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INAUGURATION

OF

REV. JOSEPH F. TUTTLE, D. D.

AS

President of Wabash College.

A D D R E S S

OF

REV. JAMES H. JOHNSTON,

AT THE INAUGURATION, OF

REV. JOSEPH F. TUTTLE, D. D.

AS

President of Wabash College;

AND THE

INAUGURAL DISCOURSE

OF THE PRESIDENT,

DELIVERED JULY 24TH, 1862.

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A D D R E S S .

PRESIDENT TUTTLE,

It devolves upon me, in the name of the Trustees of Wabash College, to commit to your charge, in this public and formal manner, the interests of the institution over which you have been called, by their vote, to preside.

In making this call, the Trustees were aware that they were asking no small sacrifice of feeling, on your part, in the separation which a compliance with their request, would render necessary between yourself and the interesting field of labor, which it had been your privilege, for many years, to occupy.

To bid adieu to scenes so long endeared to you, by the most tender and sacred associations, and to relinquish opportunities for doing good, where evident marks of Divine approbation in the success attending your labors, had so long sustained and cheered you, we well knew would be no easy task. High considerations of duty alone, we were satisfied, could induce you to take the step proposed.

We are glad that those considerations have prevailed, and that we now have the opportunity to welcome you,—as we do most cordially welcome you,—to the new field of usefulness to which you have been invited. And we are happy in expressing the confidence we feel, that time will abundantly prove that both we in proposing, and you in accepting, this arrangement, have acted wisely, and under that Divine guidance which, most assuredly has been earnestly sought, on both sides, in regard to the whole matter.

In performing the part assigned me, on this occasion, I do not feel called upon to dwell, for a moment, on the general subject of education, or the intrinsic importance of the work, to which your attention and your energies are now to be devoted. The importance of this work is generally apprecia-

ted. The cause of education is a cause that holds a high place in the estimation of the community at large. To a great extent, is the truth acknowledged, that, in the proper promotion of this cause, the most precious interests of mankind, for time and eternity, are involved. To occupy a position, therefore, furnishing the wished for facilities for prosecuting successfully this noble object, may well satisfy the ambition of any one actuated by the laudable desire to render himself useful, in the highest possible degree, to his fellow men.

The position you are called to occupy will afford you the opportunity, not merely of promoting the interests of education, but of promoting those interests in that portion of our country where efforts for the accomplishment of this object are especially needed, and where the highest possible encouragement exists to put forth such efforts.

This great West, in which your lot is now cast, so rapidly increasing in population, in wealth, in political influence,—in all those elements of power, that may be wielded effectually for the welfare of our nation, and of the world,—presents, to the friends of education, a field for usefulness unsurpassed in importance by any elsewhere to be found on the face of the globe. Much remains to be done; yet much—very much—has already been accomplished, and what has been accomplished furnishes abundant assurance that continued efforts, in this direction, will be rewarded with signal success.

We meet to-day as citizens of Indiana, and some of us, for a period of nearly forty years, have had the opportunity to notice, and have felt a lively interest in noticing, the progress of this cause, in this State;—and have aimed, in various ways, to bear some humble part in helping it forward; and, to convince us of the success, that may be expected from well directed and persevering efforts, in this behalf, we have only to call to mind the important improvements our own eyes have been permitted to witness, during this period, in this field, as the manifest result of the efforts that have been put forth.

In view of the position occupied by our State, at the present time, we may feel no little satisfaction in being numbered among her citizens. In the great national struggle now going on, Indiana has stood nobly in her lot. In what other State, have the citizens, from the commencement of our troubles, shown greater readiness to rally in defense of the government and the Union! In what other State, has a more exalted spirit of patriotism been displayed? In what other State, has the administration of its government been conducted, during this time of the nation's peril, with a higher or more commendable regard, throughout, to the best interests of the nation at large? And no one familiar with the history of this terrible conflict, needs to be informed, that the uniform bravery and self-devotion of Indiana soldiers, and the skill and generalship of Indiana commanders, have gained for them a most enviable reputation among their companions in arms. And to what is all this to be attributed? Had it not been for the general intelligence diffused among our citizens, the degree of moral culture imparted, their high appreciation of the value of our free institutions, their enlightened zeal for the preservation of the best government on earth, threatened with destruction,—had it not been for these things, can any one suppose that the character and standing of our State would be such as they are? And to what are these things to be mainly ascribed, but to the early, judicious, and persevering efforts of the friends of education, among us? Our schools, our academies, our colleges—our seminaries of learning, of different kinds—with all the influences, intellectual, moral and religious, which they have sent forth and sustained, have constituted an essential element in producing these important results. The facts referred to present but one of the many proofs of the happy effects of efforts to promote education, that might be mentioned.

Among the institutions that have exerted so beneficial an influence, we rejoice in the belief that Wabash College has held an important place. This institution, for nearly thirty years, has been bearing its part, in extending the benefits of education. Its graduates are now to be met with in

all parts of our State, and in other portions of the Union, engaged in the various learned professions, and occupying important positions of influence and usefulness. A large proportion of them,—a fact to which we attach much importance, as an object that held a prominent place in the aims of its founders,—a large proportion of them are employed in the high and holy work of the Gospel Ministry, and some of that number are laboring successfully as Missionaries of the Cross, in far distant lands.

The good already accomplished by this institution, we love to contemplate. Regarded as an earnest of what may be expected, in time to come, it certainly affords the highest encouragement.

This institution, it is true, has met with reverses,—it has struggled with difficulties,—it has passed through severe trials,—it has seen, indeed, *many dark days* ; but it was founded in *faith* and *prayer*, and its friends have never faltered in their confidence that the design of its establishment would be ultimately secured.

