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In Memoriam—Calvin Ellis Stowe, D.D.

PROFESSOR OF BIBLICAL THEOLOGY IN LANE SEMINARY, 1833-1850.

BY PROF. L. J. EVANS, D. D., LL. D.

(Read before the Lane Club, December 14th, 1886.)

Brethren of the Lane Club :

We meet to-day to honor the memory of one who, though his spirit passed to its eternal home but yesterday, was identified with this Seminary in its very beginnings. More than half a century ago Calvin Ellis Stowe left his chair in Dartmouth College, in the East, to take a chair in Lane Seminary, in the West. He came here to take part in building this institution from the foundation up. He was then thirty-one years old, and he remained in Lane seventeen years, laboring here during the better part of the third and fourth decades of his life. After outliving, by many years, those associated with him in the labors and struggles of those early years, he has just fallen on sleep. But a few of those now here had the privilege of knowing him, fewer still of being taught by him. He whose duty it is to commemorate his services to-day, was a babe unborn when Prof. Stowe came to Lane. The larger part of our membership saw the light of day after he came here, or indeed, after he left this Seminary. What changes did those fifty years and more bring to him, to Lane, and to her sons ! What a remote past does that early beginning seem to most of us ! And yet, the span of his working life touched at one end that day, at the other end our own day. May I not add, that through all these years, whether his bodily presence was here, or in New England, or in Florida, he has been living in Lane. That work which Dr. Beecher and Dr. Stowe above all others, began here, is still going on.

“Their voice is on the rolling air,
We hear them where the waters run,”

And still we

* * * * “seem in star and flower
To feel them, some diffusive power.”

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Regretting, as I do, that the commemoration of Prof. Stowe's life has not fallen to the lot of one better qualified for it by personal familiarity with the man and his work, I may be permitted to indulge the hope that both the Club and its speaker may find in this survival of the moulding influences of the grand old founders of Lane adequate inspiration for the sympathetic treatment of our theme. Assuming that my appointment to this duty was prompted by the consideration that my professorship rattles inside of one-half of the Stowe Professorship of Biblical Literature, I am glad to believe, nay, indeed, to know, that the work in this department is not, as yet, insensible to the impulse first given to it by him whose eminent qualities and services we commemorate. And so I beg you to accept with indulgence the tribute of one who, whatever deficiencies he brings to his task, is at least grateful for the memories and loyal to the traditions of the chair in which the departed master sat.

Calvin Ellis Stowe was born in Natick, Mass., April 6, 1802. He graduated at Bowdoin College in 1824, and at Andover Theological Seminary in 1828. He remained at Andover, after graduation, as an assistant to Prof. Moses Stuart. He spent two years of invaluable profit in this apprenticeship with that remarkable man, who may be fitly described as the pioneer of advanced biblical scholarship and exegesis in the United States of America.

In 1830, he became Professor of Modern Languages in Dartmouth College. While there he married Eliza Tyler, daughter of the renowned theologian, Dr. Bennett Tyler, of East Windsor. She died on Walnut Hills, soon after their removal here—three years later. In 1832, he was elected Professor of Biblical Literature in Lane Seminary, and removed here in June, 1833, entering at once on his labors. On January 5, 1836, he was married to Harriet Elizabeth Beecher, better known to the world through this marriage as Harriet Beecher Stowe. After a laborious, self-denying and successful professorship of seventeen years, he resigned his chair here to accept the Professorship of Natural and Revealed Religion in his *alma mater*, Bowdoin College. Two years later he was elected Professor of Sacred Literature in Andover, where he continued until 1864. He then removed to Hartford, Conn., where, if my impressions are not at fault, he was for some years engaged in lecturing to the students of the Theological Seminary, which had shortly before been transferred there from East Windsor, on special topics in his favorite field of Biblical Literature. He made Hartford his home during the remainder of his days, he and

Mrs. Stowe of late years spending a large portion of their winters on their plantation in Florida. At the time of his death he was, and had been for a number of years, a member of the Presbytery of East Florida, his name appearing in this year's Minutes of the General Assembly on the roll of that presbytery. For the last two years of his life he experienced much physical suffering and weakness, and died in Hartford on the Sabbath, August 22, 1886, being in the eighty-fifth year of his age.

