

JOHN CALVIN AND JOHN WESLEY,

AN ADDRESS

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ON THE

FIRST ANNIVERSARY

OF THE

Western Female Seminary,

OXFORD, OHIO.

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AN ADDRESS.

IN the free development of mind in this our country, the anniversaries of our colleges and universities have grown to be a power in the State. Passing beyond the reunions of old friends, and the genial interchange of social courtesies between individuals gathered from various parts of the Union, they have become the occasions for discussions not directly connected with education — discussions of questions often wide in their range and general in their character. Hundreds of thousands of youth in the process of education, and of mature minds already in the field, are gathered annually to listen to these addresses. A collection of them from year to year would constitute the finest illustration of the substantial characteristics of the trained mind of the country. The subjects they discuss, the spirit they breathe, the salient points from which the eloquence corruscates and thrills, would reflect like a mirror the changing aspects of

our national life. Amidst a vast congeries of declamation, there would still be found a vast amount of sound thought and eloquent discussion — of thought that, penetrated by true emotion, entered as a living and germinating force into many a soul ripe for its reception.

But while all this is true of our colleges, it is curious to observe how another kind of common law has grown into authority in respect to our female seminaries. These have their anniversary addresses as well as our colleges. But for some reason, not always apparent, the speakers on these occasions have felt it incumbent on them to dwell on themes more immediately connected with female education. Whether this results from the fact that these institutions are comparatively of modern growth among us, and their policy stands in need of special vindication; or whether it be due to an impression that the audiences on these occasions have less sympathy with more general themes, I know not. Certain it is, we have had the whole *modus operandi* of woman's education, and the various aspects of woman's sphere dwelt upon and canvassed and illuminated so often and so largely, that the community have come to regard it as a matter of course, that a speaker on such an occasion as this shall tell us all he knows, and some things he does not know — all he thinks and what

he does not think about woman and her development and her life. And while there is no subject so lovely and so attractive to a man of sense as this personification of grace and beauty, yet we can not help thinking that this perpetual harping on a single string, however sweet its tone may be, and this narrowing down of our anniversary discussions to a dissection of our ideal Eve, is anything but a compliment to the intelligence of those we are called to address. Education, female education, in its richest garb, its noblest dignity, its purest ideal, lives and moves before us to-day. There is an eloquence of emotion, and an intelligence of thought, and a maturity of development revealed on these countenances, that forbids my apologizing for the freedom I shall take in addressing you on a theme that has no special relation to one sex more than the other — a theme of common interest to the thoughtful, and not inappropriate to these your literary festivities.

It is now more than three hundred years since John Calvin founded the University of Geneva. This illustrious man valued learning as the friend of revealed truth.

He disciplined the intellect, and prepared it to expatiate over the field of earthly science, that when illuminated by the higher science of revelation, and quickened by the life of Christian faith,

it might grapple understandingly with the errors that assailed the church of God. He never dreamed that the science of nature in its profoundest teachings could possibly be in any respect at variance with the science of revelation. The latter indeed was the fuller, the richer unfolding of God; but it rose out of the former, as the branches, leaves and fruit grow out of the trunk and the roots. It was true that, revelation aside, there was on the one hand, the pride, the vain speculations, the unseemly arrogance and pretension of science; but on the other there was the credulity, the folly, the debasement of ignorance. The first marshaled the forces of skepticism, the second of superstition. If mere learning puffed up, sheer ignorance prepared men to credit all the monstrous conceits of an ill-regulated fancy; and so when taken by themselves they balanced each other, with this exception, that the former always led the latter. But when a new force was introduced, the influence of which counteracted the incidental evils of science, and consecrated it to its original purpose, then it was no longer a question whether in preparing minds for the largest and the best influence, that which so admirably trained the intellect should be wisely used or wholly surrendered to the enemies of the truth.

With such views Calvin laid the foundations of

his University. Some of the finest intellects adorned it as teachers, or came forth from it as scholars. Beza and Turretin, Bonnet and Necker, Beranger and Pictet illustrate its history; while hundreds of faithful pastors, as quiet laborers in the ministry, or as confessors and martyrs in those fierce persecutions which Rome kindled to consume the protestantism that threatened its existence, demonstrated the wisdom of its founder. Wherever, since that time, Calvin's influence has been deeply felt, there similar institutions have sprung into existence.

Let us pass down the stream of time two centuries. Another reformation was stirring the stagnant waters of England. Another reformer had arisen, whose name, like that of Calvin, was destined to become a household word wherever the English language is spoken. John Wesley, in the fullness of his power, had begun to lay the foundations of a church whose history, in its greatness, he could but imperfectly foresee. Himself thoroughly trained in the discipline of science, he valued too highly the importance of learning, not to appreciate its influence in the great movement he had, under divine guidance, so successfully originated. His comprehensive mind designed that the church then rising into life should embrace within itself, all the means of a thorough education. He would

not have it dependent on the great Universities of England. And so he founded at Kingswood—where Whitefield preached to ignorant colliers his first field sermon on Rose Mount, and afterward laid the corner stone of a school for their children—an institution which he designed should be not at all inferior, in its discipline and advantages, to Oxford or Cambridge. It was no fault of Wesley's that his policy in this respect was not immediately successful. It was impossible for any one man, however remarkable his talents, to superintend the progress of a movement which daily outrun the expectations of even his sanguine spirit, and at the same time give that constant and minute supervision absolutely essential to the building up of a great university.

But the policy was wise, although in his time but imperfectly realized. That which he proposed in England, another land was to see fully executed. Kingswood inaugurated the policy which contemplated the complete independence of the Methodist church for the means of a liberal education, but it was in America this policy was destined to be fully tested. In the institutions of learning already established in most of the States of this Confederacy, bearing his name on their portals, we see the realization of the broad views and comprehensive spirit of John Wesley.

I propose on this occasion to bring before you

these great men. Their name, their fame, their substantial greatness are of no doubtful kind. Their influence at this hour flows on, deep, strong, widespread. There are no two uninspired men in all the past, whose genius, overpassing the limits of their native land, is affecting more happily or more powerfully than theirs the whole Protestant world. And I speak of them on this occasion especially, because there was that in them which in a high degree claims the study of the young. It has been said that the proper study of mankind is man — a sentiment partial, and therefore false. The proper study of mankind is God; and it is only as we study God in man, that we are at all elevated above human baseness. The men that are most studied are those in whom ambition and lust reveal themselves amidst the light of genius. It is not man's original powers and noble capacities that attract the student; it is man as in obedience often to depraved passions he has acted a conspicuous part in human affairs. The conqueror in his robes of blood; the statesman in his tortuous path of intrigue; the poet, enshrining lust on a golden pedestal; the philosopher, the most conceited, the most blind of all, rearing his ice-palaces on the crushed sensibilities of humanity; these are the gods our youth are taught to worship. Your Cæsars, and Louis XIV, and Napoleons; your Voltaires,

and Pitts, and Sheridans ; your Drydens, and Byrons, and Shelleys ; your Spinosas, and Humes, and Kants, are the demi-gods of history. Such men and their deeds are the study of our youth ; and thus it happens that the devil in man, and that which is most devilish in his doings, gilded over and commended by the radiance of genius and the attraction of great talents, form the staple of history. The pure, the true, the spiritual ; the men whose hearts evince the power of a divine influence in renovating their passions, and breathing into them a sublime spirit of devotion to *His* will ; the men whose lives have been the salt of the earth, and whose deeds have blessed millions, are passed superciliously ; their defects magnified ungraciously ; their genius depreciated ; their deeds of love and their influence of light rarely recognised, or more rarely still, lauded. History has been intent unwittingly in fulfilling divine prophecy. Gibbon, and Hume, and nine-tenths of their compeers, have fulfilled the words of Jesus. If they have hated me, they will hate you also.

