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THE LATE DR. WAYLAND. III.

The most remarkable part of Dr. Wayland's career, we think readers will generally concede, was his brief pastorate of the First Baptist Church of Providence. In the fall of 1855, when in his thirtieth year, he had resigned the Presidency of the University, from the evident exhausting effect of his multiplied duties—thoroughly and conscientiously as he performed them—upon his health. Seeking repose, and fairly entitled to it after a quarter of a century of the most unsparring and conscientious devotion to his college duties, with important literary labors to fill his moments of leisure, we find him in less than eighteen months after his resignation, accepting the temporary pastorate of the church, then vacated by the death of Dr. Granger. His exalted spiritual views of the pastoral office and his characteristic conscientiousness forbade his merely in weaving the duties of the position, as a sort of episode, in his life of leisure. From the moment he assumed the office, he tells us, he relinquished every other occupation. He laid away the unfinished manuscripts, put aside all labor for himself and devoted his whole energies to the gospel.

While at the head of the college, he was always able, however engrossing his official cares, to find some time for outside work, for authorship and various addresses. But now he had not an unoccupied hour.

"I do not know," he says, "that I ever commenced any undertaking from a more simple desire to do the will of the Master." He even gave up all reading, it is believed absolutely, but the Bible. He mortified every disposition to make it to sustain his merely literary reputation, and to set himself in all simplicity, to preach, pray and labor for the immediate conversion of his hearers. He had drawers full of sermons, but as they lacked adaptiveness, or fell short of the intense fervor of his present purpose, he wrote always new, and often two, new sermons, for the Sabbath, and prepared original lectures for the week.

His pastoral activity must ever stand forth as a masterpiece and a model. Here, if possible, even more than in his preaching, the truly apostolic character of his ministry appears. He undertook and carried out a thorough visitation of the families of the congregation, going on foot although his house was far from the centre of the parish, in order to avoid giving offence to the most wish; he resolved, in the strength of God, that he could carry religion with him into every house he visited; he pressed with his divine message, into the counting-rooms and places of business, in order to reach such as could not be found at home. Sometimes he would meet this class of his people on the street, and accompany them far enough to give the necessary warning. Within the year, he believed he had held personal conversation on religion with by far the greater part of his parish. He never approached the subject in a round-about way, but making it the business of his visit, he quired at once into the prospects of the individual for eternity. Although he never regarded himself as peculiarly fitted for the labor, it became more and more pleasant to him, and he never once was treated rudely, or as if he were not engaged in the business most appropriate to the minister.

A most touching picture is this of the now venerable man, past three-score, having been for nearly 30 years, in fact almost his whole active life, immured in literary pursuits and surroundings, with a high repute as a writer and thinker, and with several literary enterprises on hand, not all from conscious aptitude, or penchant for the work, but from "dogged sense of duty" and zeal for perishing souls, going from house to house of four hundred scattered parishioners, lowly and toilsomely walking, concentrating all his great energies and abilities upon the simple, unostentatious, often ungracious work of personal appeal to the subject of religion. It is a picture which will well be engraved on the heart of every pastor. Apparently no fuller proof of the ministry ever made than by the aged ex-college President, in this temporary and uncertain pastorate of a vacant church.

Dr. Wayland cherished a very humble and a most depressing view of his own ability and success. While the public were admiring, he was lamenting. He perfectly agreed with the majority in his first charge, who at first professed to regard his preaching as not worth listening to. He writes to an early friend, Abner Potter: "I always knew your intellectual endowments were more numerous and more excellent than mine." He regarded his sermon on the missionary enterprise as a failure when delivered, and was

more surprised than anybody else at its reception. Afterwards he spoke of it as perhaps his one bright idea, such as every man may have in a life time. While his spiritually-minded hearers were growing in grace under his preaching, he was condemning himself for want of zeal, devotion, faith and spirituality. He distrusted his capacity to meet the demands of his position as President of the College. While to others he seemed, when tested by the most exalted standard of duty, to have labored to the utmost limit of his mental and physical capacity, he found fault with himself as guilty of actual moral delinquency. But the very severity of the man's self-condemnation grew out of the lofty moral position which he held. The entire consecration of his soul to duty, and the length, breadth, depth and height which he gave to that idea in all the possible concerns and situations of life, were nothing less than sublime. Not the rosy hue of love or the brightness of gratitude, but rather the steellike, starlike radiance of duty illuminated his life, giving him the appearance of an Old Testament hero rather than a New Testament saint.