Such is the simple, uneventful outline of our departed Professor's long and useful life. It will be seen from it that he was some thirty years an active theological professor, much the larger half of the period having been given to Lane. Counting the additional years of his earlier service in Bowdoin and Andover, and of his later service in Hartford, we may say that for forty years at least he was distinctively a teacher of Biblical Literature. This was his great life-work, although it was not, as we shall see, the only occupation of his busy career. And so completely is his personality identified with his work in this specialty, so brilliantly do the more conspicuous characteristics of the man shine forth in this particular sphere, that in speaking of his excellences as a student and teacher of the Bible, I feel quite confident that I shall omit no very important characteristic of my subject as a man. He was everywhere and always Calvin E. Stowe, Professor of Biblical Study. Unfortunately the speaker's impressions of him in this character are derived almost exclusively from his published writings. I know too well what one misses in the printed page of the personal magnetism, the *vis vivida*, the glow, the sparkle, the face-lightenings, the heart-throbbings, the ether-vibrations, the mental and spiritual *rapprochement* which accompany the presence, the atmosphere, the look, the smile, the voice, the play of features, tones and gestures of the living teacher. As some compensation for this deficiency, I have the satisfaction of knowing that Prof. Stowe was himself all the way through, and that his rare qualities were of a sort which not even dead type can altogether smother. I have also reason to believe that his Lane professorship may be taken as the representative period of his life, and that the best thoughts and utterances of later years had their germination and vital development here.

Already as a student, Calvin E. Stowe was noted for the special characteristics which distinguished him in after-life. His Andover class-mate, Dr. A. Kingsbury, of Marietta, says of him: "Bro. Stowe was a man of rare endowments, as well as marked peculiarities.

He was the most perfect mimic I ever heard, and a critic whose incisive strokes did not need to be repeated to insure their legitimate result; yet withal, he was most cordial and well beloved by his associates." Again in his first professional service, during what I have called his apprenticeship with Prof. Stuart, he made a marked impression on the young men under his tutorial care. When he left Andover, in 1830, the Junior Class, through a committee consisting of E. P. Humphrey and John Diell, addressed him a letter testifying their high appreciation of his labors in their behalf, their sorrow over his departure, and their joy over the prospect that "the cause of sacred literature will continue to engross that share of your attention which its intimate connection with the interests of the Church at the present day deserves." In the same year his friend, G. B. Cheever, writes him a characteristic letter congratulating him on "the first fruits of his editorial labors in the last [Boston] *Recorder*," of which Stowe had just become associate editor. "I declare," he says, "it is complete. I admire your preface—it seems to me manly, dignified and Christian." "You have noble opportunity to do good. I shall look for a pretty serious explosion once in a while." He advises laying the material for such explosion on a separate shelf, and then, "once in about three or four months, charge to the muzzle and fire the whole squad. There are some editors always in perplexity—a perfect '*mus in pice*,' a mouse in a barrel of pitch, but I think there is little danger of such a quandary in the present case."

During the two years which followed, while Professor of Languages in Dartmouth College, young Stowe gave still further proof of his metal as scholar, teacher and man. Accordingly, in 1832, when arrangements were making for organizing the theological department of Lane Seminary, when Dr. Beecher had been secured as its President, and when the next question came to be, who should fill the all-important Chair of Biblical Literature, the one man to whom all eyes looked as the providential man for the place was the young and brilliant Dartmouth professor. The Andover Faculty, leading ministers of New England, such men as Drs. Wisner, Bela B. Edwards and others, warmly endorsed him. Dr. Beecher's mind and heart had already been strongly drawn to him. Stowe was his first, indeed his only choice. As Paul says of Timothy, he found none other "like-minded." By interviews and correspondence, he labored earnestly to secure his consent to the election. On the 26th of June, 1832, he writes to him from Boston, urging his acceptance of the proffered

chair, magnifying its importance, and the opportunity with which it would furnish him "to apply the laws of biblical interpretation to that world of chaos and misrule in that respect, and to expound them, not with less learning, but with more judgment and correctness, than they have sometimes been expounded and applied on this side of the mountains. I regard your station as being as important as my own."

About the same date, Rev. Franklin Y. Vail, Agent and Corresponding Secretary of the Seminary's Board of Trustees, writes, proffering to him the Chair of Biblical Literature. "After very much inquiry," he writes, "for more than a year, for such a professor, throughout the length and breadth of the land, you are as unanimously selected for this department by our best advisers as Dr. Beecher has been for Professor of Theology." Among others with whom Professor Stowe consulted in respect to his duty was, as might have been expected, his father-in-law, Dr. Tyler. In an interesting letter written from Portland, July 9, 1832, Dr. T. writes: "I have recently been made acquainted with the history of the Lane Seminary by Mr. Eastman. I have become quite interested in its prosperity. It is undoubtedly destined to become an institution of great importance, and to exert a powerful and extensive influence in the Western country. I do not feel prepared to decide positively what your duty is; but if I must say to which side my judgment inclines (though my feelings are all on the other side)—he had already said: "It will be a trial to us to have you leave New England, and especially to go so far as to Cincinnati"), "it is in favor of your accepting the invitation." It would seem that Mr. Stowe had intimated disagreement with certain features of Dr. Beecher's theology as a ground of hesitation about accepting the call. Referring to this, Dr. Tyler judiciously remarks: "The fact that your views and his on theology do not exactly coincide, is no objection, in my mind, to your going. It is rather a reason why you should go. I have long been intimately acquainted with Dr. Beecher; and I have no idea that there will ever be the least difficulty between you. At the same time, I think you may be useful to him."