Turning from the men most glorified in history, named most appropriately profane, I invite you to view the characters of two men in whose lives you will find that which ennobles intellect and reflects most luminously the divine working in man. And in order to present them before you in the

short time allotted to this exercise, permit me to state rapidly some of the points of resemblance and difference between them.

First. These great men both sprang from the middle class in society. Calvin's father was a notary in the ecclesiastical court of Noyon, his native place, and secretary of the bishop. He was possessed of a competency, but not of wealth. Without belonging to the nobility of France, he was yet on terms of familiar intercourse with several of them. Wesley's father was rector of the church at Epworth, and his mother the daughter of one of the non-conforming puritan ministers who were ejected from their livings at the Restoration, when that incarnation of hypocrisy, lust and folly, Charles II., ascended the throne. The mothers of these men were women of fervent faith, and their fathers men of strong, clear sense. They came forth from that condition in society which has given to the world the great majority of its ablest and most useful minds. Neither poverty with its depressions, nor wealth with its advantages is adapted to nourish the largest thinkers and the noblest workers. Out of the first, now and then a mind like that of Bunyan shines a star of the first magnitude; out of the second, now and then a man like Wilberforce has succeeded in impressing himself upon his age. But in proportion to the

numbers of the first, and the privileges of the second, such minds are rare. If the progress of the world rested upon them alone, its advance would be slow, its history soon written. It is that happier class, who feel neither the curse of deep poverty nor the enervation of great riches; who are under the necessity of useful employment sufficient to quicken their energies, but who also cherish the independence and ambition inspired by the consciousness that the paths of affluence, of distinction or of a healthful competence are open before them; who may not attain education without an effort, but who nevertheless have early access to its advantages,—it is from this class, in the main, the profound thinkers and the mighty actors in the world's history have come forth. The sons of destitution and of affluence, whose names shine brightly in the past, are solitary stars; while the sons of a healthful yet laborious competence form constellations of glory in every part of the firmament.

Second. Calvin and Wesley were men of commanding intellect. They differed, as I shall presently show, in their mental structure, but both of them were possessed of rare original endowments. Great minds may remain undeveloped from the absence of the occasions necessary to reveal them. But minds that, amidst scenes demanding great power in their chief actors, have shown themselves equal to

such emergencies, have thereby received the stamp of greatness. Deeds demonstrate the reality of great original powers. The world recognizes greatness only as it reveals itself in action, and the deeds of these men have long attested to friends and foes their consummate power. We admit the necessity of circumstances to develop the original capacity; but we also affirm that all the circumstances that ever were combined together, never developed greatness out of inherent feebleness, or made him truly great whom God had not first capacitated by his gifts for the exhibition of high qualities. No feeble hand reared the pyramids; no limited capacity ruled the British Senate for twenty years, during the fearful conflict with the French at the close of the last, and the opening of the present century; no limited intellect framed the Institutes or wrote the commentaries of Calvin, or began and consolidated the reformation which gave birth to the Methodist church.

And with these great powers, both of these men received a *fervid temperament* — an active, earnest spirit, which ever impelled to labor; which made effort a joy, and nerved them to the most continuous and persevering toils. They were not men who could sit down at their ease. The "*fervida mens*" was a living impulse that compelled the putting forth of their extraordinary powers. The

restless energy of their original natures made thought and labor in some direction a necessity. If they had not been in the ministry, they were men of such an active temperament that they would have been conspicuous actors in some of the fields of worldly renown. They might have been leading statesmen, mighty warriors, agitators and chiefs in the conflicts of human society; but drones and sluggards, content to hide in obscurity and bury their talents, they could never have been. Had they been farmers or mechanics or merchants or politicians, the world might not have heard of them; their names might not have echoed from continent to continent; millions might not have looked back to them with veneration and love; but in their own circle their vehement spirits unbearing their native gifts, would have made them men of mark.

Third. Calvin and Wesley, neither of them, were compelled to limit themselves to an inferior sphere of action by *the conscious want of intellectual training*. They enjoyed the finest education which their ages afforded. They were both students from childhood. Calvin pursued a wide range of study in all the branches of a liberal education. He studied Latin under Corderius, the best grammarian of his time. He studied law with Wolmar, the ablest jurisprudent of the age. At twenty-one,

he was pronounced by Scaliger the most learned man in all Europe. Wesley, at Oxford, ran through the curriculum of that University with great success. He was master of half a dozen languages; and it was from the unique position of a Fellow of Lincoln college that he was able to expatiate as a minister of the Church of England over the whole British empire.

Now this is a significant fact in the qualification of these men for their peculiar work. Great talents are found here and there in all classes of society, and though undisciplined, they may yet be capable of effecting great things in some directions. But the greatest works in human progress it is not given them to perform. Wesley found a vast amount of latent talent among the uneducated, and in the progress of his work, he took measures to develop and use it for a most noble purpose. But among all the men he thus called out, there was not one who could have taken his place or performed his work. And so it is in all history. Thorough mental discipline is nothing more than the just development of the intellect, producing that mental balance which enables a man to look all round his subject, and prosecute his work with the finest instruments to the end. And this discipline, however it may have been acquired, whether under the disadvantages of private study, persistently

mastering the difficulties which obstruct and guard the ascents to the heights of power, or with the aid of tutors and professors, doing the same thing—is the essential condition of the accomplishment of the greatest and most useful works of man. The exceptions are rare indeed. Enthusiasm may do much; native talent may do much; a gift for some special work may effect much; but enthusiasm and talent and peculiar aptitude can do vastly more when they are aided by the discipline of a thorough education. In saying this, I do not say that a college education or a private education is the best mode of attaining this discipline. Some men are better educated in one way, and others in another. But the thing itself is that which all men, who are to act a great part and effect a lasting work, must attain. Calvin and Wesley started at this high elevation, and from it they have sent forth an influence which lives to this time.

Fourth. Calvin and Wesley were equally distinguished by the most fervent piety. Their devotion to the cause of their Master was simple and profound. Calvin, early in his study of the Scriptures, saw and embraced the truth. Up to that time he had before him first, a brilliant career in the Romish church, and then an equally brilliant prospect in the law. But when the light of Christ's truth entered his soul, he gave himself wholly to the proclamation of

this truth to his fellow-men. In the Papal church he might have been bishop, cardinal, pope, and sat on the loftiest eminences of ecclesiastical power. He might have risen at Court to the most august positions that Francis had in his gift. No man of that age, untitled and springing from the middle class, had prospects more brilliant for a successful worldly career. Riches, honor, fame, pleasure, robed in their most attractive grace, assailed his heart. But when once he had emerged from the darkness of a soul struggling under the burden of its sins, and the peace of a living faith had entered his heart, then he flung them from him, as the rock dashes back the spray of the ocean. Henceforth he coveted no honor but that of serving Jesus. He endured persecution, he embraced poverty, he consented to be an exile from the land he dearly loved, he stood forth a simple-minded and humble confessor of Christ. He bathed his soul daily in the living light of God's pure truth. His experience became a transcript from the life that breathed and glowed in the precious volume which, with a rapturous enthusiasm, he embraced in his heart. This is the secret of his power. He had power with God; he lived in constant communion with the author of all power. His whole life was a protracted vigil, an incessant sacrifice, a perpetual incense of prayer and praise. He who

might have enjoyed princely revenues, died worth less than two hundred dollars ; and over his grave, by his express injunction, no stone was raised to mark the resting-place of the mortal remains of one of the greatest and most devoted of Christ's servants.

