance of letters to a fair grade of what is generally understood as a common school education, and in a second year reached a surprising mark in higher learning. 6. Their probable service in their father land. 7. Their in-

fluence on our own future national character. 8. Their services rendered during the rebellion, some in the field, and some, as southern slaves, helping prisoners to escape, and acting as guides to our armies. 9. The fact that the black man clings to civilization. This was beautifully illustrated, but room fails to follow the speaker, or to give even an outline of his remarks on the special claims of the University, or his account—the most succinct and satisfactory which we have seen—of its present condition and its really surprising accomplishments during the short term of its existence. We understand both addresses are to be published.

Following Prof. Adams, Rev. Albert Barnes was called to the stand, introduced by Dr. Dickey as the "life-long friend of the oppressed, and greeted by the students and others present, with a storm of applause. In a short, unpremeditated speech, Mr. Barnes accepted the statement of the Doctor respecting his anti-slavery antecedents. He had ever tried to be the friend of the colored man—the friend of the enslaved and wronged—and, though often under trial, he had never allowed any restraint upon his "native" right to utter his views and give out his influence. He had not expected to live to see the total emancipation of the race in this country, but he had never doubted it would come. This institution [founded in 1837 only with reference to the preparation of young men for usefulness in Liberia, but enlarged to a University when the Emancipation Act opened up a broader field] was not an accident. It was God's pre-arrangement for the sudden and unexpected call of four millions of freemen in this country, for ministers, teachers, and other educated men of their own race. Neither will it stand alone. It has risen, under the providence of God, as the pioneer of scores of educational institutions, male and female, of similar character. Forty years ago, an earnest effort was made, in New Jersey, to maintain an educational institution of high order, for the colored people, but it died out. The country was not then ripe for it. It is ripe for it now, and work like this will go forward. Pointing to a map of Africa, on the wall of the chapel, Mr. Barnes passed from the few millions of the African race in this country, to the probably hundred and fifty millions in that vast region—a region all certain to be given to Christ—and referring to the bearing of institutions like this upon that result, he congratulated both the new and older members of the Faculty as having assumed one of the most glorious works of the times.

Our space will not allow us to give any account of what we witnessed of the condition, physical, educational, and spiritual of the institution. We may hereafter copy the notice of these things in Prof. Adams' address, to which we referred. Suffice it to say; we were profoundly impressed with the wisdom and success of its conception, and the glory of its influence present and prospective.

AFFAIRS AT WASHINGTON.

WASHINGTON, JAN. 27, 1868.

Complaints are frequently made against the ruling party in Congress, because of its radicalism and its readiness to adopt extreme measures. The reconstruction acts are quoted as illustrating this charge. It seems to me they prove exactly the opposite. Every step taken has been the least that, under the circumstances, could be done. There has been the utmost reluctance to do thorough work at the South or with the Executive. This has been the weakness of the party, and the necessity for modifying the reconstruction measures arises from its lack of radicalism. The fact that one amendment after another has passed is seized upon by the opponents of Congress as showing its desire to override the Constitution, crush the South, and gather all the power of the government into the hands of the Legislative branch. The truth is that the various advances have been made only through the contumacy of the rebels and the obstructiveness of the Executive. Congress may truly say with Luther—"not of choice but of necessity; God does not conduct, but drives us and carries us forward. We are not master of our actions." Why, the time was, after the war, when Congress would have been satisfied to receive the rebel States as reconstructed, with no guarantees for the future, but that slavery should not be restored and the rebel debt not assumed by the United States; but every proposition was voted down with scorn by the rebels. And so with the Executive, every restriction placed upon his authority has been wrung from an unwilling Congress to save the country from anarchy and confusion. The policy to which Congress is now fully committed is, that the Southern States shall be governed by loyal men. If loyal white men can and will do this, well; but in any event loyal men, and better the uneducated loyal negro than the disloyal white.

The supplementary bill commanded every Republican vote in the House. In the Senate it has evoked an able and most spirited discussion. Senator Doolittle proposed amendments restricting the suffrage of the negroes, (not of whites also,) to those who could read and write, and who should be possessed of property to the amount of two hundred and fifty dollars. His speech was carefully prepared, and had been announced beforehand, as designed to lay down the conservative platform for the present campaign. It was made impressive by the deep voice, solemn manner and fine oratory of the speaker, and was listened to with great attention. It was understood to be a challenge to the Republicans to enter the lists, and defend themselves as best they might. It was an adroit move, in that he professed to represent the Conservatives and not the Democrats, so that if it should fail the Democrats could claim it as their own. The speech abounded in invective against the Radicals, and especially against "negro supremacy forced at the point of the bayonet," "which idea seems to haunt the Senator's mind as some gloomy spectre; it also pleaded most earnestly for the disfranchised leaders, "the heart and brain" of the South, and for the South generally which had lost thousands of millions of dollars, and hundreds of lives by the war; and now must have the additional punishment of

being ruled by negroes. The speech made a great impression upon the audience, and seems to have satisfied the Democrats who have praised it without qualification.

