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THE LATE DR. WAYLAND. II.

The opening of Dr. Wayland's ministerial and public career was far from brilliant. When, after four years' tutorship in Union College, he felt that the time had arrived for entering on his chosen profession, he was utterly at a loss what course to pursue. Too poor to travel, unacquainted with ministers of his own denomination, without experience, without eloquence, shy, it is no wonder the young candidate suffered intense and distressing anxiety. In the summer of 1821, however, we see him settled over the First Baptist Church of Boston, called by a very small majority, of a very small vote, in a greatly enfeebled church, badly located, with an old and unsightly building, and with his prospects for popularity subject to the rival influences of the great Unitarian, and other lights of the Unitarian pulpit of that intellectual city. His manner was unattractive, his person ungraceful; he rarely withdrew his hands from his pockets, save to turn a leaf in his manuscript, and he had no redeeming gift of fluency in social life, by which to disarm criticism or conciliate the continued opposition of the minority. Nevertheless, there was a certain charm of candor and modesty about the young preacher, and a certain shrewd knowledge of human nature, which, with devoted piety, bore him through all difficulty and at last won him the hearts of all. His early ministry was devoid of any marked influence upon his own people or upon the community at large. His sermons were faulty in plan and construction. He had no fascinating aid from friends or position. The exalted dreams of great and immediate spiritual success vanished away. Still, he was ever too much the man and the Christian to yield to depression. Courageously he toiled on, learning that great lesson of honorable independence and self-reliance, of which his whole career was so grand an illustration. "All that I ever accomplished," he would say, "was by days' work." And holding up his two hands, he would tell the story of the minister who used to say that he owed everything to his two deacons, the two deacons being his right hand and his left.

Suddenly he awoke to find himself famous. On the 26th of October, 1828, at the age of twenty-seven, he preached by appointment the annual sermon before the Baptist Foreign Missionary Society, in his own church, on the Dignity of the Foreign Missionary Enterprise. The evening was unpropitious, the audience small, and the preacher was confident that the service was a "complete failure." But behold the value of types! A printer in his congregation insisted that the discourse should be published. With difficulty was the preacher induced to give his consent: "I was obliged," he says, "really against my will, to publish it." No sooner had it appeared than it was evident a chord in the popular heart had been struck. Edition after edition was exhausted. A place in the permanent literature of the Church was awarded to it by acclamation. The American Tract Society placed it among their publications. Congregationalists and Presbyterians, Northern and Southern Christians, believers in missions and opposers joined in recognizing its great merit. It was reprinted in England, applauded most heartily in Scotland, and translated into German. The preacher's and the man's reputation was made. Yet with characteristic modesty he rarely alludes to the success he had thus achieved. He writes, in a family letter, that the encomiums it received are more than it deserves, and he hopes it may do some good to the missionary cause. The plan of the sermon, he says, was thought out while sawing wood for exercise in the cellar of one of his deacons.

Recognized from this time forward as one of the foremost men of his denomination, the young Wayland, in December, 1826, when less than 31 years old, was elected to the Presidency of Brown University and there achieved the great work of his life, as an instructor, organizer, and author. The institution was in a partially disorganized state when he took it in charge. He immediately applied himself, with the courage of a veteran, to the restoration of discipline, and totally disregarding opposition which came even from officers of the institution, he succeeded at once in impressing a new character upon the students, so that hard study became honorable and the repute of the college was speedily regained. This new and responsible position developed all his moral, intellectual, and practical powers. Now appeared his marvellous capacity for work, his untiring, inexhaustible, diversified industry, extending to every detail involving the welfare of the institu-

tion, his prompt, unflinching way of discharging the duty that lay next him, his habit of asking what was right rather than what seemed expedient, his love of simple truth, the strength of his moral convictions and his zeal for the salvation of his pupils. He had what he called "a dogged feeling of duty" which took the place of ambition or other more uncertain motives. The conscientiousness of the man led him to discard all superficial methods of study. Dispensing with text-books in recitation, he trained the students in independent analysis and original rendering of the lesson, and such was the marked effect of the training, that a Brown University graduate could be distinguished by the facility with which he could analyze a lecture or a legal argument. All the best scholars in the President's classes could, without prompting, go through the entire book they had been studying, at the first examination. And as he thus trained his pupils to think and reason for themselves, he was preparing in his own mind the material for those elementary treatises on which his reputation as an independent thinker is so largely built.

But Dr. Wayland's sensitive conscience was keenly alive to the spiritual interests of his pupils. He conversed with the students privately and separately upon personal religion, pleading and praying with them with all the tenderness of a father. He often seized the opportunity afforded by college prayers to address the students. On the Sabbath he preached in the morning and held a Bible-class in the evening. In a time of revival, he was in his element, showing all a pastor's care, now for this one and now for that, and laboring incessantly in conversation, exhortation, preaching, and prayers with melting pathos and eloquence, that all his pupils might be reconciled to God.

