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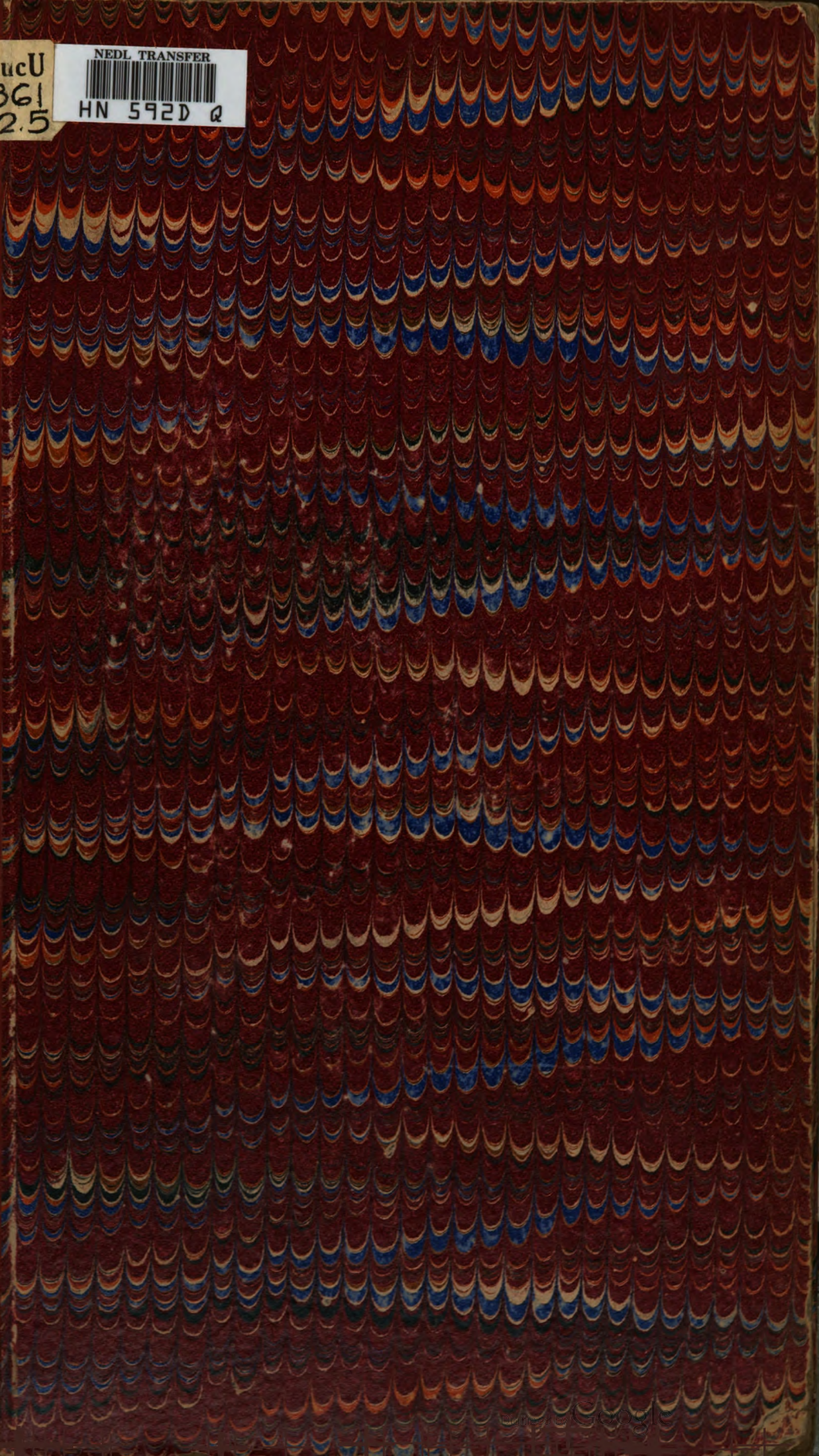
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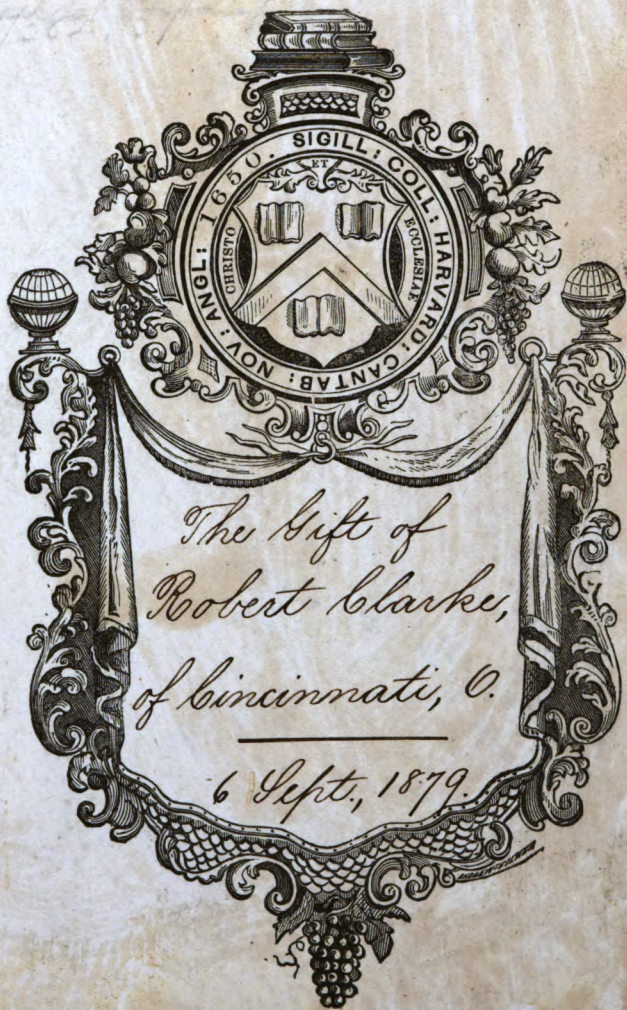
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In Memoriam.

REV. HENRY SMITH, D. D., LL. D.

MEMORIAL

OF THE

REV. HENRY SMITH, D. D., LL. D.,

Professor of Sacred Rhetoric and Pastoral Theology

IN

LANE THEOLOGICAL SEMINARY, *Walnut Hills,*
near Cincinnati, O.

CONSISTING OF

ADDRESSES ON OCCASION OF THE ANNIVERSARY OF THE SEMINARY,

MAY 8th, 1879,

TOGETHER WITH COMMEMORATIVE RESOLUTIONS.

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ADDRESS

BY
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REV. ISRAEL W. ANDREWS, D. D., LL. D.,

PRESIDENT OF MARIETTA COLLEGE.

FORTY years ago, last October, while teaching an academy in Western Massachusetts, a letter came to me from Marietta, with reference to a connection with the college there. "The institution is flourishing," the writer said, "in everything but money, and is, we think, destined to accomplish much for the cause of our common Lord and Master." This letter was written by D. Howe Allen.

The reply to this brought, within a few days, another letter from Marietta. After speaking of the undertaking in its bearing upon the cause of religion and letters at the West, the writer adds: "And now, dear sir, let me express the hope that you will decide to throw yourself into a field of Christian labor which can not be regarded as otherwise than important. You will find here, considering the age of the college, a good library and a tolerably complete apparatus in physics; you will find, also, a pleasant town, and, I trust, not uncomfortable yoke-fellows." The writer of this letter was Henry Smith.

This was my first knowledge of these two men of blessed memory, whose labors in the cause of Christian education have been so large and fruitful. Through them thus came my introduction into that field of labor where I am still permitted to work. Before I had seen either of them, the two were associated in my mind, and personal acquaintance, followed by a life-long intimacy with them both, has shown how close and strong that association was. All the early students of Marietta will hold them in memory linked together, and to many of the

students of this Seminary, the name of one will suggest the name of the other.

It was my lot to labor with them both, and I need not say that I did not find them "uncomfortable yoke-fellows." Professor Allen left Marietta in the fall of 1840, greatly to the regret of all the friends of the college, but his interest in the work there never ceased, and his name and memory will always be cherished in connection with that institution. Dr. Smith's work there extended from 1833 to 1855, a period of twenty-two years, for more than sixteen of which I had the pleasure of being associated with him. It is because of my official relation to the college, in whose early history he performed so prominent a part, and of my long association with him in the work of instruction, that this public duty of to-day has been devolved upon me.

Dr. Smith was born December 16, 1805, at Milton, Vermont, a town a few miles north of Burlington. His father, Harry Smith (born at Bennington, Vermont, May 2, 1783), was married to Phoebe Henderson (born also at Bennington, January 19, 1784), April 24, 1803. Harry Smith entered Yale College at a very early age, and received his degree in 1800, when only seventeen years old. In college he was noted for his excellent reading, both of prose and poetry, and received the college prizes for his fine declamation. He studied and practiced law, but died in 1813, when only thirty years of age, leaving three sons, Albert, Henry and Thomas. The youngest son died at the age of seventeen. The eldest, Albert, was educated at Middlebury and Andover. After a pastorate at Williamstown, Massachusetts, he became a Professor at Marshall College, Pennsylvania, and subsequently at Middlebury. He returned to the pastoral work, and died, in 1862, at Monticello, Illinois.