The only effect of these trials has been to produce in their minds a livelier interest in its prosperity. And we are thankful to have it in our power to say, that, amid its severest afflictions, it has enjoyed signal marks of Divine favor. Its friends and its resources have been steadily increasing, and frequent and most precious visitations of Divine grace have been vouchsafed to the young men assembled within its walls.

One important respect, in which God has blest Wabash College, has been in the character of the men who have been called to preside over its interests. We love to cherish the memory of those, who have preceded you, Mr. President, in the office upon which you are now entering. To their eminent qualifications for that office,—to their earnest zeal—their singleness of purpose—their entire devotedness to their work—the College is greatly indebted for its present prosperity, and its prospective usefulness. Our recollections of the unwearied efforts of those beloved and faithful men, who now “rest from their labors, and their works do follow

them,"—of their sacrifices—their anxieties—their prayers,—these have great influence in endearing this institution to our hearts, and deepening the interest we feel in its future welfare. And let me assure you, dear Sir, were it not for the confidence we feel in your qualifications to be the successor of *such* men, the call, that is now to place you in the position they so successfully occupied, would not have been extended to you. We are happy to feel this confidence, and to anticipate similar success from your efforts.

At the inauguration of your immediate predecessor, twenty years ago, the distinguished individual, long since deceased, who addressed him, at that time, closed his address with the following language, which is equally appropriate to the solemnities of the present hour :

“ This occasion affords an additional opportunity for us, who knew your lamented predecessor, and knowing loved him as a great and good man, whom an inscrutable providence took from our midst, in the height of his usefulness, to look again, with becoming sympathy, upon that sad event : and while we do so, to afford to you, Sir, the best evidence that your connection with this faculty, with this institution, and this community, in the faithful discharge of the high functions belonging to your station, will entitle you to a similar place in the hearts of another assembly, who standing here, may one day see you, as we now see him, by the aid of that power which calls up, but to embalm, the virtues of the dead.”

That day anticipated by the speaker, on that occasion, has at length arrived,—that other assembly, standing where they stood, is now convened. We now see your predecessor, as they saw his, “ by the aid of that power which calls up, but to embalm, the virtues of the dead.”

Our minds, under these interesting circumstances, Mr. President, are carried forward, in like manner, to *another day* and *another assembly*, still in the future. Our prayer is that the time may be far distant ! Should God, in his kind providence, allow to you a period of labor equal to that allotted to your immediate predecessor, who can now estimate

the amount of good you may be instrumental in accomplishing, during that period? The magnitude and importance of changes that will be effected as the result of efforts to be put forth, during the *next twenty years*, who will undertake to foretell? You enter on your duties at a most eventful period in the history of our country, and of the world.

“God’s purposes are ripening fast,
Unfolding every hour.”

The signs of the times plainly indicate that God is overturning, and overturning, and overturning, and rapidly preparing the way for Him to come, whose right it is to reign,—that he is rapidly removing the obstacles that have hitherto prevented the universal establishment of that “kingdom which is righteousness and peace and joy in the Holy Ghost;”—they plainly indicate that the time foretold is near at hand, when “many shall run to and fro, and knowledge shall be increased”—that knowledge which is destined soon to cover the earth, and free our race from the dreadful evils to which they have so long been subject.

To be employed in a work that will enable you most successfully to prepare and send forth those who are to be the honored instruments in imparting that knowledge which is to bless and save the world,—this, Mr. President, is the career of usefulness you have in prospect, in the faithful prosecution of which, with the zeal and energy you are expected to devote to it, the most pleasing anticipations may be indulged in reference to the light in which that career will be regarded, and the affection with which your memory will be cherished, by those who shall live to witness the completion of your course.

With this expression of our confidence and our hopes, and with our fervent prayers, that the best of Heaven’s blessings may rest upon you, and upon your associates in the instruction and government of the institution, and upon the College, in all its interests, we now present to you this emblem of the authority with which you are invested.

Inaugural Discourse.

MACAULAY brilliantly says that Milton "does not paint a finished picture, or play for a mere passive listener. He sketches, and leaves others to fill up the outline. He strikes the key-note, and expects his hearer to make out the melody." You, Sir, in behalf of your associates, have sketched an outline of your struggles and your hopes in the past, when you, and some not here to-day, laid the foundation of Wabash College. You have touched a key-note which brings to us a melody full of the tender remembrances, the manly conflicts, and also of the cheering anticipations of final success in your work. At your bidding I am here to occupy a position in which recently another sat, dispensing select influences. I trust it was not a step to be regretted which led you to choose his successor, nor a rash step in me to comply with your wishes. The first incumbent of this chair left a name which "is as the smell of a field which the Lord hath blessed." Cut off in the maturity of his manhood, he did not live to see the realization of the wish with which, twenty-six years ago, he closed his inaugural address. "Here let multitudes of talented youth be trained to those principles of action and enterprise which shall render them most useful members of the civil community, and ineffable blessings in the favored churches of our common

Lord. May the foundations which it is our privilege to lay, be those on which others also shall build gloriously for science and patriotism, and our holy religion, till generations now unborn, of this beautiful land, and the grateful dwellers in many a distant country, shall rise up and call this institution blessed."—(*Dr. Baldwin's Inaugural Address, delivered July 13th, 1836.*)

After a short career of usefulness, when he was beginning to see the earnest of an abundant harvest, he was called away. It was an event more trying to you than to him who had departed to be with Christ, but you found it true that "though the workman dies the work goes on." In due time another great and good man was "called of God," through your instrumentality, to fill the vacant chair. You had among you a burning light, and for twenty years you rejoiced in that light. His noble mind and scholarly attainments, his ardent piety and eloquence, illustrated, as they were, by the manliness and dignity of his person, made him a gift to this College of unusual worth. When he entered upon his duties he said: "I am not unconscious, I trust, of the high responsibilities which I have now assumed, in undertaking the duty of a literary teacher and moral guide in this institution. Whoever exerts an influence here, exerts an influence upon many individuals, and upon great interests elsewhere. Whoever communicates any portion of his opinions or his character to young men here, communicates them to all after ages."—(*Dr. White's Inaugural Address, July 19th, 1842.*) And surely this key-note of his life woke a melody of unusual sweetness, when near the close of his days he stood like an honored father among the ministers of two synods, so many of whom he had trained for their high vocation, and to whom, on that occasion, he spoke eloquent words of cheer and affection.