We have not the space to follow up Dr. Wayland's career as an educator and an author. His independent, conscientious, and intensely practical nature led him to take entirely novel views of the proper elements of a collegiate course. From the very acceptance of his position as President, he labored for a radical change in the curriculum of studies, and finally, after nearly a quarter of a century, in 1850 he persuaded the trustees to remodel the institution by adding a scientific course and by making the pursuit of the classics optional with the students. Thus, in the face of the most determined hostility on the part of the friends of the old system, Brown University under Dr. Wayland, became the pioneer, at least among Northern colleges, of that mixed system of Natural Science, Applied Science, and Classical culture, which is yet slowly making its way, for good or for evil, into all the great institutions of learning in our country.

THE PRESBYTERIAN of last week did us the justice to print, as we requested, the exact language of our complaint in regard to the issue of Prof. A. A. Hodge's book by the Old School Board. It then proceeds to argue in defence of the action of the Board in publishing the book. We shall not follow up the argument. As we showed last week, an Old School paper raises the same objection which we have made, to the issue of the work under such auspices.

The Presbyterian goes on to say: "We do not suppose that the AMERICAN PRESBYTERIAN means to adduce the fact that Professor Hodge, in his book, mentions the names of some of the leading theologians of the New School Church, when quoting their opinions on controverted points, as proof of a purpose to break a truce." Not for mentioning names, certainly, but for what is charged in connection with the names; for saying, for example, that Mr. Barnes and Dr. Bemis had departed from the true faith in their view of so vital a matter as the nature of the Atonement. And we would again gently remind the Presbyterian, that we did not charge Dr. Hodge personally with breaking truce at all, but spoke of the official act of publishing and endorsing the book as such a rupture. Nor need the Presbyterian try to retort upon us the charge of breaking truce. The AMERICAN PRESBYTERIAN forgetful of the truce which it says has been proclaimed, charges a considerable body in our Church, &c. We are but individuals, and can no more hold the Church responsible for our utterances, than could Professor Hodge for his, if he chose to print them himself, as we do ours. The Board of Publication, on the contrary, is the Church, organized for publishing purposes. What it prints, the whole Old School body prints. What it declares, especially on points long controverted and squarely before the world, the whole Old School body is committed to sustain. It is competent, therefore, for a Board to do acts violative of a solemn understanding between the

* The Atonement, p. 351.

two branches, which it is idle to affirm that individual professors and editors can do. And when the Board of Publication, in the midst of negotiations which could only be started by conceding the perfect equality of both bodies, issues a volume in which the leading men in the other body are denounced by name as departing from the true faith on a fundamental doctrine, say we not well that the truce is broken?

But granting that editors, professors, and individuals are capable of the offense charged, who is it that forgets or violates a truce? Is it not the party which fires the first gun? After that, what is there to violate? The party who stands on the defensive and repels the attack is but doing his duty. Words and ideas and moralities are sadly mixed, if the indignant reproof of the truce-breaker is classed with the violation of the truce itself. It is a case of moral hystericon-proteron, such as existed in the mind of the fierce animal in the fable, who, drinking high up at a stream, found fault with a certain other animal of very peaceable disposition, lower down the stream, for muddying the water which he was drinking.

MISSIONS TO THE FREEDMEN.

The Presbyterian Monthly for February just issued, has for the substance of its opening article, the most important information that has emanated from the Permanent Committee of Home Missions for many months. The Committee has at last made a beginning in a specific work among the Freedmen. It is late, very late, but not only better late than never, but in some respects better late than earlier. The more prompt and enterprising denominations have gained some experience, from which we shall doubtless derive benefit. And even now, the Committee is moving with great wariness, as if upon untried ground; nor have we any assurance that they as yet feel satisfied of the expediency of much effort in this direction. But it is a great matter to have made a beginning; to be able to appear before the Church and the community, even at this late hour, as having a definite and national interest in the great work laid upon us by Providence. And the encouragement met by the Committee's Agent, Rev. E. L. Boing, in North and South Carolina and Georgia has been such as to call for a prompt and energetic response on the part of the Committee, if not to justify a distinct and permanent missionary organization for the Freedmen. From Beaufort, N. C., Mr. Boing writes, Dec. 10th:

"Having Beaufort as a centre, a whole-hearted, consecrated man would gain ready access to about five thousand blacks, and one thousand whites. As soon as the chapel is completed, (which by the way is already enclosed, and the floor laid, and will accommodate three hundred and more,) our mode of worship could be introduced, and by degrees the people advanced to a higher Christian civilization. I am most happy in my work, and its necessity and importance, in my view, increase every day."