Wesley, too, early in his career, entered the service of his Master. He too had before him honor and competency in the Church of England. But when he heard the call of duty, he gave himself with all his heart to a work that involved opposition, persecution and poverty. How he lived as a burning light of faith, through what conflicts he passed and came forth stronger in the Lord ; how the peace of God dwelt in his heart ; how he gathered strength from on high ; how he who made many rich, and reared for Christ chapels all over England, died at last worth not more than the Genevan Reformer, is known to you all.

These great men embraced the same fundamental truths, drank daily at the same fountain of living water, walked by the light of the same ever burning lamp, embraced the same rich and all-sufficient promises, rejoiced in the same assurance of divine forgiveness, breathed the same spirit of compassion for a world in sin, were conscious of the same personal inability to effect anything of themselves, illustrated the same enthusiastic consecration

of all their powers to the service of their right royal Prince, and died supported by the same triumphant faith.

Fifth, These Reformers were illustrations of the most extraordinary diligence and persevering labor to effect the same great object. The world has never seen more marked examples of the old Roman maxim—"totus in illis." Calvin, in consequence of his severe application in youth, carried with him into public life, a body radically diseased, and a ruined constitution. The tabernacle in which he dwelt swayed to and fro with every breeze. Instead of supporting the soul, it seemed as if nothing but the indomitable energy of this active spirit, kept it from falling to pieces. It was as if the hands of a giant constantly propped up the tottering edifice. In spite of this incessant fight with disease, he bore himself amid the most gigantic labors, like a bodiless spirit. He preached every day during each alternate week; thrice a week he gave lectures in theology; he presided in the consistory every Thursday; every Friday at the meetings for Scriptural discussion, held in St. Peter's church, he delivered almost a complete lecture. When it was not his turn to preach, he had his books brought him at five or six in the morning, and dictated to an amanuensis. He carried on a most extensive correspondence with leading minds all

over Europe. He wrote some forty volumes of Commentaries, Institutes, and Controversial Tracts. For a quarter of century, from the time he came to Geneva till he died, he knew no recreation; he bent all his mighty energies amid opposition the most violent and great physical weakness, toward the single object of making known to men the whole Word of God.

Wesley, generally blessed with health, and engaging in a course of life eminently favorable to its preservation, exhibits a like unity of purpose, and unconquerable energy in its execution. He traveled yearly over four thousand miles, chiefly on horseback. He preached, during his fifty years of ministerial labor, more than 40,000 sermons. He denied himself the pleasures of literature, of which he was passionately fond, to carry out this extraordinary programme of labor. His eye was upon all parts of great Britain. His lines of travel networked the kingdom. He threw aside every thing that did not bear immediately or remotely upon the successful prosecution of his great work. His energy extended to the last hour of life, and after four score years had passed over him, he pursued, with unintermitted zeal, the same course. And it was not until the wheel at the cistern ceased to revolve, that this noble labor for Christ and His cause, reached its end. Well might these holy men, as

they looked back over their varied and incessant toils, exclaim, "*per varios casus, per tot discrimina rerum, tendimus in cœlum.*" Their prodigious toils, their unity of purpose, their entire consecration of life to its great work, have few parallels in history.

Sixth, Calvin and Wesley were truly representative men, and as such fitted to mold and direct the minds of others. The ideas which move society lie confused and feebly appreciated in the multitude. It is only here and there, a mind capable of seizing them, of giving them form and life, of intensifying and impersonating them before the world. Such a mind represents in itself the wants, and the ideas that fill up the wants, of men. It does not create the want, that exists already. It does not originate the idea, for that is already existing, and is partially revealed; but it feels in itself, and attains a full consciousness of what the want is. It seizes hold of the truth which this want demands, and meets its necessities. It has power to bring forth this truth, so that as the want is felt, multitudes shall recognize it as the very truth they have hungered for, have confusedly thought of, and dimly apprehended. Then this soul stands forth as the embodiment of the feelings and views of the masses. And as it thus appears, it has power to propagate the same ideas in various directions. It becomes a quickener as well as a guide. It moves

as well as enlightens. It discovers the deeper wants of other souls, and makes them sensible of their real necessities. It pours into their minds the very thoughts which are mighty to rouse the stupid, and elevate the debased to its own level. Such men God has made great—great in feeling, great in intellect, great in tact, great in effective action, and therefore great in influence. Calvin was such a man. He knew the want, the real feeling, that moved the souls of men; and with surprising intuition, he grasped the truth adapted to meet that want, that would commend itself to those who felt thus, and lead them forth into the liberty of the sons of God. Behold! how, to this day, he stands forth as the representative of the feelings and views, and noblest aspirations of millions! how his words have quickened and guided vast multitudes! how in him they find the vivid personification of just those eternal ideas which elevate, and satisfy, and bless their souls!

Wesley, too, was such a man. As he felt, as he thought, millions feel, millions think. Striking in another direction, standing in another position, occupying a somewhat different field of thought, yet with what power did he work, how boldly did he represent what he thought and felt, how vividly did he impress himself, as the impersonation of their views and feelings, upon multitudes!

is there to this day, that more fully, more justly, or more vividly represents in himself, the character of the Methodist church, than John Wesley?

Seventh, Calvin and Wesley were leaders in the two most important Reformations in the history of the church, and both of them founded distinct ecclesiastical systems. When Calvin came upon the stage of public life, the great Reformation of the 16th century had already commenced. Luther, its great orator, and the grandest figure in the assemblage of great minds that adorned and illustrated that age, had reached the zenith of his power. The reformers had pronounced their emphatic *protest* at Spires, against the tyrannical decision of Charles—a *protest* against spiritual despotism, which we rejoice to wear as our crown of glory, our grand distinctive name, a name which tells the story of the Reformation for all time. At Augsburg, Melancthon had presented his great Confession of the truth as it is in Jesus. But as yet the whole Reformation movement was desultory and unconsolidated. Then Calvin, a mind of another, in some respects a higher order, appeared. At once he takes his place as *the theologian* of the Reformation. He is acknowledged as the man for the time. He is elevated to the position of chief by the voice of all the Protestant world outside of Germany. Luther had quickened the slumbering millions. His clarion

rang all over Europe, as the voice of God. The Romish church, a vast edifice, reared by the toil of centuries, began to crumble. That mighty word, "the just shall live by faith," as it thundered over the Continent, shook down the altar, the images, the proud cathedrals. Then came the builder. Then arose the architect, who out of these ruins was to rear in beautiful and solid proportions, the form of Christ's living church. That architect was Calvin. He consolidated, he systematized, he planned, for the upbuilding of a church, that in its simplicity, and unity, and apostolic vigor, should stand for ages the mightiest bulwark against the power of Rome, the most efficient propugnator of the truth. His ideas penetrated Germany, and aided in the construction of the Lutheran church. In France, in Switzerland, in Holland, in Scotland, they entered and wrought with greater power. In England, though modified and resisted, they yet exerted a vast influence. His ecclesiastical system has spread itself abroad, reviving and consolidating the spirit of liberty among the great majority of the Protestant world, and carrying the power of Republicanism into this, then almost unknown land.