Of his life and death it is not necessary for me to speak to you, who knew him so well and mourned him so sincerely, exclaiming, as he was rapt suddenly out of your sight,— "My father, my father! the chariot of Israel, and the horsemen thereof!"—(*2 Kings, ii: 12.*)

Of these honored men, and others now with them in the land of rest, we may say in sadness, but in hope—

“ And they no longer weep
Here where complaint is still!
And they no longer feel
Here where all gladness flies!
And by the cypresses
Softly o’ershadowed,
Until the angel
Calls them, they slumber!”

“ And herein is that saying true, ‘ One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.’ ” Yet God is not unjust, for “ He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.”—(*John iv* : 36–38.)

You, Sir, have just committed to me the keys of Wabash College, as the symbol of the authority with which you have invested me. And these keys shall open to me the lines of thought proper to be pursued at this time.

And where is Wabash College? To those who know what singular opinions are entertained of Indiana by many intelligent people abroad, it will not seem a needless labor to reply that this College is in the midst of a land so good in the prodigal bestowments of God, that its chief danger is thought to arise from “ fullness of bread and abundance of idleness.” In the midst of such a land, and of these charming undulations, men who are never to be forgotten, planted this institution. Here, in the words of Professor Butler, those men “ kneeled on the winter snow while one of their number prayed—dedicating to Christ and His Church that plot of ground on which the first college building was the next year erected.”

In this fine locality a college was founded. And what do we mean by a *College*? Will our symbolic keys unlock to us the answer? No mere position, however beautiful or advantageous, no mere buildings, however comely and costly,

of themselves, can constitute a college. It is true there must be a temple in which may dwell that noble essence which we call a college, the shrine at which its devotees may worship. There are to be the libraries, those store-houses in which are garnered the thoughts both of the living and the dead. There are to be the instruments with which genius may instruct the young in the mysteries of nature, and furnish her sons the means of finding out new mysteries. Your college must provide books to illuminate the dark places of history and thought, and also the means of bridging those deep chasms which so often cross the path of the scholar. Your college must be the sacred place to which the scholar and the man of science shall resort, both to get and to give light; and as the years pass away, these men must bequeath to it the memory of their labors and successes, so that the very rooms they once occupied, the very halls and paths they once trod, the very trees under whose shadows they often were refreshed, shall be dear to the living for their sake. How illustrious do our old colleges at the East and those beyond the sea appear, when judged by the works of their alumni in the various callings of life! Every worthy son *Alma Mater* gives to the world, every noble deed, every good book, or discovery, which such son produces, is an ornament of grace to her head and chains about her neck. Such a college never grows old.

Here, too, your youth are gathered to drink at the fountains of knowledge, and catch the impulses of a noble ambition. Each such one enlarges the brotherhood and illustrates the genial affinities of the place. As the youth presses her threshold with reverent footstep, and kneels before her for a blessing, thence going into the world to do its duties, and to wrestle in its conflicts, he adds to the ever-growing beauty and power of the college which gave him to his generation as her son.

Such is the *ideal college* which has elicited such generous, but oppressive exertions on the part of those who have just entrusted these keys to my keeping. I look at the place and at the college itself, and think of that famous answer which

Sir Walter Mildmay made to Queen Elizabeth, concerning the college he had planted at Cambridge, "I have set an acorn which, when it becomes an oak, God alone knows what will be the fruit thereof."—(*Rep. Wes. Col. Soc.*, 1856.)

And now that you have selected the site and planted your college, what do you propose to *do* through its agency? Will your keys admit us to a satisfactory answer? The practical utility of the college depends on the answer to this question. The locomotive, the watch, the knife, the gun, each is designed for specific use; what is your college for? Mainly to train young men for usefulness in any pursuit requiring a disciplined and well-furnished intellect, but especially for the learned professions.

But what *kind of training* is our college to give, in order to meet this design? The *place* and the *age* in which that training is to be used, must help us in answering this question. Hence it is to be remarked, that this college is to train men for the "*West.*" Here your men are to work, here in this goodly, vast, growing West. Here, where commonwealths have been born and reared to vast power within the memory of living people; here, where are gathered the representatives of all nations, creeds and sorts; here, toward which the centre of national power is quietly adjusting itself, as to an inevitable necessity of removing hither; here, where reside the mighty populations who are soon to wield the sceptre of this nation for weal or for woe; here it is that the trained men of this college are to do their chief work. A few may find their life work at the East, or in foreign lands, but Wabash College is to give the most of her sons to the Great West.

If the field in which these men are to work is one of the grandest in the world, so also is the *time* in which they are to serve their generation. It is thought, by some, to be the weakness of each generation to regard itself as living in the most extraordinary of times. Ours are certainly extraordinary. The Almighty has wrought amazing changes in these latter days. I need only refer you to France, swayed by a master-spirit, but a plebeian; to Italy, restored to na-

tionality by Garibaldi, whose iconoclasm no nation in Europe dared to arrest ; to Rome, almost dead as a temporal power ; to Russia, rapidly rising to high civilization by the emancipation of her serfs ; to our own land, in its grapple with rebellion, with which is to sink that horrible cause of it, American Slavery ; to Turkey, barely galvanized by foreign intervention into a show of life, but in reality dead ; to the world itself, groaning and travailing in pain, expecting the promised deliverance from the bondage of corruption into the glorious liberty of the sons of God. All these are the startling signs that we live in " a grand and awful time."