The only two uncles of Dr. Smith, on his father's side, were educated men. One of them, Rev. Daniel Smith, a graduate of Middlebury in 1810, spent his brief ministerial life at the South, being at the time of his death, in 1823, the pastor of the First Presbyterian Church at Louisville, Kentucky. Dr. E. P. Humphrey writes: "It has been said of him that few men have lived and died here, the savor of whose names was sweeter with

the people of God." Dr. Smith's grandfather, Noah Smith, who was born at Canaan, Connecticut, January 29, 1755,* was a graduate of Yale in 1778, and practiced law first in New York City, and afterward in Bennington, Vermont. He was highly respected and beloved as a Christian man, and became one of the Judges of the Supreme Court of the State. A brother of his grandfather, Governor Israel Smith, was a still more prominent public man, in Vermont. He was also a graduate of Yale College (1781), and became not only Governor of the State, but the Chief Justice of the Supreme Court, and member of the United States Senate.

Dr. Smith's father died when he was between seven and eight years old, and thus was devolved upon the widow the care of three young sons. It was a great responsibility, but God had given her high native endowments and opportunities for their improvement, and to these were soon added the Christian's faith. She had lost her mother at the age of four, and her father at the age of sixteen, and was then placed under the guardianship of Governor Isaac Tichenor. At her own request she was sent to the school of Miss Pierce, in Litchfield, Connecticut, then one of the most noted in New England, where she received a thorough education, which fitted her to fill, with dignity and usefulness, the different stations she was subsequently called to occupy. Her conversion, which did not take place till after the conversion of her husband, was a radical one. She became a decided and earnest Christian, and her prayers and efforts for her sons were signally blessed. All three became hopefully pious, and she lived to see the two elder become eminently useful men. For a while, prior to her marriage to her second husband, Rev. Dr. Joel H. Linsley, then a lawyer, but who subsequently entered the ministry and was the first President of Marietta College, she was principal of an academy for young ladies at Middlebury. Rev. Dr. Hawes, of Hartford, spoke thus at her funeral: "She possessed a mind naturally active and vigorous, well balanced and well cultivated; her temper was uncommonly frank, affectionate and cheerful; her heart

*He was married to Chloe Burrill in 1779, and died at Milton, Vt. in 1812.

alive to every social feeling and every benevolent impulse ; her sense of duty clear and discriminating, and evidently tender and active ; ever affectionately regardful of the welfare of others, she never seemed happier than when making them happy ; all crowned with a warm, devoted spirit of piety. * * She had a strongly marked character—a character that was felt and felt for good by all with whom she had much intercourse.” Dr. Smith himself, in the memorial sermon on Dr. Allen, makes this allusion to her. He says of Mrs. Allen: “She was the peer, the worthy and trusted companion of those women of marked intellect, cultivation, and truly womanly dignity of life and character, with whom God called her to co-operate in the first half of her married life. I mean Mrs. Dr. Linsley, Mrs. Lyman Beecher and Mrs. Dr. Stowe, of Lane Seminary. How much the churches of the West owe to these women is already known to some, and will be known fully when the Head of the Kingdom of Redemption shall publish to the world the names of those of whom he said on earth, ‘I am glorified in them.’” There is no exaggeration in these words. All who knew Mrs. Linsley can bear witness to their truth. The mother was worthy of her son, and the son always cherished for her the highest respect and the warmest affection. In his last will he requests that his bequest to the college at Marietta should bear his mother’s maiden name.

Though Dr. Smith lost his father at so early an age, the influence of his mother over him was most salutary. I have no reason to suppose that he fell under the influence of any vicious habits in his youth. In all my intercourse with him, I remember no word or allusion on his part that could suggest such an influence. The probability is that he was preserved from all those contaminations into which so many fall. His mother relates that she found in his trunk, when he was a boy of ten years of age, a temperance pledge drawn up by himself, with his signature in capital letters. It was, doubtless, in consequence of the efforts she had made to show her boys the evils of intemperance, which then prevailed to an alarming extent in the place where they lived. This pledge antedated by about ten years the formation of temperance societies and total abstinence

pledges. It was not the purpose of his mother to give her sons a liberal education, as she had not the means. Henry was placed in a store, but this did not prevent his efforts to improve himself. What time he could get he spent in study, and when his mother found that in this way he had mastered the French language, she renounced the idea of his becoming a business man, and consented that he should endeavor to obtain a college education. His uncle, at Louisville, proposed to assist him, but after a single remittance his uncle died, and he was thrown upon his own resources. "Nothing daunted, he struggled on, without help, save a small loan from a relative, which he afterward fully repaid." He entered college at the age of seventeen, and supported himself by teaching school in the winter. Undoubtedly he attempted too much. This uninterrupted work would be too great a strain upon one who had the strongest constitution; with Dr. Smith the effects were probably permanent. His health was always delicate, and it was only by constant care through life that he kept himself in fair working condition. In later years, he often said that he looked back with wonder at the way he had been carried through his educational period, pecuniarily. Yet, notwithstanding this great drawback, he was, through his whole college course, the leading scholar of his class, and this, too, in all departments. At his graduation, in 1827, besides the valedictory, he delivered a poem on the Rev. Pliny Fisk, a graduate of Middlebury, who had gone to Palestine as a missionary, and had died two years before.

After leaving college he taught in the Castleton Academy, being there associated with Mr. Solomon Foot, who afterward was for many years a member of the United States Senate from Vermont. In 1828 he was appointed tutor at Middlebury, which office he held for two years, and then, in 1830, he entered the Theological Seminary at Andover. His conversion near the close of his senior year in college had entirely changed his plans for a profession. He had expected to follow the example of his father and grandfather, and pursue the study of law. But, with his new views, he believed it to be his duty to preach the gospel. He did not at once unite with the church; not, indeed, till he returned to Middlebury as tutor.

How he was regarded by his fellow-students at the Theological Seminary we may learn from the letter of his classmate, Rev. Edward P. Humphrey, D. D., of Louisville: "I do not know that I can better describe Dr. Smith, as I knew him at Andover, than by saying that he preserved, very faithfully, his identity with his younger self as long as he lived. We knew him to be a painstaking scholar, exact, minute in his attainments and habits of thought. His rule was to do his very best in the classroom, in debate, and in public speaking. Rhetorical power, in the higher sense of that ambiguous term, was at that time developed in him more fully than the remarkable logical faculty that afterward declared itself. Behind everything that he did, there stood a *man* in sight. His fellow-students experienced in his presence the stimulating effect which afterward flowed from him as a preacher and teacher. Young and old, he showed the same sensitiveness, physical and moral. His enjoyments were very joyful. Wounds were painful, and bled profusely. As I knew him in youth, and you in later years, he showed the same self-respect and decorous respect for others; the same fidelity to every trust; the same love for his friends; the same consecration of his whole being to the purposes of a noble life, the service of God and his generation."

In the fall of 1832, he was invited to come West for awhile, and teach in the high school, which had been established at Marietta. Some unfavorable symptoms had shown themselves in his health and the physicians had advised a change of climate; he was therefore disposed to try the milder region of Southern Ohio for the winter, and so accepted the invitation. This step shaped his whole future course. His life was to be spent, not in the ministerial work, but in the training of others for that great work. What progress had been made in those efforts which resulted in the establishment of the college at Marietta, prior to his coming, I can not definitely state. Something had been done, and the desirableness and feasibility of such an institution had been discussed. But the crystallization took place after he came. The first meeting of which we have the record, was on the 22d of November, John Mills being the chairman, and Douglas Putnam secretary. The principal action was the agreement on an act of

incorporation, and the appointment of a committee to confer with Mr. Henry Smith as to his permanent employment as a professor, and also to confer with him on a plan for the instruction and government of the institute. It seems clear that the young theological student, temporarily employed in the Marietta High School, had made such impression as to character and capacity upon the gentlemen then contemplating the founding of a permanent institution, that his assistance was deemed, if not essential to its establishment and workings, at least greatly desirable. The whole subsequent history confirms this inference from these first records. The general plan was marked out, and the institution subsequently went into operation in accordance with this plan, and, so far as the college proper is concerned, has so continued to the present time.

In the early spring he returned to Andover to complete his theological course, and Mr. D. H. Allen came out to take his place. Mr. Allen was subsequently elected Professor of Mathematics, and Messrs. Milo P. Jewett and Samuel Maxwell were appointed to take charge, respectively, of the Teachers' Department and the Preparatory School. Thus the first faculty of the new institution was made up of four young men from the Theological Seminary at Andover. That the Trustees of Marietta incurred some risk in these appointments can not be denied, but the Trustees of Lane will be the last to impeach the soundness of their judgment.