When Wesley entered Lincoln College, the church in England had sunk into a state of profound stupidity; multitudes of the people were as ignorant of Christianity as ever they were under

the Papal rule. The young men at Oxford, who formed the first circle for prayer, were a strange, an anomalous class of beings. But from that prayer-room the light of piety was destined to go forth again, till it should illumine that whole Island, and kindle anew the flame of Christian love in this western world. Of that Reformation, whose vital power has since been felt all through the established church of England, Whitfield was the great orator. He moved upon the hearts of men with the power of a divine inspiration. He passed from continent to continent, a blaze of living light and love. Wherever he went, men crowded around the cross. Such eloquence, so pure, so lofty, in a cause so holy, attended everywhere with such demonstrations of power above the art of man, the church had never heard since apostolic days.

Charles Wesley was the sweet singer of this Reformation. His poetic genius, inflamed with the love of Christ, gave to the church the choicest gems of art. He sang not as one who is quickened by the admiration of natural beauty, not as one fired by earthly passions, and enshrining in forms of loveliness the corrupt breathings of a worldly heart; but as one whose spirit had been bathed in the silvery light of a better world, whose emotions had been entranced by celestial visions, in whose heart the love of Christ had quickened, all that

was most pure, most noble, most heavenly. And thus his lyrics have been the breathing of piety for millions; the eagle wings, on which humble and contrite souls have soared upward to the throne where the Lamb sitteth, where angels and saints on that sea of glass ever worship.

But Wesley—John Wesley—had still a higher mission than either of these. If Whitfield was a Demosthenes, John Wesley was an Alexander—if Whitfield was a Cicero, John Wesley was a Cæsar—a Cæsar not to gain bloody empire, not to marshal rapacious legions to slaughter, but to organize and discipline the hosts of Israel for conflict with the world. It was given him, not only to quicken by his bold and manly eloquence, multitudes of the ignorant from the sleep of death, but to lead them into green pastures, to fold them in safety, to originate and consolidate that church which for one hundred years has been distinguished, alike for the vigor of its piety and the energy with which it has assailed the powers of darkness, and preached the Redemption of Jesus to the poor in that land and in this. Calvin and Wesley! behold them both! each in the Reformation of their own time, originating systems ecclesiastical, giving form to churches, that not as rivals, but as co-workers, have accomplished such wonders for Jesus.

Without carrying further the parallel between

these men, permit me to mention only the fact that they were not faultless. They were neither of them guiltless of mistakes and errors which their enemies in after times have seized upon to reflect dishonor upon their memories. Calvin, emerging from the papacy, in common with all the reformers, however completely he may have divested himself of the costume, could not at once wholly emancipate himself from the subtle spirit which had penetrated the very bones of men. What wonder was it if, amid the heat of that fierce conflict, they did not at once see the full bearing of those great principles of liberty which they had established, and could not, amid the wild confusion of the time, give to the winds that maxim of the Catholic church which makes it the duty of the State to inflict temporal penalties upon men who grossly assail the truths of religion? More than a century and a half passed away before the Protestant church fairly ascended to its present platform of religious liberty. It rose to this eminent position in virtue of those very ecclesiastical principles which Calvin himself first fairly saw and unfolded. Bacon believed many things which belonged rather to the state of knowledge in his day. But the principles of Bacon have carried science forward to its present high position. And Roger Williams,

when he began in Rhode Island the total separation of the Church from the State, was but acting as a consistent disciple of the Genevan Reformer.

So Wesley, emerging from the formalism of his age, at first did things which in after life he was compelled to disown, and partisan opponents, fastening upon his errors of judgment, deny to him the privilege of learning new truths from the providence of God, and would fain compel him to be as ignorant at sixty as he was at thirty years of age.

The misjudgments of these great men, in point of fact, are neither vital to their systems nor their piety. They fall off from them as time advances, and leave their true greatness in all its symmetry and grandeur. So have I seen the gallant ship that had traversed the world of waters, had visited tropical seas and penetrated the frozen north and borne itself bravely amidst the tempests that sweep the main, return home with sails rent and discolored and her keel loaded with the shells she had gathered in every clime, while yet the heart of oak was still sound and her masts were all firm, and after the lapse of a few days in port, she stood forth strong and free to battle with the ocean and the storm. And thus it is with those whose greatness has its seat in God. These men of might, their defects and misjudgments fallen from them,

still live in all the purity of their characters, the power of their principles, and the grandeur of their illustrious examples; and so they will live forever.

But it is time that I pass from these analogies, and present before you some of those points in which these minds just as strikingly differed from each other.

And first, *you will perceive a contrast in the original structure and movement of their minds.* Calvin was remarkable among all the men of his time for depth and grasp upon the principles that underlie the forms of truth. He penetrated into the heart of his subject. He possessed that philosophic power which, not content with the first view, held a proposition before the eye until it was resolved into its original elements. Words and formulæ were to him as nothing. He sought the ultimate idea which only a full and protracted analysis could reach; and then from that, as from a rock, he built up the system of truth in all its relations and lofty proportions. This was the original power that constituted him the *Theologian of the Reformation*. This lifted him above his celebrated compeers, and made him a teacher for all the ages to come. This qualified him to write those Institutes which Time has made immortal. This fitted him to penetrate the spirit and hidden meaning of the sacred writers, and stamped his com-

mentaries with that impress of truth which compels modern philology, with all its advance in the mere machinery of interpretation, to recognize in him an almost inspired teacher.

Wesley, on the other hand, did not at all excel in this philosophic penetration. His ardent mind seized at once upon a proposition, without caring to look below the form in which it was expressed. His conceptions were intuitive. His quick eye saw at a glance the general aspects of truth. He did not hold the truth before him till it was resolved into a final analysis. He knew not how to penetrate to the root and then trace out the tree along its trunk and branches, till in its full and noble proportions it lifted itself far up into the sky. He lingered among the branches and was satisfied to take the tree as others had developed it. He was a capital disputant. He knew all the forms of logic. He was a practiced athlete in the arena of controversy, and woe to that man who aspired to wrestle with him for victory. He penetrated at once the false premises of an adversary, and dragged it forth from amidst the verbiage which concealed it from view. At the Bar he would have won eminence as a pleader in the contest with the greatest lawyers of his time. But this very power of argument, springing as it did from the rapidity of his perceptions, was adverse to that coolness and delib-

eration which alone prepare the mind to penetrate the ultimate ideas that form the basis of all profound truth. In this respect he was vastly inferior to Calvin. The latter was like Burke or Webster, the expounder of constitutions, the enunciator of principles, and gifted with a grand, a majestic eloquence that illuminated all it touched, and was fitted for the unfolding of truth that should affect and mold after generations. Wesley resembled Fox in the power of direct argument, and our own Clay in the popular character of his eloquence.

But this very difference made each of these men the man for his time. When Calvin came upon the stage, it was in theology especially that a master mind was needed. That was the time for instruction, for consolidation, for systematizing truth, for building up the system of Christian doctrine and discipline divested of the falsities and glosses which ages of darkness had heaped upon and around it. For this profound and noble work such a mind was originally constituted, and appearing at that time, it did its work most nobly—ascending into those higher forms of thought with consummate ease, striking directly into the heart of the system of truth, carrying its appeal to the thinkers of the world with an unsurpassed power.

