

Christian Messenger.

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"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

"I worship Thee, sweet will of God."

I worship Thee, sweet will of God,
And all thy ways adore;
And every day I live, I long
To love thee more and more.

Man's weakness, waiting upon God,
Its end can never miss;
For men on earth no work can do,
More angel-like than this.

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

All that God blesses is our good,
And unblessed good is ill;
And all is right that seemed most wrong,
If it be his dear will.

When obstacles and trials
Like prison walls to be,
I do the little I can do,
And leave the rest to thee.

I have no cares; O blessed Will,
For all my cares are thine;
I live in triumph, Lord, for thou
Hast made thy triumphs mine.

Lyra Catholica.

Religious.

For the Christian Messenger.

REVIEW.

A Memoir of the Life and Labours of Francis Wayland, D. D., L. L. D., late President of Brown University. Including Selections from his personal reminiscences and correspondence. By his sons, Francis Wayland and H. L. Wayland. 12mo., Two volumes, pp. 429, 370.

Francis Wayland was born in the city of New York, March 11, 1796. His father and mother were members of the Baptist Church, Eagle Street, London, then under the pastoral care of the Rev. William Smith. They emigrated to the new world in 1793. Francis Wayland, Sen., was for some years engaged in trade. He entered the christian ministry in 1805, and presided over several churches. He died at Saratoga Springs in 1849, in the 77th year of his age.

His early education had been so well taken care of that Francis Wayland, Jun., entered Union College, Schenectady, in May, 1811, at an advanced standing, being placed in the third Term of the Sophomore year. He graduated, July 28, 1813.

Dr. Nott was President of Union College at that time. He was greatly beloved and revered by the students. When writing some "Reminiscences" of his life, in 1860, Dr. Wayland said, "I think I do not exaggerate when I say that attendance upon Dr. Nott's course of instruction formed an era in the life of every one of his pupils." He was sixty years President of the College.

After graduating, Mr. Wayland studied medicine, intending to make the medical profession his life-work. He had already commenced practice, when his conversion to God which took place in 1816, changed the whole course of his life. He then determined to devote himself to the christian ministry, and with that purpose in view became a student in the Theological Seminary at Andover.

Having spent one year in the Seminary he accepted a Tutorship in Union College, where for four years, he laboured assiduously and gained renown as an effective teacher.

In 1821 he was invited to become pastor of the First Baptist Church in Boston. He was ordained Aug. 21, of that year. In September, 1826, he resigned his office, and undertook a Professorship in Union College.

As a minister, Mr. Wayland was not at that time popular; but he was indefatigable in labour and eminently instructive.

"As to the plainness, wisdom, and love which were mingled in his preaching, a single circumstance is more impressive testimony than the most eloquent eulogiums. He

preached a sermon upon intemperance, exhibiting not alone the ruinous effects of indulgence in that vice, but the sinfulness of doing aught that would promote it. The next day, a member of his church called upon him and said, 'I have been in the habit of selling liquor at my store. But if what you said yesterday is true, it is wrong, and I ought to abandon it, however much the step may reduce my profits.' He accordingly renounced all connection with the traffic." Vol. i. p. 192.

His pastoral duties were discharged with great earnestness and fidelity. Dr. Pattison remarks:—"He sought the conversion of his acquaintances one by one—sometimes by private conversation: when he could not see them personally, he addressed as I know many by letter,—short, it might be a mere note,—not only serious, but eminently tender and persuasive. I have reason to believe he had ordinarily in mind some one or more outside of his own domestic circle for whose salvation he laboured and prayed. Such a habit nourished by such a spirit, must have made him a useful pastor." *Ibid.* p. 191.

His celebrated sermon on "The Moral Dignity of the Missionary Enterprise" was preached Oct. 26, 1823. "The first edition," which appeared in December, was almost immediately exhausted, and a second was issued in February. Soon this was exhausted, and another and cheaper edition was published, which in turn was followed by others. It was adopted by the American Tract Society as one of their permanent series, and has had a place in several published volumes of sermons. In proportion to the population and the numbers then found in America, it is doubtful if its circulation has been exceeded by any American sermon, and certainly no other has held its place so permanently. With the exception of the close of Webster's reply to Hayne, it may be questioned whether any passage in American literature has been more often quoted than the paragraphs which delineate the conquering march of the early church." *Ibid.* p. 165.