The Marietta Collegiate Institute was to commence its operations in October. On the 16th of September, Professor Smith was married to Miss Hannah Bates, daughter of Rev. Joshua Bates, D. D., President of Middlebury College. This excellent lady survives her husband, and, while mourning the great loss she has sustained, can yet say, "the memory of the just is blessed," and "precious in the sight of the Lord is the death of his saints." Professors Smith and Maxwell opened the new institute, the former taking charge of the only college class, the Freshman, and the latter instructing the students of the Preparatory School, while Messrs. Allen and Jewett were, for the time, employed in outside work. The first President, Rev. Joel H. Linsley, D. D., was elected in 1835, a full college charter having

been obtained in February of that year, and the name having been changed to Marietta College.

Professor Smith was peculiarly fitted for the work which he was called at Marietta to perform. To him, more than to any of the gentlemen associated with him, was committed the responsibility of marking out the general outline of the institution, and of giving it a right direction and a positive character. The others were all men of ability, of scholarship, of sound views, and of earnest purpose, but he was on the ground before them. He remained longer than any one of them, and his college work was less subject to interruption than was theirs. While, therefore, the college was greatly indebted to them all, it was under special obligations to him. He had, indeed, extraordinary opportunities; but then he had also those qualities which enabled him to turn those opportunities to the best account. Not to many men do such occasions come, and it is but here and there one in whose hands they become so fruitful of good. Limiting myself, as I must do, to the work of Dr. Smith, at Marietta, and the qualities which he there manifested, let me name some of those by which he was characterized and specially fitted for his work.

His general development was broad and symmetrical. Like his associates, President Linsley and Professor Allen, he held the highest rank in his class at college. And this place he gained, not by excellence in one or two branches, but in all. For the highest efficiency in the work of instruction the Professor needs to be many-sided. To reap the highest benefit from the college course, the undergraduate should do his best in whatever comes to his hand. The Professor in his actual teaching confines himself to a narrow field, but his work in that is all the better because he has, as a student, proved himself capable of thorough work in other fields. Professor Smith's first chair was that of the Classic Languages, and no one could have been more enthusiastic in this work. His request for leave of absence for a year to go to Europe, for private study, was as remarkable as was the granting of that request by the Board of Trustees. The institution had but just begun the second year of its existence, and was as yet not a college,

but a collegiate institute, with no power to confer degrees. It has been well said that "in the early history of institutions in a new country it would be difficult to parallel this action." It reflects the highest credit upon both the parties. None but men of the largest breadth and most liberal views would have granted it; no one not deemed worthy of the highest confidence could have received it. Soon after his return from Europe he formed the plan of translating and editing the Homeric Lexicon of Crusius, then recently published in Germany. This work was prosecuted to a successful completion, and remains a monument to his thorough scholarship.

When, after thirteen years devoted to linguistic study and instruction, Dr. Smith, on his election to the Presidency, decided to enter the department of Metaphysics, he gave to it the same earnest attention as the languages received. And his success here was no less decided. That "remarkable logical faculty," of which Dr. Humphrey speaks, declared itself most manifestly. Nor did that higher rhetorical power for which he was noted as a student in the Seminary diminish, but it was the combination of the two which gave him such eminence as a public speaker. Had he given himself to mathematics or geology, his success would have been no less decided. Or had his original purpose to devote himself to the law been carried out, he would assuredly have placed himself among the ablest counselors and most eloquent advocates of that learned profession. And had he allowed himself to go into public life he would have become, I doubt not, the peer of the first statesmen of our day. What was true as to his capacity for acquiring and imparting knowledge, was no less true as to his general character. There was nothing eccentric or abnormal in him. He was well-rounded. There was no decided weakness to offset his strong points. He was a man of even development, clear-headed, not in one or two directions merely, but in many. His judgment was sound and healthy, whatever the subject to which it was applied.

Dr. Smith was pre-eminently a man of system and of industry. In all things he was methodical. Though possessing high native endowments he did not trust to them. From the time he came to Marietta he kept what he called a plan book, in

which he entered, among other things, a plan for every month's study, and then at the end of the month there was a record of what had been accomplished. In how many such books would their supplementary records of accomplishment be found? That the performance was a close approximation to the plans in his case there is good reason to believe. He said *he* must live by plan in order to accomplish anything. It reminds us of what Dr. Thomas Binney, of London, said of that distinguished philanthropist and statesman of England, Sir Thomas Fowell Buxton: "He early obtained and encouraged the belief that he could do *as well as others* if he gave double the time and labor to the attempt." Too many men live and work at hap-hazard. They are controlled by circumstances. They *drift* along. There was little of this in him. He believed that systematic effort was essential to any success. He desired to do well himself what he had to do, and he wanted the young men under his instruction to do the same. He had no respect for desultory, slipshod students, and they knew it. Under his influence and example, either their fiber would begin to toughen, or by and by there would be vacant places. The separation was a mutual relief.

In these respects he was a model instructor. There may be a kind of system which is only routine; a species of work which is mere drudgery. There doubtless are mechanical teachers; sticklers for little things. Such men tithe mint, anise, and cummin. They make cardinal virtues out of very small matters. Others who see the folly of this go to the other extreme. They see a species of merit in occasional carelessness. If good work is shown, the glory is great, they seem to think, as the means employed are small. Dr. Smith avoided both these extremes. Punctuality and method were not unduly magnified, nor were they overlooked. He was ever prompt and methodical, but never in a perfunctory way. If he was painstaking, he never made himself a drudge. His method was instinct with life. His whole soul was in his work. He taught young men that the way to enjoy their work was to do it thoroughly. With him this had become a second nature. He held that preaching was for the instruction and guidance and spiritual profit of the hearers. Why should a man preach unless he put forth his best

efforts to move men to a better life? And when a discourse has been prepared as carefully and well as the writer could do it, why should it be delivered in such manner as to gain no one's attention? Dr. Smith believed that if a man attempted to preach, his discourse ought to be worth hearing; and if worth hearing, the delivery should be such as to constrain men to listen. Did you ever hear him preach an old sermon? In one sense, yes; in another, no. Prior to his settlement at Buffalo, his stock of sermons must have been very small, and in responding to the many calls made on him, his discourses must have been often repeated. But did you ever hear him give a discourse that was not virtually new? However often repeated, it was always fresh, and, in that sense, new. Whenever written, however near the bottom of the barrel, he breathed into it new life, or he did not preach it. He studied it till his whole soul was aglow with its great truths, and so he never failed to impart something of his own fervor to those who heard him. Some men do well on great occasions, and only then. Dr. Smith always preached well. I once rode with him five miles in a snow-storm on a Sabbath morning, and heard him preach to an audience of seven persons. Had it been a great city church crowded with listeners, he would have done no better.

He possessed great force of character. Were a single word to be used to characterize him, that word would be *strength*. Through and through he was a man of energy. It was indicated in his whole air, and mien, and gait. And yet, physically, he was never robust. But the vigor of his will imparted itself to his weaker body. His was a commanding presence. Before a public audience the very tones of his voice were majestic. In these respects nature had given him great endowments. He would have wielded influence over others even without the advantages of high culture. But this native force was greatly aided by the clearness of his intellect and the healthiness of his moral convictions. He was not a man whose knowledge was misty, or whose beliefs clustered around half-truths. He sought for exact knowledge and wanted to see the truth in open vision. Thus error and truth were sharply discriminated in his mind, and his intellectual convictions were positive. The same

was true in the domain of morals. Certain things were right to him, and others were clearly wrong. He saw very clearly, in most cases, where *his* path of duty lay. Had he been less candid or less conscientious, he might have been imperious, overbearing. Where the conduct of others was concerned, he would not force his views upon them at the sacrifice of their own convictions. As he never allowed the exactness of his scholarship to run into pedantry, so he would not suffer the firmness of his convictions to harden into obstinacy. If he held fast to his opinions, it was not because they were his, but because careful and patient examination had shown them to be true. Force of character, decision, must not be mistaken for harshness; not for sternness, even. Upon Dr. Smith, as a college officer, was laid the responsibility of directing young men. Students may think that their views as to the instruction and management of the institution should be followed. If they can show this, well; but if not, they must yield to the constituted authority. Dr. Smith aimed to decide all these questions, not arbitrarily, but for cogent reasons. Seeing their cogency himself, he expected others would see it. For good cause he would change, otherwise he maintained his ground. And they respected him for doing it. Young men always respect consistent firmness. Even if they chafe a little at the time, their better judgment soon sets them right.

With all his decision, he was a man of gentle spirit. The kindest feelings held possession of his heart. He was always courteous and cordial. By nature, there was about him a certain dignity of manner, which, to some, might seem stateliness. But there was often the very opposite of this. Read his playful letters to his life-long friend and associate, Dr. Allen. In some respects and to outward view no two men were less alike. With one you felt at ease at once. There was an indescribable charm about him, which made him seem, at the first interview, like an old and intimate acquaintance. With the other the process was slower. It was by degrees you came to know him. But, knowing him, you knew him to be gentle, loving, confiding. His kindly feelings did not shine out over all his countenance, illuminating every feature, but they were none the less deep and gen-

uine, and true. God had given to each of these two men his individuality, and so each man was himself and not the other. But their great hearts were alike. How stong was their mutual attachment! Knit together in love, each of them could excite in others the strongest friendship. But they were not, two centers of two different groups. In the same community the warmest friends of the one were devotedly attached to the other.