But when Wesley came upon the stage, the field of

Protestant theology had been traversed for two hundred years by stalwart intellects. Turretin, Baxter, Owen, Charnock, Howe, and others of kindred genius, had given to the church those tomes of Christian doctrine which form the proudest monument in the history of the Protestant church. It was not in the field of theology that the work of that time was to be done. The church herself lay stupid and dead amidst the forms of truth. The articles and confessions of the churches still remained as compact and harmonious as before, not a line wanting, not a stone shaken out of its place. The temple of truth rose majestically ; but, alas! the men who thronged its aisles and sounding corridors, were blind and stiff. The fire on the altar smoldered in its ashes. The swelling chant, the sublime confession, the loud response still echoed along its arches ; but the wail of the burdened sinner and the glad symphony of hearts filled with the love of Christ, and the eloquent appeal of apostolic men to souls crowding the broad road, had died away. It was the time for a soul filled with the love of God, to startle the slumbering pastors and the stupid people from their dreams. That was the time for a man of bold and stirring eloquence, of direct and popular argumentation, to bring all his resources to the work of rekindling the fire on this dishonored altar, and chasing with scorpion

lash the profane intruders from the temple of God. John Wesley was that man. His ardent soul fired with new-born love, his intellect rapid and clear, his power of direct argumentation and *ad hominem* appeal, his bold and eloquent manner, his mastery of those simple ideas which do most execution with the popular mind, his uncompromising principles and indomitable zeal, interpenetrated and glowing with the mingled love and faith of an humble Christian, qualified him above all men of his time for carrying forward this new Reformation, and proclaimed him the man set apart of God as his élect instrument for the renovation of his age.

And holding this same idea of adaptation in view, you will see how these men, Calvin and Wesley, in another particular difference, each excelled in his own way. *Calvin was not gifted with much tact in the management of men.* Confined to Geneva, he had more than he could do to hold in check the wild passions of the masses in that provincial town. It was not his province, not his work, to pass from town to town and impress himself upon the boisterous multitude. Farel here was vastly his superior. Farel was the Whitfield of Switzerland. His eloquence fell peal after peal upon the hearts of men like the artillery of the skies. It was Calvin's work to enunciate great principles, which other minds grasping firmly, should spread abroad,

and with them mold the people. He addressed himself to the thoughtful, and through them he moved the masses. His range of thought was too elevated for the great majority. He was indeed eloquent in his way. St. Peters was thronged for years to listen to his expositions of Christian truth. But his eloquence was of that weighty and solid character which the more thoughtful chiefly appreciate. It was the majestic flow of a deep river, which traversed vast regions, and spread itself abroad fertilizing innumerable fields, the greatness of which the dwellers on its banks did not at once understand. He fed a thousand reservoirs, himself unseen. He cared not to come in direct contact with men. His study was his home, and his pulpit his throne. His words were not spoken alone for the hundreds that listened to him. Those students who hung upon his lips were to go forth, through France and Switzerland, proclaiming the truth this great master had taught. Those theological prelections and luminous commentaries were to enter the studies of other men, and in England, Scotland, and all over the continent, were to speak through them to the people. Such was his work.

But Wesley had a work to effect directly upon the popular mind, and through it to quicken pastors and revive an interest in those same truths

which Calvin had taught so successfully. The whole process must be reversed. The fire must be kindled at the bottom, and spread itself upward through the already prepared materials. He must begin with outcast colliers, with the most brutish and ignorant of the populace. He is to kindle a flame of Christian love, out under the broad arch of heaven, in those hearts to which Christianity was but a name—a flame that should ascend until the worshipers in stately cathedrals felt its warmth, and bishops and archbishops recognized anew the mission of the ministry of Jesus. He was to organize a church and give it pastors, and frame its laws, and bind it together as a compact, self-existent, living, self-perpetuating organism of religion. And for this work God gave him a special tact in the management of men. He could look a mob into silence. He quelled a riot with a word. The shake of his hand made the most ferocious leaders of the wild, roaring populace his fast friends. His knowledge of character was intuitive. He rarely ever failed in his judgment of men. He detected talent, and gave it a place to reveal itself. His preachers grew up around him, a band of noble, self-sacrificing, docile co-workers. He was capacitated for government, and he displayed on the wide field of his itineracy, as consummate powers of generalship as

Pitt or Napoleon ever exhibited in the conduct of Parliament or the marshaling of armies.

With such marked differences in their original powers, these men contrasted equally *in the actual working out of their course*. Calvin started with settled principles. His plans were all thoroughly digested, and philosophically arranged at the commencement. The elements of his theology were published before he went to Geneva, and though he vastly improved, and amplified them, yet his views never were altered. The original treatise is incorporated just as it was written, in the last and perfect edition. His system of Church government was fully settled at the beginning of his public career. The fundamental principles which characterize his system and his after works, were early and unalterably established. His life was but the filling up of this system. He wrought outward and upward from this firm foundation. He encountered difficulties at every step. Opponents swarmed on all sides. He became the target for the shafts of Libertines, Anabaptists, Socinians, Papists, yet he never wavered. He held the truth with a giant hand high above the waves. He sent it forth to the world in new forms, but it was the same substantial thought.

Wesley, on the other hand, began without any

regular plan. He was a Fellow of Oxford, and a rigid Churchman, without the remotest thought of originating a new Church organization. Schism was full of horror. He only knew that God had called him to preach the Gospel, and preach it he would. If the churches were closed against him, he would go forth into the fields. If the rich and the great frowned upon him, he would proclaim the glad tidings to the ignorant. And so he went on step by step, diverging from the establishment, planning this and then that to meet the emergencies as they rose, taking something from the Moravians, and seizing hold of some idea which the progress of the cause presented to him, and combining them all with admirable tact to effect his purpose, until, before he realized it, he had actually established a Church outside of that of which he was an ordained minister. He followed the divine hand, and it led him where he once thought it impossible he should have gone. And so, at length, there grew up the firm and consistent framework of the Methodist Church, and hundreds of preachers, and thousands of communicants, looked to him as their earthly father and head.

You will bear with me while I state another point of difference in our Reformers. Calvin had a tender and loving heart. He loved his friends with a greatness corresponding to his profound na-

ture. The man who attached to him in the bonds of sweetest earthly affection, such men as Farel, and Beza, and Melancthon, could have had in him nothing sour, morose, malignant. No man loved the church, and all who bore the character of his Master more ardently than he. Of all the Reformers, he labored with the greatest earnestness to compose the differences that then began to distract the Protestants—he, of all men, felt most deeply, most painfully, the divisions among the leaders of the elect host. In the great controversy, "*De Cæna*," which divided the Lutheran and the Reformed, he stood midway, and struggled for long years to unite the parties on a common platform: and had he possessed the tact in managing men that distinguished John Wesley, in all probability that unhappy division, which arrested the progress of the Reformation, and turned the arms of the Reformers against each other, and so gave the Papal party time to recover from its confusion, would have ceased to exist. But with all this tender and loving nature, Calvin was irascible and easily excited. He hated error with all the power of his soul, and when he saw what he deemed the truth of God assailed, he came forth in its defense, and with a two-edged sword clave error and errorist to the earth. He early lost a wife, whom he loved most tenderly. His only child died in infancy. His

physical pains, which made his life a constant scene of suffering, tended to augment the exciteableness of his nature. In these circumstances, deprived of those domestic enjoyments which God hath appointed to soothe our spirits in the hour of trial, he was called upon to fight with men of most malignant spirit, and to refute errors of the most destructive character. What wonder is it, if he, like Luther, should sometimes have failed to discriminate between the error and the man who held it? Yet with all this, or in spite of all this, his piety shone out so transcendently, that those who knew him best, loved him most. The Council of Geneva express his character in their resolutions after his death, in one word—*majesty*—a great intellect pervaded and guided by a truly great and pious heart.