Such, then, is the field, and such the period, for which this college is to train young men,—a place and a period in which those words of the Apostle Peter are having their sublime realization, " One day is with the Lord as a thousand years, and a thousand years as one day."

The question recurs with greater emphasis than before, for such a time and such a field what kind of training must this college impart, in order to meet her duty to God and mankind ?

There are three elements which must enter into this training, and I propose to discuss these, not because they are all, but because they are principal.

1st.—*Thoroughness*, as the antagonist of the superficial. Our age and country are experiencing crises of unspeakable moment, and the demands for men will not be less for a long time to come. We need men who are thoroughly trained in every respect, and the want is not easily met. The young mind is like the wild horse on the prairies, whose glory it is to roam whither he will, snuffing the perfumed breeze, and spurning with unshod foot the flowery carpet. How splendid and yet how useless the creature is ! And he will continue so until he learn to carry a rider, yielding to bit and spur a ready obedience, and this is a hard lesson even for a wild horse to acquire. The untrained mind may be vigorous enough for every excursion suggested by caprice, but to learn how to bow its imperial neck to the yoke of discipline to do, not what it *wishes*, but what it *ought*, this is the most

difficult yet the most blessed of lessons. And until it is acquired it matters not how brilliant or vigorous the powers may be, their possessor is either entirely worthless, or nearly so.

Whilst we need most urgently this thoroughness of mental discipline, it seems to me that there are special temptations in our day and country to the opposite vice of superficialness. And is not one of our greatest dangers to be detected precisely here? The masters of thought in old times had but few books and no newspapers, and by a blessed necessity were thrown back upon themselves in an unaided wrestle with the problems of thought and existence. The moveable type of Guttenberg has scattered the printed leaves over the world. The books which the ancient masters wrote are ours, but we are not content with these. Genius, these three centuries past, has been engaged in restless and amazing explorations, exhuming from the sepulchre of the past its long buried secrets, and extorting from nature those deep things of God hidden from the foundation of the world. She has risen on angel wings into the immensities of space in the discovery of worlds and systems; she has revealed the universe in the atom. With reverent step she has unlocked to her admiring gaze the laboratories where the Almighty doth work—penetrating even into the secret place of the Most High. And genius is not a tight-fisted miser. She is a light-bearer among the nations; and so has she dispensed light in these latter ages, that the title-pages of her books would fill an encyclopedia, and the books themselves the shelves of the largest library.

The intelligent and sensitive man feels his own insignificance in the presence of some great work of God or man, but where is he so little likely to indulge a foolish vanity as in the great library, as his eye wanders from book to book, from shelf to shelf, from alcove to alcove, until it is weary. Here are the results of the life-work of earth's elect souls. Here is the record of their wisdom, their folly and their errors. And what is one man there, whether he compare himself with those great men, or attempt to explore all the

fields they trod? Oh, brother, when thou standest amid these relics which the genius and learning of the dead have left, uncover thy head and “put off the shoes from off thy feet!”

If this were all, a hundred lives would not suffice to explore it, but numberless living brains are teeming with thought for the world’s ear, producing history, science, poetry, fiction; and the encyclopedia is coming out in numbers to meet the wants of an age that moves so fast that before the last volume is finished the first is out of date; and the ponderous quarterlies are born every week, and they must be read; and above all the *newspaper*, full of truth and full of lies, full of greatness and full of meanness, full of heaven and full of perdition, the newspaper, measured by the cord and the acre, hateful to the scholar but as necessary as his bread, an accursed thief of his time and his brains, and yet loved and welcomed as his dearest friend, the newspaper must be read. Look at the task in hand. The old giants of Greece and Rome, and the fathers of the church for fifteen centuries, want us to hear them. The great spirits of the last three centuries want us to hear them, and certainly we must read John Milton and William Shakspeare. It would be a hard heart that would refuse to hear the plaintive wailings of Henry Kirke White and John Keats, or to look coldly on that gifted, but unhappy soul, who wrote the history of his own baffled ambition in its wrestle with God, when he described Prometheus—

“Nailed to this wall of eagle-baffling mountain,
Black, wintry, dead, unmeasured; without herb,
Insect or beast, or shape, or sound of life,
Ah me, alas! pain, pain ever, forever!”

The greater poets and the lesser poets, and the village rhymesters, must mingle angel melodies and cricket songs in your ear, whilst another throng, headed by the immortal dreamer of Bedford Jail, take possession of you. Scarcely are they here before another procession, including Scott, and Cooper and Dickens, jostle us in their vivacious way for

a hearing, and not to have read at least ten corpulent volumes from the pen of each magnate in the world of fiction, is to sign one's own death warrant in a modern literary circle. Now if one undertake to read all these books, or even any considerable part of them, he must do it as the wild pigeon flies ; and where, then, is his time for serious thought, earnest communion with his own spirit ? How is he to analyze and classify the thoughts of others, and draw the living waters of thought from wells opened in his own soul ?

These remarks are not made in a captious spirit, but to show that in the very prodigality of our literary treasures is a temptation very much to be dreaded. There are those who profess to be, and who are great readers ; they have traversed the fields of literature from Herodotus to Macaulay, from Plato to Carlyle, from Æsop to Mrs. Stowe, and yet, usually such are not profound thinkers. At best the most of them are mere mental Daniel Lamberts crammed by overfeeding into an unsightly obesity. They are not the men for our times. We need thinkers, men furnished unto every good work, trained to investigate thought as patiently and unerringly as the hound does the fugitive hare, able to uncover the eternal foundations of truth, on which we may build superstructures for this life and the future, which the most violent tempests and waves shall not be able to move, because they are built on a rock.