To the characteristics of Dr. Smith, already named, should be added *entire sincerity and conscientiousness*. His own perceptions, intellectual and moral, were so clear, he saw not why they should not so appear to others. There was nothing tortuous or indirect in him. His manhood was never hidden. "Behind everything he did, there stood a *man*." I think that he aimed to do right in all things. And this not in a vague way; not that he would do right if there seemed no alternative; not that he would follow this path because serious obstacles were in the others. He diligently sought to know what was right. He deemed it as much his duty to *seek* the path of duty as to walk in it when found. But there was no parade of conscientiousness. He never thought himself a Christian of the higher type. His humility was too genuine for that. He shrank from publicity. He was distrustful of himself. With all his reputation, his greatness, his intellectual strength, he came to the Kingdom of Heaven as a little child.

The importance of the traits that have now been sketched, in one sustaining the relation which he did to the college in its formative period, can hardly be overrated. The temptation is strong in the case of a young institution to make thoroughness yield to numbers. How many students are there, is the inquiry constantly made. The term *college student* has as uncertain a meaning as the word *dollar*. Dr. Smith determined, that so far as he could secure that end, Marietta should be a genuine college. It should not be a printing press to strike off paper promises to pay, but a mint, where the true coin should be issued, whose value should be recognized the world over. It was a great thing for Marietta that Dr. Smith was there at the beginning; that he resisted so long the efforts to take him away. Strong churches thought him to be the man they needed. Other

colleges wanted him to preside over them. The calls to churches were many, and five times was he solicited to go to other institutions. The first invitation to Lane we prevailed on him to decline. But to the second he yielded. If this Seminary had not taken away Dr. Allen, or had suffered him to return, perhaps Dr. Smith would have remained at Marietta through his life.

Forty-five years have passed since, with joy and pride, he brought his bride to Marietta, and now, in loneliness and sorrow, she brings him back. The work of life is over, the spirit has separated, and all that is left is consigned to the tomb, in the place where his early manhood was spent. In the old church in which, for more than twenty years they worshiped, where their little ones were baptized, the last words of funeral rite are spoken; venerable Trustees, including all the surviving founders of the college, are the bearers of the pall, and his own pupils of the early days bear him to the grave. In the place where, in the brightness of his manhood's morning, he girded himself for the work which God had given him, when his evening sun went down, he was laid peacefully to rest. His personal work is finished, but his noble character and stimulating example still live. Though the voice is silent, and the student shall not hear him in the class-room, he would still be a participant in carrying on the institution where his first work was done, and which he so much loved. And so, from the savings of a careful, frugal life, he provides a gift, which, for generations and centuries to come, may be a dispenser of blessings—a gift to bear the name of his honored mother, the wife of the first President of the college, thus binding forever to the institution this family group.

This closing act of his life by such a man, after an absence of a quarter of a century, is a valuable testimonial, a most touching expression of confidence—an expression in which any college might well rejoice, and which the friends of Marietta will not forget.

ADDRESS

BY
Joseph F. Tuttle
REV. JOSEPH F. TUTTLE, D. D.,

PRESIDENT OF WABASH COLLEGE.

Lane Seminary has lost four truly great men from the number of those who have taught in her lecture rooms: Lyman Beecher in 1863; D. Howe Allen in 1871; Thomas E. Thomas in 1875, and Henry Smith in 1879. Dr. Allen, in his memorial discourse on Dr. Beecher, speaks in terms of profound admiration of his mental power, eloquence and piety. Dr. Smith, in his memorial discourse on Dr. Allen, whilst admitting great mental ability, said, "the ruling power of his mind was LOVE." Dr. West, in his memorial discourse on Dr. Thomas, said: "His peer as an orator is scarcely to be found;" "manliness was the virtue that shone bright as the sheen of the sun;" "the secret of his life was faith in God."

To-day, we are holding a "memorial service" on the occasion of the death of Dr. Smith, the fourth in the illustrious list, and concerning him I may speak in the words which he himself used concerning Dr. Allen eight years ago in this place. I venture to say not one of the several hundred ministers of Christ, "who received the impress of divine truth through his crystal intellect, and were moved by its power flowing in full stream from his loving heart," "has seen the announcement of his death without feeling the sharp pang of a personal bereavement. He was a man, fitted in an eminent degree, alike by nature and by grace, for the important work to which the providence of God evidently called him, and to which he gave his whole heart."

As a pupil of Dr. Smith, I owed him a great debt. It remained unpaid from no lack of disposition on my part, for it

was one which I could not liquidate nor cancel. To those, who, like myself, sat at his feet, this expression of affectionate gratitude will not seem extravagant.

Dr. Andrews has spoken of Dr. Smith's mother. She was a remarkable woman, the great mother of a great son. Richly endowed with natural gifts, carefully educated in the schools, a vigorous thinker and an eloquent converser, her chief charm was the piety which shed luster over all her other qualities. We can not estimate the son without taking at its full value his own thrilling expression as to his *mother*, "blessed influence of woman!"

Although I am not chiefly to dwell on that part of Dr. Smith's life which extends to the close of his connection with Marietta College, I may be allowed to quote a few sentences from the letter of his classmate, the Rev. E. C. Wines, D. D., who took the second honor in his class. Dr. Wines writes that "whilst he (Dr. Smith) was not a member of the church the first part of his college life, he was always thoroughly correct and decorous in conduct. In our Junior year it pleased God to visit the college with a revival of religion, and Mr. Smith was among its earliest subjects. I remember the first prayer he ever made in public, and recall one petition that 'God would enable us to offer the fervent, inwrought prayer of faith.' He at once took his stand for God with all the decision of his nature, and maintained it throughout the rest of his college course." It is interesting here to note that the Rev. Martin M. Post, D.D., of Logansport, was also converted in this revival.

Dr. Smith did not immediately after his conversion make a profession of religion; in fact, "he was so severe with himself that he did not venture to come out and unite with the church until he was a tutor in college." In February, 1829, he set apart "every Wednesday and Saturday afternoon to meditation and prayer, and every Sabbath to fasting till evening, for four weeks, in reference to a decision with regard to religious character and the choice of a profession."

Dr. Wines thus describes Dr. Smith as he was in college: "Before the end of the first year he was the acknowledged leader of our class in scholarship, a position which he maintained un-

disputed to the end. He was not simply superior in some things, but in all things—mathematics, classics, philosophy, composition, eloquence. He possessed a vivid and vigorous imagination. Indeed, it is my belief that had he turned his attention to this class of literature, he would have won a place among the most shining American poets." And one who knew him most intimately says that after those early days "he did not court the muses much, as his time was so fully occupied by graver duties. But I well remember how he desired to write an epic poem on the theme—PAUL!" On the occasion of his graduation, he delivered a poem, "A Monody on Fisk and Parsons," and the valedictory. It is said this poem was published. He was also the poet of his class at Andover.

Before leaving this part of his life, I may mention the fact that the probable reason why one who was eminent in all the college studies was led to devote himself with such enthusiasm to the study of languages, is, no doubt, to be traced to the influence exerted on his tastes by that brilliant Greek professor, John Hough, of Middlebury College. Indeed, it is curious to note in the classes of Middlebury the noble scholars whom he inspired with his own love of the Greek. Among these were the brothers Henry and Albert Smith, the brothers Martin M. and Freeman M. Post, E. C. Wines, John J. Owen, Edwin Hall, and others scarcely less distinguished.

Mr. W. H. Parker, of Middlebury, writes: "I knew well and greatly admired Dr. Smith as a preacher and a teacher. A man so well-balanced and right-minded as he was, possessing his power to arouse and inspire his hearers, has a great advantage over a man of more phlegmatic temperament. I was a Freshman in college while he was a Senior, and boarded at the same place, and became more acquainted with him than Freshmen generally do with Seniors. He was very genial and free from any assumption of superiority, but he inspired me with profound respect and warm affection."

Although in part repeating what has already been stated, for the sake of unity I may group a few dates. Dr. Smith was graduated in 1827, taught one year at Castleton, Vermont, two years as tutor in Middlebury College, entered Andover Theo-

logical Seminary in fall of 1830, was there two years, in fall of 1832 came to Marietta to teach in the High School, in spring of 1833 he was licensed, at Amesville, Ohio, by the Presbytery of Athens to preach. The same spring, having secured Mr. D. Howe Allen to take his place at Marietta, he returned to Andover, and was graduated with his class September 11, 1837. His theme that day was, "The Abuse of Analogy in Theological Investigation." He was the author of the farewell hymn sung by his class. Among those who that day spoke were Milo P. Jewett, the father of Vassar College; Benjamin Schneider, the distinguished missionary; Caleb Mills, afterward of Wabash College, and Edward P. Humphrey, subsequently both a distinguished educator and preacher in Kentucky.