Few men, even of this busy, overworked generation, have shown such a marvellous capacity for work or allowed their powers to be put to their utmost stretch as did Dr. Wayland. Nothing, he said, can stand before days' work. He seemed aiming to realize a piece of advice once given to a pupil: "If you learn to do as much work in one day as you used to do in two or three days, you are as good as two or three such men as you formerly were, boiled down into one." While President of a College whose very existence, methods and success seemed concentrated in himself, and which he reconstructed on bold and novel principles, for the endowment of which he personally and successfully labored, the spiritual and moral welfare of whose individual students was as dear to him as their intellectual progress, he found time and room in his heart, for all the interest of a large-minded Christian philanthropist and good citizen in every enterprise for the evangelization and elevation of his fellow man. We find him enlisted actively in local charities and State societies, teaching a large Bible class drawn from all denominations in the place, and in times of pastoral vacancy and in all the affairs of the church with which he worshipped rendering almost as efficient aid as if he had no other care on his mind. As the "irrepressible conflict" loomed up, this incarnation of the sentiment of duty must find time amid his other multiplied engagements by voice and by pen to sustain the cause of liberty and justice. He found time to make himself familiar with the best English authors, and could quote many of the finest passages of the poets. In English history he was thoroughly at home; the peerage was at his fingers' ends, and the strategical points of great campaigns, particularly those of Napoleon I., were almost as clearly in his mind, as if war was his profession. With Cromwell's whole career he was as familiar, as he was in sympathy with his spirit and aims. He was an excellent gardener; knew the points of a good cow so well, that cattle dealers referred to him as authority; and astonished the captain of a first class merchantman with his minute knowledge of a ship. Meanwhile, he wrote text books on Moral Science and Political Economy which have sold to an aggregate amount of two hundred thousand copies. Besides these, he published eleven other works, of considerable size and importance, including the Life of Judson, 2 vols., Memoirs of Chalmers, and Elements of Intellectual Philosophy, several volumes of Sermons, Letters on the Ministry of the Gospel, Thoughts on the Present Collegiate System. He also published scores of separate discourses, addresses and contributions to the leading reviews and magazines of the country. Meanwhile, he had such commanding elements of character that we are not surprised to learn from another biographer, that his fellow-citizens of Rhode Island would have added to all his other duties and honors a seat in the United States Senate, if he had yielded to their wishes. Amid these many burdens, his physical strength and mental elasticity did indeed seem to give way, and when about sixty years of age, he was constrained to retire from the Presidency of the University; nevertheless he held out ten years longer, two of those years, as we have seen, being among the most intensely active of his whole life. On the 30th of Sep., 1866, he passed peacefully away, having attained very nearly the allotted bound of three-score years and ten.

CALIFORNIA ACTORS AND THE SABBATH.—Rev. Dr. Scudder, on a recent Sunday evening, stated that he had in his hands a paper which deserved to be printed in letters of gold. It was a protest of the actors in San Francisco against the repeal of the Sunday law in the matter of Sunday theatricals. It contained the sentiments of the actors

themselves, and was, for the most part, their language. The document is as follows:

"To the Honorable Senate and Assembly of the State of California:—The undersigned, members of the theatrical profession, having been informed of a notice of Mr. Russ, to introduce a bill which will have the effect of legalizing theatrical exhibitions on the Sabbath day, would respectfully protest against the passage of said bill, because it is against Christian decency, against morality, and renders impossible that rest which the all-wise God, and the experience of mankind, alike declare to be necessary to the body of man, to say nothing of the soul. We give seven exhibitions each week already—six in the evenings and one on Saturday afternoon. A seventh is certainly unnecessary, and in no other city over which the 'stars and stripes' float is it tolerated. We, therefore, as parents and heads of families, and as members of the profession, hailed the present law as a blessing, and look upon the proposed change as a step backward, which we cannot but view with unfeigned sorrow. We trust ourselves entirely to your own sense of right and the eternal fitness of things, to make no change, and least of all a change for the worse. All of which is respectfully submitted."

A CURIOUS FRATERNIZATION.

The Unitarians of this country have long been on tip toe for a recognition from the orthodox bodies. So far, they have obtained such recognition only from individuals of the erratic sort, and it seems that despairing of the white churches they have gone to the colored brethren. When the conference of the African M. E. Church was in session in Baltimore last year, it was attended by Rev. John Ware, of Baltimore, and Rev. Dr. Ellis of Charlestown, who were "cordially received," and negotiations were opened which have resulted in a definite plan for co-operation between the two bodies, in the matter of the distribution of tracts and other reading matter among the Freedmen, and the education of the Freedmen. Tracts and books acceptable to both bodies are to be furnished by the Unitarians and circulated by the A. M. E. Church, while the former are to endow and control a chair in the new A. M. E. Seminary in Charlestown, S. C., as well as to help Wilberforce University in some undefined way through Antioch College, which is only twelve miles distant.