This thoroughness imparted to the youth will shape his scholarship, his pursuits, his aims, his labors, his life, gathering all that he is and does into one grand sum total worthy of a being created for the unique yet twin purpose of loving God with all his heart and his neighbor as himself. As an attribute of training for the duties of life, thoroughness must enter into everything, and as such, it is one of the noblest gifts this college can bestow.

2d. Closely allied with this is *Manliness*.

Is not physical manliness too much overlooked in our systems of education ? Why may we not develop health in our students which would enable them to equal Wordsworth, or

Kit North, or Chalmers, in the manly exercises of the hunting excursion, and out-door sports ?

If we rise to the higher level of manhood, it is evident that we want *men* and not babes. This is not a fanciful distinction. Alas, in life it is too real ! You will understand me as referring to man as an intelligent and moral being, in his relations to society and to God. What now are some principal elements of this manliness which is made so prominent in the training of young men here ? I will mention three and discuss them briefly.

(1.) Manliness of *Purpose*. This is a discernor of spirits and unerringly divides people into two classes, those who are floated down the current of life without any settled purpose, and those who are impelled to action in order to fulfil some darling and ever present purpose. Thousands belong to the first class. They know nothing of that exhilaration which a lofty purpose stirs in the soul. They yield themselves placidly to circumstances, never rising in revolt against circumstances, like the boatman in the rapids springing to his oars to save his life. If such an one by the accidents of society inherit wealth, he seems like a child in his cradle rocked backwards and forwards very pleasantly. If he be poor, like a broken spirited camel he kneels down to take the load which he has not manliness enough to carry without murmurs, never aspiring to something better. At this very point we put our finger on the weak place in many a man who but for this would be a noble man, the want of an elevated purpose. It matters not what other gifts he may have, so long as he lacks this, he is like a watch without a main spring, or a locomotive without a driving wheel.

The other class have the *heart purpose* to be and to do something, and that purpose becomes to them a higher power beckoning them onward and inspiring them to action. The thing aimed at may not always be the noblest, but in the eye of him who seeks it that thing is beautiful and worthy. If such an one seek wealth, he is a candidate for an enrolment among those money-kings who are seated in the high places of the earth. And very noble does your Amos Lawrence or George

Peabody appear when God fills his heart with humane and philanthropic ideas. If we speak of scholarly attainments, one inspired with a purpose rises upward like an eagle leaving baser souls to gravitate helplessly downwards.

The main difference between him that soars and him that grovels, is that the one is impelled by a manly purpose, whilst the other knows and obeys no such constraining power. If we trace the history of the men who have adorned the several learned professions, and who have been crowned with the greenest chaplets those professions could bestow, if we trace the career of those illustrious men who have arisen from time to time in our nation to give shape to our military and civil policy, we shall find them all dating their upward career back to the eventful birth of the unconquerable purpose, which became a fire in their bones. Without this, man is a failure, and to impart this manliness of purpose must be a chief thing in every training which is to fit young men to act a worthy part at such a time and in such a field as this.

(2.) There must also be manliness of *Thought*. I refer not now to the purposes of the mind but to the aliment on which it feeds. Without vitiating my argument I may admit the fact of great differences in the natural faculties and tastes of people. But after all one main difference is in the training which they give themselves, or receive from others. We sometimes find in persons occupying very humble positions great elevation of thought, and are able to trace it to their constant perusal of the Bible, or some secular book like Plutarch's Lives, or Paradise Lost. This strong meat made them strong in spite of poverty and exhausting toil, whilst others favorably situated in the midst of the most delicious mental viands are bloodless weaklings. But this ceases to surprise us when we find that the little creatures never tasted Bacon with relish, nor chewed the tough but juicy bits of Locke, nor digested with a hearty appetite any of the nutritious aliments with which the masters of ancient and modern times have sought to nourish their disciples into the stature of perfect men. The insipid creatures had not vitality enough in them to relish even a manly novel, but fed their

minds with the well-diluted fictions of the weekly newspaper. No manly thought of a manly thinker was allowed in the food on which contrary to nature they grew weak. And excepting only the wreck of a soul on the shoals of passion, I know of no so pitiable a spectacle as that I have just been describing.

Here is a capital element in the manliness of a true man. Let him be moved by a noble purpose to be and to do something noble, and let him feed that purpose with manly thought. The world has had some manly thinkers and it is good to commune with them. One cannot bring his soul into communion with Moses and David and Isaiah and Paul, without being stronger by reason thereof : One cannot summon from the past the masters of thought and art who have swayed an imperial scepter over the realms of mind, to sit at their feet and receive their words with the docility of little children, without experiencing a sort of mental regeneration, an elevation and a force of mind, which at once introduce him into the select brotherhood of thinkers. Thus strengthened he is like the athlete trained for the amphitheater : he is ready to bend his well-trained powers to the work of thought, and in the thoughts he imparts, to find that here too it is more blessed to give than to receive. Depend upon it my friends, this is one of the most important works which this college can do, as the young men from time to time come hither to train them into manliness of thought. Give them this and you give them a possession whose price is above rubies, but if you fail here, nothing else you impart will be a compensation.