THE KNIGHT AND THE WINDMILL.

The London Athenaeum, of Jan. 4th, has a brief criticism upon two books, one entitled, "The Desert and the Holy Land," by Rev. Alexander Wallace, D. D., of Glasgow, and the other entitled, "Walks and Homes of Jesus," by myself. Mr. Hepworth Dixon is the editor of the Athenaeum, and Mr. Hepworth Dixon is the author of a book entitled the "Holy Land." The Athenaeum may therefore be expected to guard the reputation of Mr. Dixon's book with jealous care. But in this case the sleepless Cerberus barked with great ferocity at two honest and peaceful travellers, who made no show of intruding upon his territory.

The Reviewer charges Dr. Wallace with copying Mr. Dixon's "title, illustration and text, without one word of acknowledgment" for either. Dr. Wallace in reply, very sensibly maintains that he need not drop his own name, because he happens to find that some older man has received the same name before him; and if he writes a book about the Holy Land he need not hesitate to give the book the proper title because Mr. Dixon has written on the same subject, and used the same title before him. In the matter of the plate, the Athenaeum claims that it was "copied bodily" from Mr. Dixon, and yet Dr. Wallace presents the certificate of his publishers, proving beyond all question that the picture was engraved for them, ten years before Mr. Dixon's book was published. Now, as the Reviewer claims that Dr. Wallace has copied Mr. Dixon's text "very much" as he has copied his engraving, it would seem more likely, by his own reasoning, that Mr. Dixon had copied Dr. Wallace, than that Dr. Wallace had copied Mr. Dixon. And the quotations which the Athenaeum makes from the two books in parallel columns do as little to sustain the

charge of plagiarism, as is done by the unfortunate case of the engraving.

But the Athenaeum goes on to say that "the Scottish Doctor of Divinity is a poor hand at literary looting compared against his New England brother. Nearly the whole book called, 'Walks and Homes of Jesus' is lifted out of Mr. Dixon's pages." How far the Reviewer is right in his charge of "looting" and "lifting" will appear from the following statement.

The English edition of "Walks and Homes of Jesus" contains 224 pages. (1.) I can prove from double record made at the time, and from many living witnesses, that 82 of the 224 pages were written and published from the pulpit just ten years before Mr. Dixon's "Holy Land" was published. (2.) I can prove in like manner that 148 of the 224 pages were written and so published at different times before the date of Mr. Dixon's preface to his first edition. (3.) Of the 76 pages which were written after Mr. Dixon's book appeared, 62 were written without using his work in the least as a reference. (4.) I challenge Mr. Dixon, or the Athenaeum, which is the same thing, to point out the 14 pages of my book, which were written with his "Holy Land" lying within reach as one of twenty books of reference. (5.) I maintain that there is not a single statement of fact in the whole book from beginning to end, which cannot be substantiated by good and reliable authorities entirely independent of Mr. Dixon's.

The great gun of the Athenaeum has a long range and a loud report, and the echo of its discharge is apt to be repeated many times on this side of the Atlantic. But surely for once its shot has been fired at the wind, and the ammunition is wasted. The Reviewer, in his zeal to make it appear that Mr. Dixon's book is entitled to the honor of being quoted as an authority, wholly mistakes the aim and purpose of the very humble little work which he criticises so sharply. It is not a book of travels. It expressly disclaims all original investigation. Nothing of importance to the leading purpose of the book could be "appropriated" from one like Mr. Dixon's. What is said of the country is only incidental to the main theme. If Carl Ritter is not to be ridiculed for having published four portly volumes upon the Geography of the Holy Land without ever having seen the country, surely a humble parish minister, far off in benighted America, is not to be visited with the wrath and ridicule of the London Athenaeum, if he ventures to preach and to print a sermon about Jesus at Bethany, without saying whether he has ever been in Palestine or not. When he preaches his sermon, he can hardly be expected, every time he makes a statement about the country, to stop and tell his congregation where he got his information. And when he prints his little book for Christian people to read, just as little is he expected to encumber his pages with foot notes and complimentary references to Mr. Dixon or anybody else.

Mr. Dixon's Holy Land is brilliant and imaginative, interesting to read even when it fails to win confidence. After having marched for a month with Robinson's heavy artillery and baggage wagons from Dan to Beersheba, it is pleasant to mount Mr. Dixon's frolicsome and frisky Arab and make a holiday excursion from Jaffa to Jerusalem, and from Jerusalem to the Jordan. But to quote Mr. Dixon as an authority in a work on practical religion, would be too much for the gravity of grave Doctors than the two, whom the Athenaeum charges with appropriating from his pages, what was in their possession ten years before Mr. Dixon's book was born.