Wesley, on the other hand, was naturally amiable. It was easy for him to love. The grace needful to make one Calvin such as he was, was sufficient, speaking *more humano*, to make half a dozen John Wesleys such as he was. He knew little of disease. In fine health—his mind constantly diverted by the round of new scenes, successful beyond his hopes in the great work to which he was called, not of necessity exposed to that kind of controversy which most excites indignation and anger, his amiable spirit had full and free play. In him

piety revealed itself in the form of *love*. In Calvin it showed its greatness in the form of *duty—obedience*. In both, despite their faults, it shone forth with uncommon brilliancy.

Let us dwell for a moment on the closing scenes of these two sublime lives. It is Easter Sabbath, the 2d of April, 1564. On this day the church of Geneva were wont to celebrate the Supper with unusual solemnity. We enter St. Peters. The magnificent edifice is thronged in every part. By the dim light that streams through the stained windows in the distant choir, the preparations for the communion service are visible. The plain table with its snow-white covering, its sacramental vessels, the simple bread and wine, tell the whole story of the Reformation, and proclaim the overthrow of the idolatrous Mass. On either side of it the ministers of the gospel are seated, and behind them the grave Senators of this young republic. No priestly mitre nor ducal coronet, nor royal escutcheon is visible in that house of prayer. The same power that banished the altar and the image has cast down the flaming symbols of spiritual and temporal despotism.

A deep and oppressive silence is upon the vast assembly. It is obvious to even a stranger that this is no common occasion. The gravity, the intense solemnity, the sad and tearful aspect of the

multitude indicate the expectation of an unusual scene. At length there is a slight rustling at the great central door. A wave of excitement passes over the whole assembly—the throng parts—slowly a pale, emaciated form is borne up the broad nave, and placed immediately before the communion table. That massive head, that dark eye burning with celestial light, that spiritual aspect full of calm majesty and radiant with hope, proclaim the presence of one of the greatest and noblest of men. It is John Calvin's last communion. The service commences—Beza is the preacher. The learned and faithful colleague of Calvin, revering him as a father, and walking in the light of his instructions as in the purest and brightest reflection of divine truth, speaks on this day as one inspired and looking upward to the open vision of the supper of the Lamb. He descends from the pulpit, and advancing to the table begins the simple yet solemn sacramental service. He confesses the sins of the people; he gives thanks to God for the love that gave his Son a sacrifice for us; he invokes the Divine benediction upon the sacred emblems and those about to partake thereof. Then breaking away from the usual formula, he bears on his heart him, who so long had preached in that house, and who had there been a spiritual father to so many souls—whose words had gone forth as a message from the

throne to millions in other lands, now for the last time on earth about to commemorate the death of his Lord. The sight of that emaciated countenance, the sermon full of tenderness, the prayer burdened with emotion that choked the utterance, have profoundly stirred the heart of the assembly. Then as he presents to his revered and beloved friend and father the simple elements, the sympathy becomes too deep for restraint; sobs in vain suppressed, burst forth. Tears unbidden flow from eyes unused to weep. Old men and strong men who saw him as in his early prime he first entered that house—who knew what Geneva was then, and see in contrast what through his labors it is now, bow their heads and weep that they shall see him no more. Young men and maidens whom he had baptized and instructed—whose hearts had been led to Christ under his ministry, are filled with unutterable sadness at the prospect of his departure. Some whose vices he had reproved and whose hatred he had won, stand awe-struck and smitten, as if already the great Judge had passed sentence upon them. Not a heart in that vast assembly is indifferent—not one that does not feel that the chief glory, the brightest light of their city is about to set. Amidst sobs and tears, group after group approach and retire from that sacred table, until all have partaken. Then with a subdued utterance

they sing the closing hymn. In a tremulous voice, yet with a look of joy irradiating his dying countenance, Calvin joins in its solemn strain.

“Now let thy servant, Lord!
 At length depart in peace;
 According to thy word,
 My waiting soul release.
 For thou my longing eyes hast spared,
To see thy saving grace declared.
 To see thy saving grace,
 That soon dispensed abroad,
 The nations shall embrace,
 And find their help in God;
 A light to lighten every land,
 The glory of thy chosen band.”^o

And so he passes out of that sacred place, never again to enter it, and is borne to his own home. A few days later a solemn procession moves from the Town Hall to Calvin's dwelling. It is the council about to hear his final instructions and take leave of him forever. Soon after, the ministers assemble to look upon him once more, and the aged Farel, now past fourscore, travels to Geneva to take the hand of his former colleague ere the heavens should receive him. With admirable simplicity and appropriateness he gives them all his final counsels,

^o Baird's "Eutaxia," to which the author is indebted for the hymn and a part of this description.

and commends them affectionately to the care of his heavenly Father. Then with the peace and joy of anticipated life in his heart, without a struggle or a sigh, just when the shadows of coming night darkened over Lake Lemán, while still the pinnacles of the Alps that towered above his dwelling, shone in the calm light of the setting sun, this noble soul passed from the darkness of earth to join Melancthon and Luther in that glorious heaven where the light shall never more cease to shine. And so he died.

More than two centuries have passed away, and we enter another chamber, where another great actor in the scenes of time is about to pass from earth. He is an old man of fourscore and five summers. For sixty years he has preached the gospel of Christ. For fifty years he has been the leader of a glorious Reformation. For forty years he has been the earthly head of a new ecclesiastical organization, in connection with which the Spirit of God has breathed into tens of thousands the peace of a Christian faith. With the harness still on, he is stricken down. He has never sought for rest, save as he rested in the great work to which his life was given. Disease and pain he has hardly known. Death has come to him gently as the natural decay of the mortal tenement—not as the tempest or the fire prematurely unroofs or consumes,

but as time with its subtle and slow-working forces loosens the mortar from the walls and rots the timbers. He, the father of his people, the servant of God, distinguished as the instrument of vast benedictions to millions, once reviled and mobbed as a fanatic and a disturber, now honored by the united voice of a great people as God's chosen minister, feels that the time of his departure has at length come. In the complete possession of his faculties, his heart full of peace and hope, with everything arranged for this world and the world to come, he falls asleep to awake in that world where the martyrs and confessors of all ages, and those who have been wise to win souls, shine as living stars forevermore.

These great men, whose characteristics I have now sketched, are not men of the past. They live, they labor, they constitute mighty influences at work in the bosom of our great Republic. The church of Wesley, not only by its prodigious numerical expansion, but also by its rapid progress in intelligence, its schools, its higher seminaries and colleges, its deep and steady enthusiasm, is growing into a power of incalculable influence upon the future of millions on this continent. We may refuse to recognize it; we may think of it as it once was, a fervent, rude, ignorant innovator; but, despite our opinions, lo! it rises before us a compact,

gigantic, symmetrical organism, animated with sincere devotion, sustained by an indomitable will, informed by an hourly advancing intelligence, its one foot washed by the Atlantic, the other by the Missouri, with one hand in Maine and another in California, everywhere at work and everywhere triumphant.