Judge Trumbull followed in an impromptu speech in which he riddled the oration at every point. Although he does not display such oratory as Mr. Doolittle, who is "one of the best speakers in Congress, yet he always makes his points with such clearness and logic, that he carries the convictions of his audience with him. On this occasion he made a most thorough exposure of the sophistry of the party cries of "radicalism," "negro supremacy," "unconstitutionality," &c. Senator Morton followed the next day with a speech profound in thought, irresistible in logic and weighty in its facts and authorities, and Senator Nye with one full of wit and satire. The country may be thankful to Mr. Doolittle for furnishing the occasion for such replies as those of Trumbull, Morton and Nye—the first demolishing the speech, the second the sentiments, and the last the speaker.

A new Presbyterian church is soon to be formed here, which one might well wish would change its principles or sail under another banner. The new body is composed partly of those who left Dr. Sunderland during the war. Since then they have attended Dr. Gurley's preaching, but have not been satisfied with his position. They have now organized a Sunday-school, secured a Southern preacher, and propose to have preaching adapted to their proclivities. It seems incredible that such an organization can be formed at this late day, but perhaps it will purify the other churches by furnishing a place for all the malcontents. One can wish them no greater evil than that these may congregate there.

But what can be said of the possibility of a member of City Council, in the sight of the Capitol, at a Council dinner offering a toast "to the man that pulled the trigger that shot the man that freed the nigger," and receiving no indignant rebuke for the atrocious sentiment? This is said to have occurred in Georgetown during the past week. If these things can be done in Washington, what is likely to be the state of feeling further South? Probably there is good reason why the Southern commands prove such powerful educators to the district commanders, and such men as Sheridan, Pope, Sickles and Meade, like Keeder and Geary in Kansas years ago, need only to see in order to be convinced.

FENWICK.

PHILADELPHIA FOURTH PRESBYTERY.

IMPORTANT ACTION.

At a late meeting of the Philadelphia Fourth Presbytery, the following items of business were transacted:

I. The reception of Bethesda Presbyterian church, Philadelphia, (the colony from Kensington First), under care of the Presbytery and the necessary order for the installation of the pastor Rev. Wm. T. Eva, on the evening of Wednesday, February Twelfth.

II. The reception of Atco, Camden county, N. J. Presbyterian church under the care of Presbytery.

III. The appointment of Messrs. Clouds, Paul, Lukens, Jones and Farr, Elders, a Committee to confer with a similar Committee from Philadelphia Third Presbytery in respect to a meeting of Elders in Philadelphia.

IV. The adoption of a paper on Re-union as follows:

1. Resolved, that this Presbytery are in thorough sympathy with whatever tends to bring into closer fellowship all Christians adopting similar standards of Faith and Order.

2. Resolved, that this Presbytery regard the Plan of Re-union between the two branches of the Presbyterian church, reported by the Joint Committee of the General Assemblies as, in the main, judicious and acceptable, but Presbytery deem it indispensable to the organic unity, and continued peace of the two branches, that the acceptance of the Confession of Faith "as containing the system of doctrine taught in the Holy Scriptures," be clearly and definitely understood as allowing that diversity of doctrinal interpretation which from the first has obtained in the Reformed Churches, and which is not inconsistent with the integrity of the Calvinistic system.

V. Adjournment to meet 12½ o'clock, P. M., first Monday in March, Presbyterian House.

T. J. SHEPHERD, Stated Clerk.

DEMONSTRATION IN FAVOR OF OUR SUNDAY LIQUOR LAW.—It is of the highest importance that our Legislature should be made aware of the strong sentiment of the moral and religious part of our community in favor of the continuance and enforcement of this law. We rejoice, therefore, that one of our organizations have the matter in hand, and that a public meeting of the proper character will soon be held.

THE INDEPENDENT, speaking of the rebuke administered by order of an outraged House of Representatives to Fernando Wood, for calling it and its acts "infamous," says the people will say "Amen," and adds "perhaps, also, they will say amen to another rebuke which followed—given to the same culprit, by Mr. Oakes Ames, of Massachusetts. Mr. Ames went privately to Mr. Wood, and said, 'Sir, Congress would be less infamous if you were out of it.'"

THE LAST LONDON QUARTERLY REVIEW has gone through six editions, on account of the popular demand for several articles, particularly on the Talmud, Abyssinia, and The Conservative Surrender.