When Robert Hall read the sermon he said "that young man will be heard of again." He was "heard of again."

The Professorship in Union College was held but a short time. Mr. Wayland had settled at Schenectady, (in fact his family had been left in Boston) when he was invited to become President of Brown University. He removed to Providence in February, 1827. The duties of the President were discharged by him with unexampled dignity and efficiency till 1855, when he resigned, and retired from public life.

Dr. Wayland's accession (he received the Degree of D. D., from Union College in 1827, and from Harvard College in 1829) to the presidency of Brown University was an era in the history of that Institution. It had been in a state of declension for some time. The instruction was meagre, and feebly delivered; discipline had disappeared. But the new President soon changed the face of things. A vigorous hand was at the helm, and every one under his command found himself called on to fill his place, and do his duty, or retire. Difficulties were encountered, and some faint attempts at opposition appeared, which quickly yielded to the tact and firmness of the presiding genius, for all persons concerned made the discovery that Dr. Wayland was not a man to be trifled with. The history of his administration is given in these volumes with much fulness of detail, and it is deeply interesting. The improvements which he suggested and carried into effect; the good order which he established; the parental care exercised over the students; the respect, mingled with high esteem, with which he was regarded; his wide-spread fame and influence; and the continually increasing prosperity of the University during his whole term of office—attested the wisdom of the appointment, and doubtless tended to open up those streams of liberality which flowed copiously in successive years, refreshing and fertilizing the favoured spot.

We extract a passage, exhibiting Dr. Wayland in the class-room:—

"Although patient to a proverb of all discussion in the recitation-room which promised to benefit the class, or to develop, in any degree, their love of truth; and although singularly tolerant of dulness and slowness of

comprehension, if there were also any evidence of a sincere desire to improve, yet he never encouraged unprofitable debate. He seemed, by an unerring instinct, to know when questions were asked from a desire to save some unfaithful classmate from exposing his want of preparation, or to afford the enquirer an opportunity for personal display. He had also unusual sagacity in detecting the prospect of useless discussion, and in such cases never hesitated to avoid debate. But the terms in which he declined the challenge were often equivalent to an argument.

"A skeptical student promising himself the pleasure of a prolonged controversy, once informed the President that he had been unable to discover any internal evidence that the Old Testament was inspired. 'For instance,' said he, 'take the book of Proverbs. Certainly it needed no inspiration to write that portion of the Bible. A man not inspired could have done it as well. Indeed, I have often thought that I could write as good proverbs myself.' 'Very well, my son, perhaps you can,' was the prompt reply, 'Suppose you try the experiment. Prepare a few proverbs and read them to the class to-morrow. The next. It is hardly necessary to add that the attempt to rival the wisdom of Solomon came to abrupt and inglorious termination. Again, when asked if 'he considered dancing wrong,' he answered, 'Not much time for that sort of thing in this world my son. The next.'"

"On another occasion, when he had been impressing upon his class the importance of avoiding all literature which was licentious in its character and demoralizing in its tendency, and urging his little audience to keep their hearts pure and free from all taint of evil thoughts, he was met with the inquiry, 'Was Dean Swift wrong, then, when he said 'A nice man is a man of nasty ideas?'" Looking at his young friend with that pleasant and almost quizzical expression of face which all his old pupils so well remember, he asked, in return, 'Well, my son, what kind of a man was Swift?' 'Is he a very safe guide to follow in such matters?' 'At another time he was lecturing on the weight of evidence furnished by human testimony. He was illustrating its authority and sufficiency even for the establishment of miracles. A member of the class, not entirely satisfied of the correctness of the teaching, suggested a practical application of the doctrine: 'What would you say, Dr. Wayland, if I stated that as I was coming up College Street, I saw the lamp-post at the corner dance?' 'I should ask you where you had been, my son,' was the quiet reply in the instructor's gravest manner." *Ibid.* p. 250.