At the recent meeting of the Suffolk (Mass.) Conference, two representatives of the A. M. E. Church were present and were allowed to speak, after the Unitarian orators had carried on their usual "Mutual Admiration" harangues. Dr. Ellis modestly urged that they should co-operate with the A. M. E.'s, because "the war undoubtedly was the consequence of the growth of certain principles which had their growth and sanction in liberal ideas of religion. The abolition movement was excited and public sentiment organized by many of the prominent liberal Christians. The whole movement had its stimulant in those general ideas of liberty which form the basis of liberal Christianity. . . . To pour into the troubled elements of the South the holy influence of pure and liberal religion, was the most effective means of reconstruction." And yet another speaker, Mr. Lowe, disavowed any wish "to interfere with religious opinions," or to do "anything to awaken sectarian prejudice," while expressing a very just surprise that any other sect "was willing to co-operate with the Unitarians."

"Our colored brethren" seemed to respond to all this very heartily. One made mention of the good which had been done among the colored people by the circulation of the tracts of the American Unitarian Association. Another eulogized a sermon of Mr. Ware's as "the best exponent of New Testament Christianity he had ever heard," and appealed for help "to all friends of a broad, unsectarian religion."

The truth of the matter seems to be that the A. M. E. Church is in as bad need of recognition as are the Unitarians. It has been notorious for some time past as playing into the hands of the M. E. Church South, and as the enemy of the Northern Methodist Church. This attempt to back the reactionary party of the Freedmen has driven its best men out of the ranks, e. g. Rev. James Lynch, formerly of the Christian Recorder, and now laboring in the work of Reconstruction in Mississippi. We suppose it is somewhere near its last ditch, when it comes to beg books and money from the Unitarians.

A NEW PRIZE IN HAMILTON COLLEGE.—The will of the late Mrs. Abigail Raymond Kirkland, of Clinton, N. Y., bequeaths five hundred dollars to the Trustees of Hamilton College, as a permanent fund for a prize in Biblical scholarship. Mrs. Kirkland's husband was a relative of Rev. Samuel Kirkland, the founder of Hamilton College.

THE TWO TRACT SOCIETIES.

The following arrangement for harmony of action between the two American Tract Societies has been agreed upon by the New York Executive Committee and the Boston Committee of Twenty-five:

1. That the Society at Boston withdraw all its agents from the field; discontinue all personal or other appeals for funds, either to churches or ecclesiastical bodies, in New England or elsewhere; and that its existence be continued distinctively as a Publishing Corporation. But that it may carry out fully the designs of its founders and past benefactors, it is to retain the right to receive the voluntary offerings of churches and individuals, and to distribute its publications by grants, as Providence may open the way.
2. That the Society at New York occupy the field thus relinquished; discontinue its Depository in Boston, and transfer the sale and agency of its book and tract publications there to the Society at Boston; and the Society at Boston transfer the sale and agency of its book and tract publications in New York to the Society there.
3. That both Societies exercise each toward the other the highest courtesy of the Book Trade in the matter of republication; and that neither be compelled to keep or sell any book or tract which its own Committee of Publication does not approve.
4. That the action herein proposed be consummated not later than May, 1868.
5. That if any future matter of difference arise between the two Societies, it be referred to a Committee of two from each Society, to be appointed by its Executive Committee, said Committee of four to have power to appoint a fifth member.

AFFAIRS AT THE CAPITOL.

Washington, Feb. 10th, 1868.
The past week has had its topic in the correspondence between Gen. Grant and the President, which was unearthed by an order of the House of Representatives. The excitement produced by it here has been very great, and the conclusion is not yet reached. The President complains that the correspondence is published prematurely, since his answer to Grant's last, which is to have the jurats of Browning, Randall and Welles has not yet appeared. This was promised shortly, and was proclaimed to be utter defeat to Grant; but for some reason—either, as some say, the Cabinet officers are not ready to put their names to the statements of the President, or the movements of the Reconstruction Committee and the terror of impeachment have led to soberer conclusions—the President withholds a most angry and bitter letter which he had prepared and shown to some of his friends. General Grant's friends say, that he is prepared, if necessary, to make further disclosures more damaging to the President. So far Grant appears on the side of law and loyalty, and the President, by his own admission, against law provided he can use Grant as his tool in resisting it—in the words of the severe charge of the latter's last letter "attempting to involve me in resistance of law for which you hesitated to assume the responsibility." Everybody admires the directness of the General, who instead of a labored vindication of himself, cuts the Gordian knot of political intrigue as with his sword. "In the matter of veracity it is not difficult to choose between the two. . . . Wednesday evening gave testimony of the feeling of the people in the enthusiastic crowd at the General's reception. Everybody of note seemed to be there except the President and his Cabinet. One panting Major General, whom I met about ten o'clock, just within the front doorway, told me he had been an hour getting thus far. Grant has gained hosts of friends among the Radical Republicans; even Thad. Stevens remarked a day or two: "It is time now to admit him to our church."