Soon after his graduation at Andover, he returned to Marietta, to enter on the Professorship of Languages in the infant college. I have referred to the fact that Mr. D. Howe Allen came to Marietta in the spring of 1833, an incident which gave to Marietta College and Lane one of their ablest instructors. It also led to a friendship between the two young men thus associated at Marietta that was very tender and enduring. One of the most pathetic passages that ever fell from Dr. Smith's lips was one at Marietta, in 1868, in which he referred to Dr. Allen, who was at that time in very feeble health. He spoke of him as "my venerable friend and colleague," and then used this language: "Oh, my brother! my earliest co-laborer in laying the foundation of Marietta College, forever dear to my heart, 'thy love to me was wonderful, passing the love of woman!' The voice of this beloved brother is now almost hushed. * * * Oh, my brother, may God sustain and comfort thee in thy affliction, until thy tongue shall be loosed to sing in the realms of glory the song of redeeming love!" And in his memorial discourse, he said, in tones that hushed all other sounds, "it was my high privilege for many years to walk by his side and to share his friendship. Farewell, man of God! thou hast fallen asleep in Jesus, and thy works will follow thee forever!"

At the risk of exciting your impatience by repeating some facts already stated by President Andrews, I have thus outlined

Dr. Smith up to the time when he entered on his career of distinguished usefulness as an educator at the West.

The academic year 1832-3 is marked by the names which are inseparably associated with the history of Marietta College and Lane Seminary, two of them with the college, and all of them with the seminary—I refer to Lyman Beecher, Henry Smith, and D. Howe Allen. They were all great men. Dr. Beecher was rather a lecturer and preacher than a teacher. There were times of inspiration when he outshone all rivals in the splendor of his genius. He reached Walnut Hills in November, 1832. The same fall Dr. Smith reached Marietta, and in the following spring Dr. Allen. These young men were the first professors of Marietta College, and subsequently both of them were elected professors in the institution to which Dr. Beecher devoted so many years of labor.

In 1824 the Ohio University, Miami University, Kenyon College and the State University of Indiana were the only important institutions north of the Ohio. In December, 1826, Western Reserve College; January 1, 1827, Hanover College; November 18, 1829, Lane Seminary; the first Monday of January, 1830, Illinois College; in the spring of 1831 Marietta College, in the form of a high school; November, 1832, Wabash College, and in December, 1833, Oberlin College came into existence. Those nine years, from 1824 to 1833, constitute an important period in the history of the higher education in the great valley. Men of more than ordinary mark were associated in the work. Among them were Bishop Chase, James Thomson, Joshua L. Wilson, Luther G. Bingham, Presidents Wylie, Storrs, Lyman Beecher, Edward Beecher, Sturtevant, Blythe, Smith, and Finney, and Professors Nutting, Green, Baldwin, Allen, Jewett, Maxwell, Hovey, Mills, John S. Thomson, Morgan, Mahan, and Stowe.

These men, with their co-laborers, made up an illustrious brotherhood of educators, who founded and fostered institutions of learning in this western country under peculiar difficulties, and with unflinching courage. Of this company, Dr. Smith, by his learning and his ability, both as a teacher and preacher, was a distinguished member.

My first sight of him was in the fall of 1837, on his return

from Europe. The older students had much to say about him. It was not an uncommon thing to hear the fame of his sermon on the "Fears of the Wicked," as a masterpiece of eloquence, the effect of which at the time of its delivery was quite wonderful. Of course all the new students were eager to see the famous man. And I remember as though it were only a week ago how he appeared at his first meeting with our class. But why repeat all this and show how we learned what a king he was in the class-room? The deepest impressions were made when teaching the Greek and Latin poets, especially the former. Rigid in his drill, he often indulged in renderings, especially of Homer, that were as grand and sweet as poetry. Sometimes he would scan Homer in such full, rich tones that they seemed a sort of "hallelujah chorus." And yet into whatever he taught, whether Homer, Livy or Whately, he threw his own wonderful inspiration.

How often did we roar in delighted laughter even over so dry and hard a text book as Whately's Logic? Nor was it all mere pleasure in his class-room. His drill was at times tremendous, and the luckless victim of it would as soon have thought of laughing during its infliction as he would had he found himself running through a threshing machine. Pardon my partiality. For more than forty years I knew this man as a teacher, and he now seems to me to have been a well-nigh peerless teacher, learned, exacting, accurate, inspiring! And that I am not mistaken is evident from the admiring expressions of President Andrews, in his remarks at the funeral of Dr. Smith. Prof. Evans speaks of his scholarship, originality as a thinker, and "the intense earnestness that showed itself in all that he did" as constituting the secret of his power. The Faculty of Lane speaks of him as "conspicuously endowed by nature, culture and grace for the chair of instruction he occupied," and of "the enthusiasm and magnetic power" he displayed as a teacher. Rev. Hiram A. Tracy declares that "he has left no superior behind him in the walks where he was most distinguished." The Lane students speak of him as a teacher "thorough, enthusiastic, impressive, and inspiring." One of his pupils says that "as a teacher he possessed unusual magnetism. His lectures were aglow with the most vivid enthusiasm." And Dr. Nelson speaks

of him as "the old man eloquent" in terms of high appreciation, "his proud magnifying of his office as a teacher, the majesty of his look and mien and tones before a class or an assembly; the clear-cut definition, the luminous illustration, the lucid statement in which he set forth the matter of his instruction; the steady tramp of the logic with which he marched to his conclusions, and the blazing earnestness with which he enforced them." And Dr. Pratt, of Portsmouth, once said, "there is a strange personal attraction about Dr. Smith—a kind of magnetic influence that wonderfully impresses young men. He is a master and model of the art he teaches to others." And another one speaks of "Dr. Smith's rare eloquence and kindling of magnetism" in his class-room.

Among the causes of his success as a teacher there are prominent, first, natural gifts of a high order, subjected from first to last to the most rigid drill. He never spared himself. 2. His perennial freshness in the subjects he taught. His lectures and instruction "did not breed worms" from being kept too long. He was constantly renewing "the wastes of mental tissue" by drawing fresh food from every available source. 3. His laborious preparation for the class-room. He once declared to me that he never allowed himself to meet any class without careful preparation. 4. His conscientious fidelity in the discharge of duty. Like Cromwell's Ironsides he "brought conscience into his business," and as Milton says, "acted as under the great Taskmaster's eye." It was in his class-room, as in his pulpit, that he seemed to point us to the words, "woe is me!" 5. The *positiveness* of his convictions. He was *vehement* in his definitions, as also in his advice, and this made him a great power in his dealing with students. 6. His personal interest in his students. What one of his pupils does not recall some expression of pleasure as some man on the floor has "torn up a root," or translated a passage thoroughly! Merciless in drill, hard on "the shirk," how his face lit up in a sort of rapture when a pupil did well! And some of us recall private interviews with the great perceiver when he has sent the electricity through every nerve by words of hearty approbation. He made us feel that he taught us not for *himself*, but for us. 7. Nature had given him sympathies as quick

and responsive as a child's, so that when he entered his classroom he was "a man on fire." It was so even in college, but when he came in contact with the sublime business of training men to *preach the gospel* he sometimes seemed to undergo a sort of transfiguration. These were great occasions when eye, and voice, and gesture, and the whole man helped to convey to his pupils what his soul was trying to say.

It is the general opinion of his students that as a teacher he was among the greatest. The same may be said of him as a theologian and a preacher. He was licensed, as already stated, some time in the spring of 1833. His ordination did not take place until January 14, 1855, by the Presbytery of Athens, at Coolville, Ohio.

In 1847 his *Alma Mater* conferred on him the honorary degree of Doctor of Divinity, and for eight years the Presbytery of Athens had on its roll, as a *licentiate*, one who had received this distinguished honor. And it was a still more unusual fact that a *licentiate* should attain such a reputation as to lead to his election to the chair of Theology in Lane Seminary. This was in 1850, when Dr. Beecher retired from the active duties of the professorship which he had performed with such ability for eighteen years.

To some it seems a mistake that Dr. Smith did not accept the position. There occurred a second and somewhat similar crisis in his life. His great love for Dr. Allen is well known. It is rare to find two men loving each other as these distinguished men did. In many things strikingly unlike they were the "David and Jonathan" of the Marietta and Lane Faculties. They had wrought together in their chosen work. They had counseled together, and they had endured together when the college, and afterward the seminary seemed hopelessly bankrupt. They had toiled and prayed and hoped in the same cause for many years, and they had in times of personal sorrow mingled their fraternal tears. And they loved each other until when Dr. Smith exclaimed, "Oh, my brother, very wonderful has been thy love for me!" he gave an exquisite expression to the brotherly love that burned in each twin heart.

When Dr. Allen, broken down with overwork, could not per-

form the duties of his important professorship, Dr. Smith at once sought for some method of relief for his "Brother Allen," and at last himself undertook to carry along the duties of instruction in theology, and actually did so for two years. It was grand and wonderful as a romance of the old time. It is not too much to say that Dr. Smith, even under the great disadvantages attending the double labor, gave unmistakable evidence of his ability in the new field. My judgment may be partial, but to me he seemed, by his intellectual endowments and learning, his rigid analytic and logical habits, his fidelity to truth, especially as revealed in God's word, his great eloquence, as well in the class-room as in the pulpit, his magnetic enthusiasm in *what* he taught, and also in *teaching* it, and, withal, the supreme crown of all his qualities—his devout piety, which had a brilliant beginning when he was converted in college, and which shone with undiminished luster until "he passed into the heavens"—I say, he seemed to me to have qualifications for the department of theology which were of the highest order. Eminent as he was in other departments of education, he would have proved himself pre-eminent in this.