Calvin, too, is here visible in all our institutions. Our great Revolution was but the enfranchisement of the youth—the introduction of that youth to the rights of manhood. That youth had his growth long years before the muskets of Bunker Hill and the cannon of Yorktown thundered forth his accession to man's estate. Our republicanism was born on the banks of Lake Lemana. Hoar-headed Jura smiled upon his cradle; the music of the avalanche and the roaring cataracts of the Arve were his nightly lullaby. Three hundred years ago, Calvin enunciated and organized the principles which gave being and form to our national life. Before his death he sought to realize what we now see on this continent. He planned and sent forth a colony to be planted on these shores—a colony of Huguenots, which should found a Protestant Republic. This plan failed of execution through the treachery of the person chosen to carry it out. Calvin died. He saw not this asylum for his oppressed countrymen opening its portals. But his

words, his thoughts, his principles lived still. These, scattered broadcast over France, Holland, and Great Britain, penetrated the souls of millions. They were brought hither in God's better time. They lived, they grew vigorously on this virgin soil. Their roots sank down and embraced the solid granite. Their branches spread out bold and free. In other lands they were dwarfed and impeded by the time-cemented walls of monarchical institutions. Here, in nature's grand temple, with the heavens for their roofing and the ocean for their boundary, they grew up in solid, majestic fullness. Neglected, despised, they grew all the more rapidly. Natural obstacles, aboriginal hostilities, the battle with the forest and its denizens, hardened, consolidated, strengthened them. Then when the fiercest tempest came, when the Revolution swept over them, they stood firm, they rose proudly above it, and still to this day they flourish in the vigor of an early youth. No man in whose intellect and heart the principles of Calvin have their home, can be anything else than a freeman. In New England or Virginia, in Ohio or on the plains of Kansas, he must be untrue to himself and to his God, before he can tamely put his neck beneath the yoke of the oppressor, or put his foot upon the neck of the oppressed. The first declaration of independence in these colonies was the

work of a Calvinistic minister. Into church and State, Calvin, above all men of the past, has breathed his spirit, and his principles have modeled our great Republic.

I have already remarked that the influence of this great mind was eminently favorable to education. Wherever his spirit has gone, there it has created institutions of learning, and made the school house and the college the noble allies of the church. In this new world it early reared such institutions. It built up the school and the academy in every village. It inaugurated a new era in the history of education, and advanced in the breadth and fullness of its views on this subject far beyond the old world, where first it rose. The genius of our country, interpenetrated by it, reveals here the same free, bold, original development which has already subdued a continent, spread its adventurous commerce round the globe, and carried the practical arts and sciences beyond the limits reached in the lands from whence we sprung. Not merely for the sons, but also for the daughters of our country, it has opened wide the gates of knowledge. Where, in any part of the globe we inhabit, does there exist a spirit so general and earnest in its purpose of securing the advantages of female education, or institutions more numerous and better adapted to meet that purpose than in

this land? Among the thoughtful of our countrymen — and they comprise the vast majority — the full, the free development of the intellect of woman is just as well settled as any other axiom of education. Its limit in the case of either sex is the same — a limit created by the necessities of life, and not at all by any inherent difference in the nature of the subject.

Under the quickening influences of this creative spirit, institutions of female education rise on all sides. All aim to educate woman, but the extent and character of this education and the manner of filling out the idea, are not by any means the same. Some seek mainly to polish the manners; some to impart a few outward accomplishments; some to strengthen and adorn the intellect; some to combine a thorough intellectual with a truly Christian development. The institution whose first commencement we this day celebrate, stands forth unique and singular in this Western world. Other institutions may excel this in the mere artistical forms of education, and others may equal it in mere literary advantages — for neither of these constitute its great ideal. Its chief peculiarity lies in the extent to which it combines the intellectual with the practical. It guides the hand while it polishes the manners, disciplines the affections and develops the intellect. It unites womanly thinking to

womanly acting. It marries labor and learning; the domestic and the literary life. It disciplines the whole woman to her work as a thinker and a doer. It ennobles woman's domestic avocations by penetrating them with the spirit of a Christian literature. It combines in itself more completely than any other institution, *all* those forms of education which go to make an earnest, complete, intelligent, practical, Christian woman. This was the grand idea of that truly illustrious lady, in whose mind the plan of this Seminary had its first conception, and under whose supervision it received its first successful development. This marks its whole spirit and working. If any man wishes his daughter to be a fashionable doll, let him not send her here; we cultivate no such plants. If any man wishes his daughter to shine only in the light of artistic accomplishments, let him not send her here; for these we cultivate in strict subordination to another—a higher ideal. If any man seeks simply to make his daughter a mere scholar, there are other institutions where this can be effected as well as here. But if a man wishes to see his daughter develop her powers in the line of a true woman's life—if he covets for her the crown of an earnest minded woman, inspired with lofty aims, conscious of power for good, and determined to use it aright—a woman whose disciplined head, and heart, and hand, are

all prepared for a life of ennobled Christian action, in any and every field that she may properly call her own, then let him send her here. In this institution she is to be no longer a passive recipient or a partially developed flower, but part of the active forces which work for a grand end. Here she is something; a giver as well as receiver; a steady, joyous, onward thinker and actor. She is the coefficient of a family where all is life, thought, labor, recreation, praise. She helps sustain this family; she contributes to its efficiency, its economy, its order, its usefulness; she is one of the living wheels within the great wheel, that inspires, that moves it onward. She drops at the door of this Seminary, the idea that her father pays so much money for which she is to receive so much knowledge. She enters here as herself a vital element of this household. At once she begins to occupy the position which every true woman is to hold in after life — the position of a power for good, for self-support, for the progress and elevation of society and domestic life. This gives dignity to her step. Her very air proclaims that she has a purpose in life — that she is not a plaything nor a loiterer, but a noble Christian lady, with high aims and power to realize them. Her office may be seemingly unimportant; she may perform the lightest part of the household duties; but such as it is, she knows that it is some-

thing essential to the economy of the family, and one of the wheels that if clogged must derange the whole machinery. Entering into this mutually helpful society, how soon will its spirit penetrate her? She comes here trembling, doubtful, fearful, dreading almost what is before her. But soon her fears depart. She breathes a new atmosphere; she feels its inspiring influence; she learns to love order, to rejoice in being an helper and a worker, to feel the dignity of action directed to a good purpose. Who can estimate the value of the discipline of order, of economy, of intelligent action she daily receives? Meanwhile the head is clearer for thought, the body grows more symmetrical, graceful and beautiful, while the heart is more sensitive to the realities of this life and the claims of the life to come. She who came here immature and almost helpless, goes forth after the prescribed curriculum, an intelligent, refined, self-trusting, earnest, well developed lady. She is prepared to nurture and to bless a race of noble freemen. Place her where you please, her spirit will bless, her intelligence illumine, her accomplishments adorn, and her active life ennoble and stimulate the whole circle within which she moves.

In such a family as this, it follows of necessity that there must be limitations as to age and mental attainments. It is neither a nursery, nor a prepar-

atory school for mere girls. There must be some ripeness of body and mind in the pupil who would profit herself by the thorough study, and profit others by fulfilling the domestic avocations of such an institution. It holds, in respect to other schools of more ambitious names, the relation of a university to the academy. It disciplines minds in the direction of life's great duties and woman's peculiar work, just as the university trains minds for distinct professions.