(3.) This training must also develop *Manliness of Life*. Thus far I have discussed this quality as pertaining to the inner life ; I now apply it to the practical concerns of life. The manly purpose, the manly thought, the manly life, these three round the attribute of manliness into a perfection which challenges our admiration. The latter cannot be achieved without the former two, of which it is the natural outgrowth. Life is made up of *action* and *suffering*, and a thousand facts assure us that there is such a thing as manli-

ness in each. God is not the author of confusion, and he has not made all men to move in any one sphere of life. In the body there is the hand and the foot and the eye and the ear ; each is necessary to the other and to the perfection of the whole. So is it with life's spheres of action ; one may be a banker and in that place enact the manliest purposes and thoughts. Another may be a lawyer, and in that field do a work for man and for God that shall bring him the blessing of both. Another may be a civil engineer, and whilst digging down the mountains and filling up the valleys as the Lord's highway, he may do his work with an energy of purpose and a purity of thought that shall prove him not merely the right man in the right place, but the brother of the great men of whom the world is proud. Another may stand between the living and the dead holding the censer full of the precious incense of the gospel to stay the plague which is devouring his fellow-men ; he may go as an ambassador for Christ to sinners, beseeching them to be reconciled to God ; he may stand thus pleading for God among the gentle and refined or the rude and barbarous, yet there shall he carry out the purposes and thoughts which have developed his manhood to become sufficient for a practical life so manly. And, oh, how noble such a man appears, when purpose and thought and action combine to bring him "unto a perfect man, unto the measure of the stature of the fulness of Christ" !

And when to all this you add that strength of manhood which bears up manfully under the burdens and sorrows of this life, not in the spirit of a rugged and unfeeling stoicism but with all the gentle virtues which belong to manhood developed under the influences of Christianity, then you have an *ideal* which our college may strive to realize in the training of her sons. Let her teach them manliness in purpose, in thought and in life, in its double-phase of action and suffering, and she shall have accomplished one of the most sublime works ever assigned to human instrumentalities. Then "as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings" even so shall this institution train her

sons to high purpose, and divine thought and then with maternal faithfulness urge them forth to a life of manliness in a world which is in the greatest need of their ministrations. Onward, fair mother, in such a work and may God bless thee !

3d. *Faith.* I use the word as indicating that religious life in the human heart, which our Lord meant when he spake of the soul's new birth, (*John 3 : 3,*) and which the Apostle Paul meant in saying "if any man be in Christ he is a new creature." (*2 Cor. 5 : 17.*) I do not propose to prove this truth but merely to state it as necessary to complete the virtues by which this College asserts her right to the confidence of her friends and the community at large. She is not content to train her sons to shun the superficial in an age prolific in temptations to that fault, nor so to train them into a simple manliness of purpose, thought and action, as that they shall go out to the conflicts of life with the big bones and tough thews of the intellectual athlete. She cannot be satisfied until her *ideal* is realized by the addition of a practical Christian faith, as the central principle of the soul. Thoroughness and manliness may so be combined in an educated man as to make one say with a sigh, "One thing thou lackest." The more admirable the other qualities, the sadder the lack of the central and essential virtue. I do but echo the feelings of the patrons of Wabash College in declaring it to be a main aim to lead young men to that fear of the Lord which is the beginning of wisdom, in order that thus the noblest qualities of an educated mind may be combined to bless the world.

If I have not misinterpreted the signs of the times the pendulum of popular opinion is swinging towards skepticism, which is none the less mischievous by being more courtly in speech and garb than the infidelity of a former time. Isaac Taylor has remarked in substance that the main element in the controversy between man and God is the alleged right of the latter to punish the former with eternal destruction on account of sin. In one form or another this fact is constantly thrusting itself upon our notice. It may teach among the vicious

in dark places that "there is no God" and that the powers which have written the Pentateuch, the Epistle to the Romans, the Phædon, the Novum Organum, and the Principia, will rot like a piece of dead flesh; or that if there be a God he will grant to Cain and Judas and Herod eternal salvation as surely as to Abel and John and the penitent thief; or the well selected phrases with which the refined and polished advocates of liberal Christianity seek to rob Jesus of his Divine nature and the sinner of his Divine Saviour; or it may speak the jargon of the Neological philosophy rendered into brilliant but bad English by Carlyle and his school; yet the same spirit breathes through them all, and the same idea is dominant, the assertion that God cannot be just whilst turning the wicked into hell. Satisfy the skeptic that the Bible teaches no such doctrine and he will receive this book into at least as much favor as the classics of Greece and Rome and his mother tongue. But so long as that doctrine stares at him from every page of the wonderful volume, will his heart rebel and show his feelings in the partial or total rejection of it as God's Book.

The grosser infidelity of Voltaire, Paine, Hobbs and Hume, is not that which we have the most reason to dread, not that even *it* is harmless in certain spheres, but to a refined mind, like an over-dose of poison, it carries its own cure. Our danger is in the subtlety, refinement and indirectness with which skepticism seeks to destroy our faith. To use some of the phrases with which an American scholar has sought to render some of the terms of the German Neology, if the skeptic can, in place of saying the God and the Hell of the Bible, and the Bible itself, are lies, give us some nice refinement about the "me" and the "not me," the "me" "being limited in its extent by the not me," or some profound dogma "that everything is everything, and everthing else is everything, and everything is everything else," if he astound and illuminate you with metaphysical opaquenesses concerning "the absolute," the "real," and the "unreal."—(*Dr. Stowe, in Bib. Rep., 1845,*)—if he can but devise a subtle calculus which shall make quantities truly unknown,

prove by a dextrous transposition, substitution and reduction, that God is *not* angry with the wicked, but on the contrary very much pleased with them, especially if they be "gifted souls," that the Lamb of God is the greatest of all heroes, not excepting Napoleon or Mirabeau; if he can but find some mighty metaphysical chemical which shall resolve all the grand, terrible and hated truths of the Bible into harmless and insipid fictions, then will he find admirers and disciples, not merely among the lowly but among the educated.

Perhaps no English author has exerted a greater fascination over American students than Thomas Carlyle. What young man has not been charmed by the genius with which he has delineated the gifted Burns, and those fire pictures with which he has painted the French Revolution? Could a young man read these with no mental exhilaration and impulses I should fear that, whilst orthodox, he might not be "in understanding a man." Let Carlyle stand as the representative of the school which is likely to do the most damage to the Christian faith of scholars. This conviction has grown stronger with years, that the real dangers of faith are found in the insidious processes by which these brilliant thinkers in Europe and this country are striving to undermine a simple and child-like faith in God's Word, and to beget the belief that there are better books, greater philosophers, more reasonable hopes, than *The Book*, its sages and its Heaven.