Prof. Evans states that "Dr. Smith lectured on Systematic Theology during the two years intervening between the professorships of Dr. Allen and Dr. Nelson." It is known that he prepared many original lectures on theology, some of which he had never delivered, and further that he set himself to the careful study of this science as taught by the Masters, and especially in "the Word." From the first of his connection with the Seminary, Dr. Smith's name has appeared in the catalogue as "Professor of Sacred Rhetoric." But in addition to his lectures on Sacred Rhetoric, which included exercises on logic and preaching, in middle year, he lectured on Church History. He delivered one course of lectures to the Senior Class on Homiletics, and another shorter course to the same class on Pastoral Theology. The exercise in logic was a severe one, and the last year he delivered several formal lectures on Logic to the Junior Class. He has also delivered occasionally a course of twelve or fifteen lectures on Biblical Geography, and another on Old Testament History and Chronology. Perhaps the closing course of lectures on Modern

Philosophy, in which he discussed the doctrines of Bacon, Des Cartes, and especially Spinoza, was in his own estimation the strongest of the whole. From conferring with his students, I infer that they would scarcely indorse his judgment in this respect. One of the ablest of them, after a very intelligent analysis of these various courses of lectures, and after mentioning "the lectures on Spinoza" with undisguised admiration, reverted to the more practical lectures on Homiletics and Pastoral Theology, and the criticisms on the exercises of preaching, and said in view of these with emotion, "he was in my opinion the greatest of instructors."

I did not hear him lecture on Spinozism, but I often heard him converse on it, and I do not see how a student could fail to be enthused by his words. The Pantheism of Spinoza Dr. Smith regarded as the most dangerous enemy of Christianity, and as he announced his conviction that it had gained the control of the schools, press and pulpit of the Old World, and was rapidly gaining the same control in the New, his alarm and indignation sometimes rose to the eloquence of genuine passion.

There is not time here for minute criticism. It is only necessary to hint at his work, and to assert its greatness. But when we carefully enumerate his lectures at Lane, how inadequate is the presentation of the man and his work. To us who knew him these hints bring up the *person* of the lecturer, his voice, gesture, attitude, mien, reiteration, extempore illustration and anecdote. The lecture, on whatever theme, was the best he could prepare, and we knew he had come from his study and his closet in the fullest sympathy with what he had to say. And so it came to pass that often in his lecture-room, with a half score or a score of young men for an audience, he displayed to the best advantage his genius, as the eloquent lecturer. Never tame or tiresome, he was occasionally transcendently eloquent.

And yet this wonderful teacher and lecturer one day told his class that "he had often experienced the richest spiritual benefits in listening to the students as they preached their *class sermons* before him!" Indeed, it was remarkable how rapt was his attention on such occasions. It is true he was apt to hit hard blows at their faults, and it seemed to him that they were God's

messengers to him. He did say to a young man, who walked about the stage too much, "the Lord delighteth not in the legs of a man," and to another, who had delivered a fiery sermon, urging his hearers to repentance, "this discourse is not adapted to the audience, and, therefore, lacking sincerity, is somewhat in the nature of a farce!" It is true he said solemnly to a young man preaching before him in the class with a flourish about the superior power of the extempore speaker, as illustrated in *his own* experience, "Let not him that putteth on the harness boast himself as he that putteth it off." It is true that sometimes the master critic "cut into the quick," and occasionally "flayed the laggard or the defiant alive." And yet it was truly said by one of his pupils that "in a rare measure he won the *love* of his students, and as they read of his death they will recall with feelings of peculiar veneration the hours in his class-room." And the same genial pen accounted for this by saying that "to those who were brought into this fellowship with him he disclosed a *great heart*."

One day a student in a class sermon illustrated the love of God in seeking the lost by the case of a father seeking his lost son. As the illustration was developed, the Doctor's emotions were stirred, and the tears flowed, and, at last, with a burst of feeling and excited gesture, he exclaimed, "*Yes, that's it*."

Let me now speak of Dr. Smith as a pulpit orator. In Middlebury College he was regarded as the first in his class, both as a writer and a speaker. He had a voice that was remarkable for its compass, power and flexibility. At times his tones were terrific. His sermon on the "Christian Sabbath," "Our National Crisis," and "God in the War," abound in passages delivered in tones of the most excited passion.

Sometimes his voice seemed fairly to hiss with sarcasm. There is such a passage in "God in the War," in which he scorches certain disloyal persons as with fire. It is that in which he ridicules these men for thinking the country ruined by reason of "arbitrary arrests," and "the suspension of the writ of *habeas corpus*." The sting is in the story of the astronomer, horror-stricken at the sight of a huge black monster swallowing up the

sun, but which proved to be "only a fly crossing the upper lens of the telescope!"

Sometimes his voice sank into a deep and awful undertone that made one shudder. There were such passages in a sermon preached one Sabbath evening at Marietta, in the spring of 1839, during a season of revival. His text were the words, "Cut it down; why cumbereth it the ground?" There was one passage which was truly terrible, in which, in this tremendous undertone, he warned the unconverted not to leave the house without giving their hearts to Christ. Again and again, in this tone, with thrilling effect, he enunciated the words, "*Cut it down!*" "CUT IT DOWN!" And yet that night the great pulpit orator did not sleep because his effort seemed to himself to have been an absolute failure. After the delivery of this address, the President of the Board of Trustees of Lane Seminary; and the distinguished benefactor of Lane, who has built the library, has made large gifts to the scholarship funds of Lane, and pays half the expenses incurred in erecting the new hall, whose corner-stone was laid on that day, both declared that this sermon of Dr. Smith's was the means of their conversion, the first in 1839, and the other in 1857.

Sometimes his voice was like the sound of a trumpet in spiring soldiers to battle. Had I time I would select passages of this sort. Such an one is his *Waterloo* illustration in "God in the War." "If Waterloo was the hinge of the century, the rebellion in America is its open door. If the guns of Wellington and Blucher shattered its fastenings and left it ajar, the American monitors and ironclads, whose thunders have waked this gigantic rebellion, will batter it to shivers, and leave a wide blank space for the entrance of the purposes of eternal equity."

Sometimes his voice would sink into the most pathetic and thrilling cadences. Such a passage is his reference in the sermon already named, in which, he says, "Drop a tear over the new-heaped mounds, scattered thick through all the land, which tell so many aching hearts that fathers and sons, that husbands and brothers are hidden forever from their eyes; gone forever beyond the embraces of their love." And such passages were his exquisite allusions to Dr. Allen, in his address at Marietta

in 1868, and his discourse in this place on the occasion of his death in 1871.

At the very outset of his career as a preacher, he gave such signs of power as to raise very high expectations. Rev. Jedediah Bushnell, of Cornwall, Vermont, after hearing one of his masterly discourses, gently remonstrated against his taking a professorship, by saying, "*To load and fire, that is your business.*" And he was not alone in the opinion. Although engaged in very exacting and trying labors in the young college, both Dr. Smith and Dr. Allen frequently preached in the neighboring churches. Occasionally they preached at Marietta. In February, 1835, Dr. Smith preached there the sermon already named, on "The Fears of the Wicked Reasonable." It gave him a great reputation, and this day the sermon lives in thrilling tradition among the people who heard it.

In connection with this let me add that for several years, whilst a professor in Marietta College, this wonderful scholar, teacher and preacher, every other Saturday, rode on horseback sixteen miles to Upper Newport to preach to a small congregation in a country school-house. It mattered not what the weather he made that journey, and preached there many of the greatest discourses he ever prepared. It is doubtful if any congregation in Ohio was more favored with preaching than that which met in the Upper Newport school-house.

In 1845 I heard Dr. Smith preach his sermon on the "Dignity of the Christian Ministry," and, subsequently, on the occasion of my ordination and installation at Delaware, Ohio, it was my privilege to hear it repeated. His text was 1 Corinthians iii. 9: "For we are laborers together with God." This, in some respects, is regarded by partial judges the greatest of his discourses, and certainly it ranks, in my impressions, as one of the greatest I ever heard. He often preached this discourse, and it was usually heard with great admiration.

And yet when on the occasion of his second visit to Wabash College he was asked to repeat this discourse, he made this notable reply, "I have laid that sermon aside, because long after it was written I found that the sermon was not in the text! So

that by my exegesis of the text I was like the Irishman who sawed off the limb on which he himself was sitting!"

Perhaps as a display of eloquence, his sermon already referred to, "GOD IN THE WAR," was the greatest he ever delivered. The time, the theme, the occasion, all conspired to make it what his successor, Dr. Calkins, of Buffalo, calls "his great war sermon," and it was *possibly* after hearing this sermon that Horace Greeley was led to declare the preacher of it one of the most eloquent men in this country!

Dr. Smith preached several times in Crawfordsville. His first sermon was on "*The Dignity of Serving.*" All the discourses were eloquent, but the first exceeded the others in its impression. Like Dr. Smith's first published sermon in Marietta, this still lives in tradition in Crawfordsville.