DANIEL MARCH.

Philadelphia, Feb. 2d, 1868.

OUR WASHINGTON LETTER.

WASHINGTON, Feb. 3, 1868.

The Congressional Temperance Society held its first annual meeting in the Hall of the House of Representatives last Sunday evening, and attracted a crowded house. This organization has been efficient in reclaiming some who were on the road to ruin, and has awakened fresh interest in the subject here and through the country. It is to be continued, and it is to be hoped that it may reach this year many others whose example is all wrong. We are delivered now from exhibitions of inebriety on the floor of either house of Congress, which is a great stride in advance of any session for many years. It cannot fail to rejoice every Christian and every one who appreciates how much this country's well being depends upon the morality of its people and its officers, to know that so large a portion of the present Congress are religious men. There are many who are not only respecters of religion, and regular in attendance upon its ordinances but who are active in every good work. The churches and Sunday-schools, the Y. M. C. A., and other

religious bodies have efficient aid from many Congressmen. Not to attempt to enumerate all, such men as Senators Frelinghuysen, Wilson, Harlan, Willey, Ferry, Drake, and Patterson of N. H. will suffice to show that the heaven of the gospel is in our National Legislature.

Last winter a Congressional prayer meeting was well sustained. It was started by Senator Wilson, who works with all the zeal of a new convert. It was one of the most cheering of the signs of the times—surely God will prosper a praying Congress. I do not know for what reason it has not been revived this winter. Probably there were never in the history of the country so many earnest Christian men in Congress as now, and the interests of the people ought to be safe in such hands.

The past week has sent forth from here some painful rumors respecting the General of our army. It is, of course, a perfectly safe matter for newspaper correspondents to make charges against him and retire behind the shield of his failure to deny the charges. An eminent person is always at the mercy of the scurrilous; like a lighthouse on a stormy coast such an one must endure the buffets of the waves without any attempt at retaliation. "The snot bearer jostles against the wearer of the silk gown; the wearer of the silken gown cannot retaliate in kind." The charges as made by many papers, and some of them, Republican, respecting General Grant's intemperance are mean falsehoods; at the same time I do not know that it would be right to claim that his practice is total abstinence.

Another target for calumny, though not of the same kind, has been Commissioner Rollins of the Internal Revenue Department. Statements are being published purporting to come from the Secretary of the Treasury involving him in connivance with or acquiescence in the great corruptions of the Revenue Service. These statements do not come from the Secretary of the Treasury, who has all along insisted on the retention of this valued officer. It will be hard to convince those who know Mr. Rollins that he can ever be removed for unfaithfulness. The appointments in his department have been most unfortunate, and the revenue has decreased, and now it is attempted to cover up political blundering by holding him responsible for changes against which he ineffectually protested. May the people's money ever be guarded by conscientious Christian men like the present Commissioner!

I find that the leaders of the new church of which I wrote last week are somewhat sensitive about being called Southern, claiming instead to be altogether national in their scope, and condemning the other Presbyterian bodies represented by such churches as Dr. Sunderland's and Dr. Gurley's as too sectional for them. It is indicative of some right feeling that they resent the name, but it would be of more importance if they discarded the characteristics of an intensely Southern body.

Dr. Smith is rejoicing in the religious interest in his church which began with the week of prayer, and has continued to increase ever since, especially in the Sunday-school. Dr. Gurley has the same cause for joy.

The congregations in the various churches are unusually large, and there are many indications that a tide of spiritual blessings is setting in upon us.

At the conclusion of the morning service yesterday, Dr. Gurley stated, that, on account of increasing illness he was compelled to ask leave of absence from his church. A meeting of the congregation was held at once, and resolutions expressive of the kindest feeling towards their pastor were passed, and a six months' vacation with pulpit supplied and salary continued were granted. This action was supplemented by the voluntary donation from several friends in the church, of a sum of money which before it reaches the Doctor's hands will exceed a thousand dollars. This step has been taken very reluctantly by Dr. Gurley, and only when warned by his physicians that entire rest was an absolute necessity. Wherever he decides to go he will carry the best wishes of numerous friends. He will be missed from the Committee on Re-union at the meetings of the General Assemblies, where his voice has been so consistently for harmony and union.

FRANKWICK.

THE NORTHWESTERN PRESBYTERIAN is horrified at our declaration that "in the opinion of not a few the Re-union movement is God's appointed means of sweeping Exclusionism like a cobweb forever from the positions of power and influence and office in the Presbyterian Church." Why not? It was Exclusionism that divided us, and that now keeps the various branches of our Church apart. Consequently it must be swept away if there is ever to be re-union. And we believe it is succumbing on every side.