Let this suffice as exhibiting a drift of our times. The transcendentalism of Germany, the liberal Christianity of the blending schemes of Universalism and Unitarianism, the hero-worship of Carlyle, ranking Jesus as "the greatest man," with such great bad men as Mirabeau, and such great good men as Luther, the babblings of low and old-fashioned infidelity, and the brazen assumptions of the whole brood of Spiritualists, all tend one way, and by different channels, seek one result—the destruction of faith in that Gospel of which the only peer of Moses said, "I am not ashamed of the gospel of Christ, for it is the power of God."—(*Romans*, i: 16.) We are not yet ready to surrender our faith in

Jesus, for what we see in the lives of those who ask us to make the sacrifice is not of the sort to win our hearts. How churlish and unlovely, and conceited your modern philosopher usually is, who has attained a higher wisdom than Moses and Paul, and a loftier philanthropy than Jesus Christ ! He carps at everything not in harmony with his opinions, whilst complacently preferring the inspiration of Burns to that of David, and apotheosizing Mahomet in the same sentence with Jesus ! Now, my friends, I beg to be allowed to walk in the old paths, to be directed by that old Sun which " is as a bridegroom coming out of his chamber," to be cheered by the same angels whom Jacob saw on that dream-ladder reaching from earth to heaven, to be forgiven by the same Saviour in whom the ascended saints believed, to pillow my head on the same breast that the loved disciple leaned on, to experience the same consolations that have brightened the pathway of the sainted pilgrims of earth to the better land, and to strive in the same living faith in the Divine Redeemer set forth in God's Word to reach that world whose inhabitants shall never grow weary in their onward and upward struggles after a likeness to God, the glorious but never attained ideal of their aspirations ! This old faith is good enough for me, and I am sure I speak the profoundest convictions of the founders and patrons of this college, in saying it is good enough for you. Oh, my friends, how has this faith breathed joy into every sorrowful heart that has received it ! how has it shed light upon the minds that wandered in darkness ! how has it regenerated the bad, cleansed the polluted, found the lost, raised the fallen, and opened the gates of Heaven to the dying ! How has it created society anew, producing peace, security, prosperity, intelligence, comfort, power, causing the desert to bud and blossom as the rose, and making glad the waste places ! If this be a delusion, it comes with amazing attestations, and if it be a fraud, then have the very principles of nature been reversed so that a very corrupt tree has produced very good fruit !

With such convictions, we cannot regard with indifference the faith of our educated men, and especially of those who

are to minister at our altars. They stand where their influence is mighty, and we protest against any such perversion of their faith in Jesus by the semi-infidelity of modern philosophy, as shall make them guilty of the sin of giving sinners a serpent when they ask for a fish, or a stone when they ask for bread ; or of deluding them to ruin by piling up the fog-banks of infidel mysticism in place of God's Word, that lighthouse which sends its clear radiance far over the dangerous waters to guide the tempest-tost into a safe haven. Now, as ever before, the entrance of God's Word giveth light. And we wish this institution of learning to be one of God's light-bearers, holding forth the Word of Life.

If there be such tendencies toward skepticism, and if such be the high mission of the man who has received a liberal Christian education, then I am right in asserting that this holy faith in God, in his Word, and in his Son, is the crowning glory which we must seek to impart to the young men whom this college gives to the West and the world. There is the ideal son of *Alma Mater*, and there the ideal training with which she seeks to equip him for the conflicts of life. What think ye of him and of his training ? How noble he looks in his well-developed and sinewy manhood ! how his thoroughly trained spirit scorns the seductions of the superficial and the terrors of the difficult ! how magnificent his manliness in purpose, in thought and in action ! and how like his Divine Master is he by that simple and all-inclusive religious faith which wells up in his heart and controls his life ! Send *him* out and he will do something worthy to be mentioned among the angels. He may, if that be his Lord's will, follow the plow, or shake the saw, or wield the hammer ; he may, as a physician, be the welcome visitant where the sufferers languish and die, or he may sit where our Lord found Matthew, at the receipt of custom ; or he may stand as the advocate at the bar, unstained by dishonor and ennobled by every virtue ; or he may be called into the highest and grandest sphere ever assigned to man, that of one who preaches the unsearchable riches of Christ to sinners,—yet thus trained, he will make a mark on human destiny which

shall grow more luminous as time passes away, and many times interrupt the very employments of the blessed, by the electrifying news of sinners who have repented.

Such a man is a worker together with Christ in some one of the departments of life as with open hand he dispenses on all around him the good gifts of which Christ has made him the almoner. And of such men this mighty West in this portentous age stands in the greatest need. She must have such men to cope with the master-spirits of error, for here and now, is it true that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Oh, how the old warrior's voice seems even to-day to ring out from the depths of distant ages, saying to us engaged in this momentous enterprise, "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand."—(*Ephesians vi : 12, 13.*)

As to my own personal relations to this College, it becomes me to bear myself modestly, remembering that he that is putting on the harness is not to boast himself as he who is putting it off. I am here to contribute my share to the success of this enterprise, and if God help me, I will be faithful. But to you, my associates in the Board of Trustees and Faculty, I extend my sincere felicitations on the success which has crowned your labors in the founding of this College and sustaining it to this hour. You have done a great work and as the years pass away it will be more and more evident that this is the greatest work ever done here. This quiet village, but for this College, would be no more than hundreds of other quiet villages, but, as the seat of Wabash College, Crawfordsville is known all over our land, nay, is spoken with kindness in lands beyond the sea. Here men of enterprise may make fortunes, and hence may go forth those who shall shine in senates and on the battle-field, yet whilst their fellow-citizens will not be slow to give them well-deserved honor, not even for their deeds will this village be mainly distinguished. Nay, its chief glory is

this, a glory worth more than it has cost, a glory of which all citizens should be proud, that here is a college which has already achieved a distinguished place in the learned sisterhood, and which in time, if God favor, will make Crawfordsville as famous as Princeton or New Haven. I care not what his ecclesiastical or political affinities, every citizen ought to nourish and help sustain an institution whose prosperity is so intimately connected with that of the town. Treat her not as a beggar at your door soliciting alms, but as a king's daughter whose residence among you shall give lustre to your beautiful place, and dispense blessings to the hearts and intellects of your sons, which shall repay you a hundred fold for all you do for her !