A writer in the *Interior* thus speaks of this sermon: "Seldom have we heard a sermon more perfect in its structure, or one delivered with more pathos and power. His command of language was remarkable. There was a balanced swing about his sentences that made one think of Chalmers, while his earnestness of manner, sometimes fairly terrible, likewise recalled what is written of the great Scotch preacher." The *Cincinnati Gazette* says that "as a preacher, Dr. Smith had few peers." President Andrews says: "Few men have equaled him in this harmonious combination of oratorical qualities." And Dr. Calkins says: "He was estimated, I think, the greatest preacher Buffalo ever had. His preaching was almost *too* good. Such sustained, elaborate discourses as he delivered every time, that is the impression of his preaching here. He has preached here in my hearing twice. Each sermon was such an one as I would like to preach once on earth if I ever could. He did it twice every Sunday, and once on Wednesday evening. His pulpit power was tremendous!"

Dr. Smith urged his students to cultivate the habit of extempore preaching, and occasionally he spoke without manuscript, but even then every sentence gave evidence of careful preparation. Had he adopted a less elaborate style of writing and delivery, he might have succeeded in this method of preaching. And yet it is about as hard to conceive of delivering *extempore*

such sermons as have been named, as for Dr. Chalmers to have preached *extempore* any one of his astronomical discourses.

If any criticism of the great Master were allowed, we might say that in some of his greatest efforts "his preaching was almost *too* good." One sometimes wished he might imitate the eagle, habitually soaring high, yet sometimes coming down to the earth! I have sometimes been conscious during the delivery of some of his discourses of a wish for some relief from what became a certain *monotony* of *grandeur* in his preaching. A great admirer once said that sometimes his interest in the truth itself seemed absorbed in the splendor with which Dr. Smith presented it.

And yet sometimes, even in the class-room, as when once lecturing on "Faith as a Germinal Principle in the Christian Life," he would speak in such tenderness as to stop every pen and moisten every eye. And, as at Marietta, the last time he preached there, and read the "Jerusalem Hymn," uttering with subduing pathos the line, "O God! if I were thee," he often produced the finest effects of eloquence by reading a hymn, or a passage from the Bible.

It has been said that his preaching was not followed by many conversions, and yet surely his ministry at Buffalo was full of results. The richest influences of his life as a preacher and teacher are to be looked for in the permanent impulses he imparted to his students. It was no small thing that hundreds of young men coming in contact with his positive and grand convictions felt forevermore the grandeur of the gospel of Christ, and the unspeakable dignity of preaching it! One of them spoke of these impulses on himself as "positive and irresistible!"

It will not seem strange that in such a combination of mental traits was found one that sometimes found expression in laughter. And yet his laughter was as hearty as was his eloquence when glorifying the dignity of the pulpit or denouncing the enemies of his country. At times his humor was irresistible. Sometimes he seemed stern, but we have sometimes seen him weep. The morning that he came to the college chapel from the room where the wife of a brother professor had just died, he could

scarcely read the Psalm and offer the prayer. And when in 1871 one of his classes presented him a cane, he replied, "As the shadows begin to lengthen, the hunger of the soul is not for admiration, but *for love.*" And when a year later the same class called on him to bid him farewell, one of the number returned in the fullness of his affection again to bid him farewell, he found the strong man in tears! And a year ago the charming ovation extemporized by the Lane *Alumni*, derived its chief value not from the fact that they admired, but that they *loved* him.

And in this we find "the hidings of his power" as a teacher, a preacher, and a friend. He was a truly great man, and his crowning glory was love. I may here barely remark on the infrequency of Dr. Smith's contributions to the press. Aside from a few poems in his early life, and his letters from Europe, published in the *Marietta Register* and *Cincinnati Gazette*, I am able to trace only about eighteen different publications. Only one is a book, his translation of the "Homeric Lexicon of Crusius," and twelve are sermons or lectures.

I have made extended inquiries, and am amazed at the small amount which this great man has given to the press. They may be thus enumerated:

1. A part or all of the poem and the valedictory addresses.
2. Fugitive poems printed in newspapers.
3. An article published about the time of his graduation entitled "Isle aux Noix." As yet we are not able to find a copy.
4. Fears of the Wicked Reasonable (1835).
5. His Inaugural as President of Marietta College (1846).
6. The Mission of Woman (1846).
7. Translation of Crusius' Homeric Lexicon (1846).
8. Address before Western College Society (1850).
9. The Christian Pulpit (1854).
10. The Christian Sabbath (1858).
11. God in the War (1863).
12. Our National Crisis (1865).
13. His Paper on Marietta College and Lane (1868).
14. The Dynasty of the Maccabees (1870).
15. His Memorial Discourse on Dr. Allen (1871).
16. His Buffalo Ministry (1873).

17. The First Christian Sermon Analyzed.
18. Translation of Tischendorf's Paper on the Sinaitic Manuscript.
19. Numerous Letters to *Marietta Register* and *Cincinnati Gazette* from Europe.

These include letters in reference to fifty-two battle-fields in Switzerland which he visited.

Three years ago Dr. Smith delivered the diplomas to the graduating class in this place. His remarks at that time were altogether worthy of the great pulpit orator. The thought, the illustration, the power, the pathos, the love, and, finally, the emotion excited in those who heard him, were worthy of the best days of his strength. The septuagenarian was as great that day as he ever was. Let me quote you a part of that remarkable address. He used De Quincey's statements as he deducts for youth, sleep, illness, and care of the body, from the 25,550 days of man's three-score years and ten; over 20,000 days, leaving him "less than 4,000 days for the direct development of all that is august in the nature of man. After that comes the night when no man can work."

After this arithmetical introduction, Dr. Smith, with wonderful, even flaming power, used these words on "*The Economy of Time*:"

"Four thousand days; one solid mass of time, amounting to eleven and a half continuous years. This, brethren, is your inheritance of intellectual and spiritual working life to-day. Does it look small? It is priceless. Its value is incomputable. To what could I compare it? To the sparkling crown jewels of the Tower of London? To the glittering treasures of the Saxon Green Vault? To the massive jewelry of the walls, even of the Apocalyptic City? They can not represent its value. Nothing can so well picture that as the Master's own Parable of the Pounds. This is the glorious inheritance which, in the name of that Master, I commit to your hands to-day, with his own great charge, 'Occupy till I come.'

"There is one feature of this inheritance as you receive it to-day which I wish for a single moment to emphasize. It is entire. You stand at the very beginning of your working life.

Nobody can rob you of it but yourselves. Do you remember De Quincey's sleeping beauty, floating over a summer lake, and waking suddenly in mid-voyage to find her magnificent rope of pearl necklace broken, hanging at one end over the vessel's side, and pearl after pearl slipping off into the remorseless abyss a hemorrhage of pearls? Thank God, your rope of 4,000 priceless pearls is safe in your hands to-day."

It is to me a pleasant reminiscence that this address, the last I was to hear from him, was so worthy of our venerable friend. If there was any sign of weakness, none of us that day could see it. I have referred to the meeting of Dr. Smith with the Alumni a year ago. It also was worthy to be the last and crowning reunion between the great teacher and his pupils.

We can not be mistaken in regard to the greatness and importance of his work. And at last in great weariness he reaches the point where the daylight is nearly gone, and can say, "I have finished the work." It remains in the utmost simplicity to state a few facts connected with the close of his career. His first sermon in the chapel, at the opening of the last seminary year, was "delivered with remarkable energy," and in November, just before Thanksgiving, he preached in the pulpit of the Second Church of this city, but could not finish it on account of faintness. The text of that discourse was striking. "And Terah died in Haran." (Genesis xi. 32.) The sermon, the last I heard him preach, is original and striking, and is in the text. He announced the "Jerusalem Hymn," and closed with the benediction.

He did not miss a recitation with his classes until near the Christmas recess, and the statement is uniform that "he lectured with extraordinary vigor. There was no abatement of clearness, vigor and fire. There was to the very last the same incisive, positive, vehement inculcation of truth that has always marked him." And Prof. Evans says: "I do not think there was any abatement in Dr. Smith's fire and force in the classroom down to the very last." And another friend says that "his lectures before his classes showed no abatement of mental vigor." A writer in one of the papers says: "At the time of his death he discharged the full duties of his professorship. With

characteristic usefulness he met his classes daily until the Christmas recess, being resolved, if appointed to die, 'to die' (as he himself said), 'in his tracks.'

In the fore part of December Dr. Smith left his lecture-room forever, but lectured to both the Seniors and Middlers several times in his own room. On Thursday, the 12th of December, he lectured for the last time to the Middlers on "Purity" as one of "the General Characteristics of Good Style." The same day he lectured for the last time to the Seniors on "Analogy" and "Fortuitous Probability," under head of "Rhetorical Proof," and completed his course on "the Contribution of the Hearers to Effective Preaching."

On Monday, Tuesday, Wednesday and Thursday, December 16th, 17th, 18th and 19th, as also one day the previous week, probably Friday, 13th, he heard one Middler and four Seniors preach in his own room. Under date of December 19th, in his "Line a Day," referring to a sermon read by one of his students, he had entered these words, "*Last Sermon.*" Its subject was "Self-Examination." Four of the sermons were not criticised, but he had requested the members of the class to preserve their criticisms "for use next term, if the Lord permit us to come together then."