Of course, its discipline must be strict, its order must be perfect. This is not the place for young minds to amuse themselves. These young ladies have a higher mission just now, than to waste their time with those who are too lazy to improve the golden hours of youth themselves, or too silly not to appreciate the position and objects of those who assemble here. Even a parent in his mistaken fondness may forget the necessity that exists here, that his child should not be jostled out of her place in the beautiful and orderly system of this family arrangement. I say even a parent may need to be reminded, that the success of this plan depends absolutely upon the promptness and regularity with which every pupil, and his daughter among the rest, is in her place and fulfills her duty. In this our free land, where, alas! too often the children rule the parents, where in many a family domestic dis-

cipline is unknown, it seems almost a perilous experiment to plant an institution which embodies and carries out the purest idea of family order. Here, there, everywhere, it seems as if it would impinge upon the disorderly freedom of the girl, or the captious indulgence of the girl's parents. But after all, I do not sympathize with—I never have from the beginning sympathized with the tremors, the evil auguries of those who deem that on this rock our noble ship will strike a shattered wreck: for I know that beneath this superficial looseness of our life, there is a great and a noble heart, a sound and a practical common sense; and I have never doubted but that when once this institution comes to be thoroughly understood, and is permitted to make its appeal direct to this clear-sighted judgment, and this right royal spirit of our Western life, that we shall all take it to our bosoms as one of our most useful friends; and that then, instead of waiting for pupils, we shall find its doors besieged by a crowd eager to enjoy its high advantages.

For where on the surface of this globe, in all lands and climes, can you find as thoroughly earnest and intelligently practical a class of men and women, as dwell on these Western hills and prairies? We have dug up forests that flourished in a green old age when the Norman conquered old Saxon

England. We have built cities and towns, and adorned them with schools and colleges, faster than any nation before us. We have spread the sails of a more numerous and a richer commerce in half a century, than the East has done in two centuries. We have laid down more rail roads and achieved greater material triumphs, and done more to bind this vast valley together in the chains of a true civilization, in a few years, than all the world beside in centuries. This Western heart will trust and follow a hard-working, intelligent man, wherever it finds him. It will love and rejoice in, and almost worship, a pure-minded, earnest, intelligent woman, wherever it sees her. And if there be a place on all the continents of earth, that is just *the* place to plant such an institution as this, and gather round it deep sympathies, and fervent prayers, and strong hands, it is surely here in this great Western valley, among this practical people. Ay! and have we not found it so even in our short experience? Whence comes this deep interest, this quiet enthusiasm, these numerous applicants that to-day greet us? Whence is it that, in a single year, so many hearts were opened to respond to our appeal for funds to rear these lofty walls and prepare this goodly spot for the inauguration of this institution? Yes! these old oaks that tower around us, rejoice to-day that while beneath their shade the Indian tomahawk

gleams no more, and the Indian squaw wears out her life no more in the hard labors which her proud lord forced upon her, the daughters of a fairer race, in the bloom of their opening beauty, here circle in merry sports, and develop a lofty and noble character, and prepare themselves to live the life of true Christian women. And from this spot, this jewel in the fair brow of our State, richer far than those which flame in kingly coronets, there is to go forth in widening circles, an influence that is to accumulate in power until it spreads its holy benedictions over all this Western world.

Mr. President,* I feel that before this address is concluded, it belongs to me to discharge a most grateful office toward yourself and the teachers and pupils of this Seminary. Here, on this 17th of July, 1856, on this the first anniversary of an institution in the inception and establishment of which you have borne the chief part; in the presence of this multitude of sympathizing friends, I tender to you my warm congratulations. Little did I anticipate, when first you suggested this project, that its completion in such grand proportions would so soon stand forth a visible fact. To-day the enthusiasm, the indomitable purpose, the tireless energy, the habitual recognition of a high, a holy end, which

* Rev. Daniel Tenney, President of the Board of Trustees.

animated you, wins the crown. Looking down upon this lovely scene, and up at yonder lofty edifice, did you possess the spirit of an old Roman, you might exclaim, "*Hoc monumentum ære perennius exegi!*" But you have drank inspiration from another fountain; you have learned wisdom from another and a better teacher; you have felt that, "except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." You will be among the first to recognize that divine benediction, without which our mightiest and wisest efforts are utterly powerless. We thank God that he inspired the idea and the purpose to realize this idea; that He gave you resolution and wisdom to lay these foundations so firm and broad; and that he gives us this day so auspicious a commencement of what, we doubt not, is to be a most noble future. May you live to see many classes of graduates passing from this place to shed abroad the influence of refined, intelligent, Christian women, and then in a better world see the full and happy results of this great undertaking!

Permit me also, in behalf of the Board of Trustees, on this occasion, to tender to you, our respected Principal,* and your excellent associates in

the instruction and management of this Institution, our warmest congratulations. You came here a stranger in novel circumstances — circumstances which led some to anticipate a failure—to organize and set in motion heterogeneous elements, and give to this Western world an illustration of that peculiar discipline which in other circumstances and under special influences had challenged our admiration. A few months have passed. You are no more a stranger. Aided by your faithful and intelligent associates, you have successfully organized this Institution, and this week we have begun to gather in its first ripe fruits. We congratulate you on the success of this great experiment. You have amply vindicated the wisdom of the policy which led to its establishment; you have earned a high place in our esteem. We trust that this day will be the type of many anniversaries in which you shall send forth class after class disciplined in mind and heart for the labors of life.

Young ladies, I can not take leave of this audience without addressing a parting word to you. I have spoken of your teachers as those who have successfully organized this Seminary; but I would be doing you wrong not to recognize your share in this success. Your sisterly affection; your womanly honor, mutually reliant and trustful; your intelligent alacrity in sustaining the interests of

this your novel family organization ; your obedient, free-hearted life ; your quick perception of the necessity and advantage of that discipline which constitutes the organic power of this Seminary ; and more than all, your deep interest in that practical Christianity which is here the centralizing, vitalizing energy that puts the whole of these activities in motion, and consecrates them to their high end : these things constitute you, with your teachers, the founders of this beneficent institution.

The future will take its color from this young past and present. When years have rolled away, and your daughters come up hither with you to sit as you now sit, beneath the shade of these venerable trees, as you meet each other again, how will you point back with pride to this year past—live o'er again the healthful excitements of this period, and speak of those who here are with you now, then off on missions of love all over the land, or gathered lovingly around the throne on high. Yes! gathered *there*; some, perhaps many of you, ere that day shall come, with those already gone, will be in another world. But if now ye love Jesus, then ye will not cease to thank and praise him for what these instructors here did, when in this your opening womanhood you listened to their words of love and peace and light. In a few days, I hope, with your beloved Principal, to visit another, the only

other such institution as this. I hope to stand where Mt. Holyoke flings his morning, and Mt. Tom, his evening shadows across the quiet stream and lovely intervale of the Connecticut. There, beside the grave of her whose intellect shaped this beautiful and beneficent organism, and whose Christian spirit breathed it into life, we will bear to the daughters of the East the greetings of these young daughters of the free, the boundless, the hopeful, and the mighty West. We will tell them of the light which, kindled at their altar, and borne hither by vestals from their honored shrine, now flames so brightly amid our milder skies. And as of old the cannon roared, and the loud huzzas of millions echoed from hill to vale across a continent when New York's noble son, her greatest Clinton, mingled the waters of our Lake Erie with the waters of the Hudson, so will we begin the anthem of praise, that, as it rolls above the Alleghanies, and stays not till it mingles with the roar of the surges of the broad Pacific, shall celebrate the mingling together of the streams of holy influence from the East and the West in one tide of love and light and power forever.

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