The attack upon the Commissioner of Internal Revenue has culminated in the nomination of his successor. The charge brought by the President against Mr. Rollins is, that he is using his position in a corrupt way in the campaign in New Hampshire. If the person nominated for the succession were some man conspicuous before the country for integrity and financial ability, some color might be given to the pretence; but when we find the name sent to the Senate, that of a N. Y. distiller, who represent the whisky interest from which the greatest frauds upon the revenue have come, we cannot avoid the suspicion that the corruption and political intrigue of some one whose name is not Rollins, have prevailed in the matter, and that the millions of dollars pledged by the whisky ring to prevent the collection of the revenue, have triumphed and are to be conciliated and employed as a power in the present campaign. The President al-

though he "can have no political aspirations having been an alderman," &c, is using every effort to secure the Democratic nomination, and whisky has many votes. It is a consolation to know that Gen. Wiswell has not the slightest chance of confirmation. The N. Y. Senators may vote for him, but scarcely another Republican will. Meanwhile the Tenure-of-Office Bill keeps Mr. Rollins in the place.

The Committee of Appropriations, after reducing the estimates sent from the several departments, say they shall ask for only two hundred and fifty millions for the next fiscal year. This includes the expenses of the Government and the interest on the debt. In a debate in the House a few days since, Gen. Logan charged one of his colleagues, who is persistent in his demands for retrenchment, with printing in the Globe as a speech three columns more than was delivered in the House at a cost to the Government of seventy dollars, and advised him to get an example of economy. In the same debate, the fact was brought out that in the last Congress a newspaper correspondent wrote a speech that was delivered in the House by two members on different days. It is understood that the Committee of Ways and Means will recommend in their new Tax Bill that a stamp be put on every cigar manufactured. Will this lay a premium upon excessive smoking as an exhibition of patriotism? The new bill will reduce greatly the list of articles taxed, making the tax fall more heavily on luxuries and taking it from the necessities.

There is no little disappointment over the probable failure of the Alabama election. The Senate has continued the debate upon the subject of placing all the reconstruction measures in the hands of General Grant, hoping that this election would simplify the matter before they reached a vote. It is unfortunate that the bill making a majority of those voting sufficient to adopt a Constitution has not been passed through Congress. One State reconstructed and represented here on the Congressional plan would be a strong argument before the Supreme Court as well as before the people.

Dickens has given a course of reading here during the past week, but speculators who bought up the tickets expecting a great demand for them counted without their host and many of them lost by it. It may not be in accord with the present state of feeling, but the query seems itself upon my mind: Would an American who was not a better reader and who appeared with such flashy and foppish settings be patronized or even tolerated in public readings, whatever might be the genius displayed in other things?

Last Wednesday evening the Assembly's Presbyterian Church elected Rev. Wm. Hart of New York, to fill the pastorate vacated by Rev. T. B. McFall, some months since. This church is in a growing section but is surrounded by Roman Catholics, and although it has increased much under the last pastor, it by no means a strong organization. Dr. Smith's Church is quite full and may soon overflow into this, and give it that strength and numbers it needs. FRANK.

OUR CHICAGO CORRESPONDENCE.

DR. HUMPHREY'S ACCEPTANCE.

DEAR AMERICAN:—On Monday evening last the First Church and congregation of our city reluctantly consented to the removal of their honored and beloved pastor, Rev. Dr. Humphrey, to your city. It was a sad occasion to them all, and the evidences of devotion were such as have seldom been shown by any people to their minister. The proceedings will be published, and I will furnish you with a copy when they appear.

Rev. Mr. Tyler, late of Natick, Mass., was last evening installed pastor of the South Congregational Church—sermon by Prof. Fisk of the Chicago Theological Seminary.

I am happy to chronicle the fact that revivals of religion, many of them of very considerable power, are springing up in various portions of this State, and in the regions beyond. In this city a powerful work of grace is in progress in the Tabernacle (Cong'l) Church, Rev. J. W. Healy, pastor, and also at the Illinois Street Mission.

A new paper makes its appearance among us as the organ of the Society of Friends,—The Herald of Peace. It is evangelical in sentiment, and is earnest for Sabbath Schools, revivals, Tract distribution, &c., but holds to the Quaker doctrine of the wrongfulness of all war. If it will say nine-tenths of all the wars that occur, we will all compromise with it on that platform.

The pressure of the times is getting to be severely felt among us, although as yet we have probably felt it far less than any of the Eastern cities. The want of work, and the suffering from need of fuel and food has not been so extensive among us for many winters. From 20,000 to 25,000 males are without employment, and 15,000 to 20,000 dependent in whole or in part for support on public charity. The Young Men's Christian Association, and other charitable organizations, are doing what they can in aid, but they are unable to meet the demands of the needy. May God open the hearts of the rich and the well to do. There is no need that any body should suffer. A very moderate liberality would meet all the requirements of the case.

NORTHWEST.