"After the sermon that day, Dr. Smith offered up one of his short, fervent, moving prayers, and then bade the class good-by, and hoped to meet them next term if the Lord willed."

And thus impressively the great teacher closed his work. Perhaps he may be allowed to take us in hand again, and as our Teacher explains to us the truth he loved so much in some other world where without misunderstanding we may see "face to face."

On the 24th of December he sent for a greatly-valued friend to witness his will, and met her that morning with a cheerful greeting, full of the old heartiness. And yet he had laid him down to die. The days of weakness passed slowly along, and the Master was dissolving the house of this tabernacle in which his servant had been living so long. And as the night approached he would have only *one* friend at his side. They had been journeying together many years, and they would

not part company this side of the veil. And well may the survivor now say, "My life is hid in the past with him. I mean I have precious memories enough to live on in my beautiful past with him to last me through this my otherwise lonely and dreary pilgrimage."

Day by day the tabernacle in which he had dwelt so long tottered to its fall, and yet *he* had a heart all aglow with love to that Savior whom he had chosen so many years before. And when told that it was the "Week of Prayer," "he at once folded his hands above his breast and offered a silent prayer, and his countenance lighted up as it often did when his heart was moved with holy thoughts."

He had chosen a burying-place among his friends at Marietta, and now he gave directions what to do with his body after a simple service, at which "Bro. Kumler was to make a prayer." All this while his heart had been staying itself on God with an unflinching trust. Death came like sleep, and gently folded him to rest. He was the same grand man when he closed the door of his class-room behind him for the last time, when he bade his class good-by to meet them "next term if the Lord willed," and when "he laid him down to die."

"Hath he not always treasures, always friends,
The good, great man? Three treasures—love and light,
And calm thoughts, equable as infant's breath;
And three fast friends more sure than day or night—
Himself, his Master, and the angel Death."

The ruling passion was strong to the last. The loving witness who went with him as near the brink of the river as is permitted to mortal, says "his end was peace, and he was ready to lay down the burden of life which for the last few years grew heavy for him to bear. His enthusiasm for his seminary work and his love for his classes continued to the last."

In these remarks I have associated four names that are very dear to many who have been their pupils, Beecher, Allen, Thomas and Smith. Beecher, a man of almost divine genius, but as simple and sweet as a little child; Allen, the gentle, beautiful, manly man, "the trusted friend, companion and peer" of him whose memory we honor to-day; Thomas, the gifted scholar

and orator, the Christian philanthropist, the brilliant teacher, preacher, theologian and debater, and the great Christian man; and last in this list of the illustrious men who had taught in this seminary, *Smith*, not the least of them all, the scholar, the poet, the orator, the teacher, the preacher, the man, the Christian, but in all relations "the soul of fire," "the burning and the shining light." Seldom does any institution have such names to show on the roll of its great dead.

But to-day we think chiefly of *him* who last left us to pass into a better life. To-day we recall him, the brilliant student in the schools preparing his lifework, the upright and grand man, the humble and loving Christian, the preacher licensed to preach, and, whenever he could, preaching the word with overmastering eloquence, and finally the great, learned, inspiring teacher of thousands from his first lesson at Castleton to his last—fifty-one years afterward—in his dying chamber at Walnut Hills.

As that day in the Cincinnati pulpit he fainted when he preached for the last time from the words, "And Terah died in Haran;" as that day he "offered up that short, fervent, moving prayer and bade his class good-by," closing his lifework forever; as that day he went to sleep in Jesus, it seemed—to use the figure he himself had so eloquently used in this place two years ago, as if he were standing among the shepherds upon the Delectable Mountains, as if his feet were lingering in the land of Beulah, and his eyes were straining their vision to catch a glimpse of the Celestial City—it seemed as if he had then paused to look at "a spectacle for angels," the work he had done, the way he had traveled, the loads he had borne, the souls he had comforted, the jewels he had polished, the disciples he had taught, the grace he had experienced, and the crown of life which through grace he had won, and then having looked on the wonderful vision, he passed out of sight within the jeweled gates of the Celestial City to be forever with the Lord.

ACTION
BY THE
FACULTY OF LANE THEOLOGICAL SEMINARY,

JANUARY 20, 1879.

WHEREAS, It has seemed good to our Heavenly Father to remove from us, by death, our honored colleague, Rev. Henry Smith, D. D., LL. D., Professor of Sacred Rhetoric and Pastoral Theology, and at the time of his death the Senior Professor in this Institution:

We desire thankfully to acknowledge the divine favor which gave to this Seminary, for a term of twenty years, the services of one so conspicuously endowed by nature, culture and grace for the chair of instruction which he occupied in its special work of training young men to preach the gospel.

We record, with gratitude, our sense of the high personal qualities, the punctilious faithfulness, the systematic thoroughness, the earnest enthusiasm, the magnetic power, and the distinguished attainments which he brought to the discharge of the duties of his office.

Especially would we bear our tribute to the profound impression made by his whole life and teaching of the supreme importance of the ministerial calling, and the unfeigned humility, sincerity and consecration with which its holy office ought to be fulfilled; and we rejoice that it was given to him to furnish, in his own person, so worthy an exemplification of his own lofty ideal of the dignity, the privilege, and the power of the Christian ministry.

We mourn the termination of a life of such long and eminent service to the cause of Christian education and Christian truth, embracing nearly half a century; and we deplore the loss to the Seminary, to the Ministry, and to the Church, of one who has contributed so much to the increased efficiency of these several agencies for the promotion of true Christianity.

We extend to the family of our departed brother our sincere sympathy in their sorrow; and we especially pray that the richest consolations

lations of grace may be vouchsafed to her who has been united by the tenderest of earthly ties to the departed through all his long and successful labors, both in this Seminary and elsewhere.

Finally, we commend to the guardian care of the Head of the Church this institution of sacred learning, in its bereavement, praying that this dispensation of Providence may be sanctified to all who are connected with it, and that Divine guidance may be vouchsafed in such measures as shall be taken to make present provision for the vacancy which has occurred, and in the choice, in due time, of one who shall worthily succeed to the labors and influence of the departed.

ACTION OF THE ALUMNI OF LANE SEMINARY.

The Committee to whom was referred this service of recording your respect for the memory of the late Prof. Henry Smith, D.D., LL. D., would submit the following, realizing the fact that in making any such official mention, there may seem a sense of formality or chill of etiquette:

The life and character of Dr. Smith were so full, so true, so intense, that any recital thereof must, in one way or another, fail, either in coming short of justice, or in seeming to be overdrawn. For no funeral oration can paint the soul of a saint, nor give all the true secrets of a hero's worth. It is always premature to define the limits of labor of a servant of God, such as was our deceased professor. No executor, having in charge the distribution of his fame, can equitably disburse such an inheritance as has fallen into our hands.

He who hath entered into rest, ceased from the labor of his hands, only at the last moments of a full life. A labor into which he put all his powers—all the acquirements of years—all the equipment of God, with zeal, with intelligent plan, with an unswerved faith.

The true riches of the man and the teacher, as we learned by daily contact through years, were such as may not be appraised of many men in this day and generation; indeed, of but very few men in the annals of our beloved Church. His estate, mental and moral, was of a real and of a personal essence. What may be termed his *real* estate, was made up of a broad, profound intellect, fine scholarly finish, and the scope and thoroughness of great mental activities. His *personal*

worth, lovely and manifold, coupled with his mind, made that goodly perfection of strength and beauty. Body, soul and mind were ever subjected to the best advantages he could secure, whether through prayer, watchfulness, culture or application, or all these combined.

We see him plainly now, and bring all associations into sweet remembrance, his genial gravity and pleasant graces. The prayerful atmosphere in which he lived, he made us to breathe, for that was "the hiding of his power." The "image and superscription of the man, his efforts and his persuasions, especially in the department of Homiletics, were set upon every student who was impressible, or who could be made so by any human contact. Indeed, so marked was his personality that the name of Dr. Smith had more than a money value, so far as the best interests of Lane were concerned.

Of such a man can it be fervently said, "he was the wisest to be the humblest" man our Church could treasure. He was thus because of an inherent Christ mindedness, because there was no guile found on his lips, because he was brave to tenderness rather than to hardness, and true even unto death.

His reasoning powers, and the strength thereof, his philosophy and the truth thereof, his skill and honesty in handling the word of God, all, all were pervaded in an unwonted degree by "the spirit of power, love and a sound mind." If the style is the man, then we know him to have been forceful, lovable and true.

Brethren, our gathering this year is to have its joys tempered with chastening, for the places that once knew him, now know him no more forever, but we part the richer for the inheritance of his rare good name, which is now ours.

We may not recommend any action which would have been repugnant to his refined sense, like as the erection of some "storied urn" or monumental pile—a tablet to his memory in the new building of Lane might be as much as we would dare do, in setting aside his dying wishes—but with or without consent, we will rear a tablet to his memory, in our best affections, with consecrating prayer and thanksgiving to God, for in that we were brought under the formative touch and enkindling glow of the late Prof. Henry Smith, D.D., LL. D., of Lane.

J. W. SANDERSON, Class '73,	} Committee.
R. H. LEONARD, " '48,	
J. H. WALTER, " '54,	

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