When Dr. Wayland retired from the presidency he engaged in various labours, literary and religious, which fully occupied his time and afforded him means of extensive usefulness. Those of his works which were especially intended for our own Denomination were published in that interval. He took charge of the First Baptist Church, Providence, when it was destitute of a pastor, and for more than a year gave himself to the work—preaching, visiting, and fulfilling all other pastoral duties, with most exemplary energy and devotedness, and manifest tokens of the divine blessing. During that time it is said that he studied nothing but the bible. He denied himself all literary enjoyments—not even reading a Review—and literally gave himself "to prayer and to the ministry of the word." It was the brightest spot in all his history.

Dr. Wayland's works will continue to praise him for ages yet to come. His Memoir of the Missionary Judson holds the first rank among our Biographies. His "Elements of Moral Science," "Political Economy," and "Intellectual Philosophy," have won places for themselves in all the leading Colleges.—His "University Sermons," "Principles and Practices of the Baptists," "Sermons to the Churches," and other publications, instruct and edify thousands in all parts of the world. The Baptist Denomination may well be proud of such a man. The admirers of Fuller, and Foster, and Hall, never mention the name of Wayland without reverence.

On Lord's evening, Sept. 24, 1865, Dr. Wayland said to an intimate friend who was sitting by his bedside:—"I feel that my race is nearly run. I have, indeed, tried to do my

duty. I cannot accuse myself of having neglected any known obligation. Yet all this avails nothing. I place no dependence upon anything but the righteousness and death of Jesus Christ. I have never enjoyed the raptures of faith vouchsafed to many Christians. I do not undervalue these feelings, but I have not pleased God to bestow them upon me. I have however, a confident hope that I am accepted in the Beloved."

On the following Saturday, Sept. 25, he finished his course.

These volumes will command a wide circulation. They deserve it. It is pleasing to know that the sons who have prepared this affectionate tribute to the memory of a loved father occupy honoured places in society. Mr. F. Wayland is an eminent lawyer, and has received the nomination of Lieutenant Governor of the State of Connecticut. Mr. H. L. Wayland is a Professor in the College of Kalamazoo, Michigan.

Cheap Benevolence.

A witty English writer says, "There are people enough in the world to play the good Samaritan,—without the oil and two pence." And looking about us, we see the truth of the remark. We find a numerous class very willing to cross the street—unlike the priest and the Levite—to look compassionately on a sufferer and even to make a fine speech to him, graced with the flowers of sympathy.—But suggest to these philanthropists of sentiment that a little oil would mollify his wounds and a little gold purchase a shelter, and you will see them slyly crowd the cork more tightly into their flask, and make sure that the button is all right over the money pocket.

Talking is the cheapest sacrifice in the world. Indeed many men would cheerfully pay for the privilege of making it, if thereby they could secure patient listeners. But offer to take gold in place of words, and their eloquence dies; they are "good Samaritans without the oil and two pence."

Some men are deeply impressed with the duty of, and the awful responsibility resting on other people. These are posted up on all charities, public and private. Their own names, however, are often wanting, and you doubt the sincerity of the philanthropy which is more anxious to clear your skirts than its own; you suspect the aim to be the praise of men, earned by acting a lie, rather than the benefit of needy fellow creatures.

A cheap benevolence, which is all for ornament without any cost, is far meaner than the brave, independent avarice of the miser. He is honest. He adores gold, and owns it boldly as his god. But the other class, loving it as well, pretend to scorn it, while they hug it with a death grasp that nothing can unloose: thus adding hypocrisy to parsimony and making themselves more vile and sinful than he who professes to worship no other deity. They are worse than the treacherous Jew who offered the blind and lame on God's altar, for they offer nothing at all. They are all "good Samaritans without the wine and the two pence."

Yielding at last.

A Vermont Baptist pastor, in an account of a recent revival says: "A young married woman in my parish embraced religion some time since, but was most bitterly opposed by her husband. She, however, concluded to go forward in the ordinance of baptism in obedience to her Master's call, and did so on the first Sabbath of the past month. During the day on which she was baptized her husband was under the most distressing conviction of his sinfulness, and the day following he came into the possession of a blessed hope of salvation through Jesus Christ. The next Sabbath saw him at the church, the first time as he confessed, for fourteen years. He is now anxious to obey his Master in all things."

AN UNENLIGHTENED MAN.—A recent visitor at a rectory not twenty miles from London observed with some surprise that only oil-lamps and candles were used, though there was gas to had in the village. The explanation that was given him was that the gas was made by a Dissenter! This is something