God has raised up some noble patrons for this College, and I doubt not He will raise up more. Were it an untried experiment, good men, to whom God has given both the means and the heart to advance the interests of society, might look at our College with the suspicion that any money given to it might fail of accomplishing the wishes of the donors. But it is no longer an experiment. That period has passed by. After more than a quarter of a century of trial, Wabash College has been approved as one of the best and most needed of Western institutions. She has done so much in training young men for the higher positions of society, men who are witnesses this day for *Alma Mater*, that philanthropic and Christian men will not suffer the enterprise to go down. Take your map and see what a location this college has in the midst of a populous, fertile and prosperous country, then come to this charming town, distinguished for the intelligence and excellence of its people ; walk through our peerless grove, a park made royal by forest monarchs which were of age when Columbus discovered America ; then trace the history of the college itself from that memorable hour when those believing men drove the first stake into the snow and knelt about it before God, until this day ; trace its ungraduated sons into a thousand posts of usefulness, and its *alumni* into your pulpits and other learned professions here and elsewhere, wielding a wide and honorable influence in

society ; see Wabash College, with such a history and such anticipations, and tell me where can the man of fortune bestow his means with a better hope of permanent success in the times to come ? I do not fancy comparisons among the candidates of Christian liberality, but tell me what one thing did Amos Lawrence do with his wealth, and Nathan Jackson with his, and James Lennox with his, and the Stuarts with theirs, upon which they have so much reason to look with satisfaction as the money they invested in the learned institutions at Williamstown and Princeton ? When was money ever more permanently and hopefully invested than when “ it pleased God to stir up the heart of one Mr. Harvard, a godly gentleman and a lover of learning, to give the one-half of his estate, it being in all about £1700, towards the erecting of a college, and all his library ? ” How brightly on the pages of history will shine the names of those good men who have done for Amherst as Williston did, and for Williams as Lawrence and Jackson did, and for Andover as Bartlett did, and for Union as Nott did, and for Princeton as Lennox and the Stuarts did ? Business will seek out new centres, travel hew out new highways, civilization claim for herself new fields, changes take place among the nations, but such institutions as this will become brighter and stronger, only changing from strength to strength, and from glory to glory. It is thus with those venerable colleges which are the pride of our country, Harvard, Yale and Princeton, and as time passes along it gathers power and commits it to such as Amherst, and Dartmouth, and Williams, and Union. Coming westward, where we are too young to have anything very venerable but the ancient forest trees, but where society is laying the foundations of many generations, we find the centres of light and power. Their founders die, but their work lives, and grows illustrious with years. Among these is Wabash College. Ye good men, to whom a beneficent Providence has given the means, here ye may invest money which shall be like a fountain of sweet water when you are dead, whilst your benefactions shall impart to your names a beautiful immortality.

Nor can I suffer this occasion to pass without an appeal to the churches and ministers of the Indiana and Wabash Synods. This College is the child of your piety, you prayed it into existence, its struggles hitherto have endeared it to you, and I hear you saying with fondness and pride, "this is our College." This is right. Pray for this College when you meet in the sanctuary. Pray for it at your family altars. Pray for it in your closets, and Wabash College will become dear to you "as the apple of your eye." Send your sons hither to catch the infection of its literary atmosphere, and take her to your very heart of hearts. Then shall your College wax in strength and beauty until she be the peer of her Atlantic sisters. Not merely will she become your boast, but the right arm of your power in the conflicts you are waging on the world's most glorious battle field.

I address myself to the alumni of this College and to all those who have shared its privileges. You are our joy and our crown, and to you we look with high expectation. Many of you have shed honor on your *Alma Mater*, and we commend you to your fellows as those who are fitted to wield a powerful and wholesome influence in their high places. As you go out among men, we ask you to remember this College, as the mother who bore you. Let your kindling eye, and emphatic words tell to others how much you love her. Speak of her sometimes in those terms of fondness which shall be so grateful to her ear and so potent in the esteem of society, as "our College," as "old Wabash," or some other term of endearment showing that you would rather lose the cunning of your right hand or the music of your own tongues than to forget *Alma Mater*. And when you can, be sure that you come back to testify your affection. If so be God prosper you in your labors, let this institution have a practical remembrance at your grateful hands.

Friends of learning, of Christ, of the Great West, ye men of wealth and ye men of learning, ye who are proud of this State in all its vast capabilities, and of the brilliant part she has borne in the momentous contest of this day, ye who look forward to the future of this commonwealth with bright anti-

cipations, come and gather yourselves about this young College which has such a luminous past and such a hopeful future, cherish her as your child, and resolve to make her the worthy equal of the greatest, East or West ; give her buildings, books, all the implements of scholarship and scientific research, endow her, pray for her, work for her, till she becomes the glory of your State, the pride of the West. Then shall she dwell like a queen in the midst of this vast Empire at the West, sending forth the sons who have acquired thoroughness, manliness and faith at her knee, that they may bear their part with the worthy sons of other *Almæ Matres* in winning this good land as an imperial gift for Jesus, the King of Kings.

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