Another person whose judgment he had solicited, was Dr. Leonard Woods, Professor of Theology in Andover, who writes to him, July 31, 1832: "I have serious doubts whether it is your duty to go to Cincinnati. The doubts respect, not your *intellectual or moral qualifications*, but your health, or perhaps more exactly, your *animal system*. At Cincinnati you would have the responsibility of rearing

up a new institution. Dr. Beecher will be a public man, and will be expected to give an impulse to everything there and thereabouts. He will be on and off. A great burden must rest on you. It is a great enterprise. There will be a great conflict—conflict of minds in that place and region, good minds and bad, Christian and infidel, all ardent, all on fire. You must be strong and calm and steady. * * * There all the elements are in a comparatively chaotic state, and those who are to bring them to form have a work to do which will require a good deal of nerve, firmness, fearlessness, calmness amidst a storm, inexhaustible patience, or power of endurance. You see what I am at. Can you do such a work? I have no doubt you have intellectual powers, acquisitions—the power of writing and teaching, pulpit talents, a heart of love and devotion—everything, with the help of divine grace, which would be called for—if God had given you such an animal nature, such nerves, such spirits, as such an enterprise requires. But has He? I am afraid.” Three months later, I may interpose here, Dr. Woods gave him much more encouragement to go. Leonard Woods, Jr., writes an addendum to his father’s [first] letter in a strain of still more decisive discouragement. He says: “Some of your peculiar and most important qualifications for usefulness will be almost thrown away in such a sphere of labor as you will have at the West.” In a word, he is evidently of the opinion that the scholarly New England professor will be out of his sphere in these Western wilds.

Moses Stuart writes in a somewhat similar vein. “I have halted,” he writes (August 13), “between two opinions—sacred literature, its interests, and your love, on the one hand, for it, and zeal in its behalf, and on the other the stumps, and the ‘how’d ye do,’ and the ‘incon-diteness’ of the West, brought in contact with your delicacy of feeling, your nice sensibilities, your retiring temperament, your love of quietude and hatred of bustle and pretention and noisiness and obtrusiveness, etc. Can you live in such a stormy, foggy, hot, cold, chaotic atmosphere, the *תהו ובהו* of creation?” * * * * * “*Non omnes omnia possumus*. Why do not the orange and fig and date trees grow on the Green Mountains? For a reason like to that which would hinder your ‘vegetation’ at Cincinnati. Keep in your snug nest. Fear God, and do good.”

These extracts present to us interesting glimpses of the New England views which prevailed fifty years ago respecting the Far West of the Cincinnati meridian, the estimate of Prof. Stowe’s qualities cur-

rent among those who best knew him, and the discouragements which were thrown in the way of his coming to Lane.

Fortunately these arguments *ad terrorem* did not prevail against the wiser and weightier considerations on the other side. Soon after, we find Dr. Beecher writing him with evident anticipation of a favorable decision. He begins by referring to "circumstances which had liked to have blown up the whole establishment." These circumstances he proceeds to describe, in his graphic way, as a movement with which he would have nothing to do, to "raise a house where the roof must be put on before the foundation could be laid." But the Doctor's sounder architectural notions had carried the day, and matters were now taking a satisfactory shape. He writes: "You will receive your appointment soon. * * * I suppose you will receive such information with your call as will make your way clear. Before we go, I intend to scour Boston, Andover, old Cambridge and all, for a library, and shall desire you to come and help me."

On August 13, 1832, Dr. Asa Mahan, Corresponding Secretary, communicates the following action of the Board, taken August 10th: "On motion, it was resolved, that it is expedient to proceed at the present time to the election of a Professor of Biblical Literature for this Seminary. On motion, it was further resolved, that the Rev. Calvin E. Stowe, Professor of Languages in Dartmouth College, New Hampshire, be appointed to fill the Professorship of Biblical Literature in this Seminary, with a salary of nine hundred dollars per year, and a house, to be erected as soon as the trustees can procure funds for its erection—it being understood that Mr. Stowe, before he accepts of the above appointment, shall connect himself with some presbytery belonging to the Presbyterian denomination." Dr. Mahan proceeds to urge with vigor the reasons for accepting the call and appearing on the ground in November. Respecting the sufficiency of the salary, he has this to say: "With a salary of one thousand dollars, I pay two hundred and twenty dollars for a house, support myself and wife and two children and three other individuals, and a perpetual flood of company, in the heart of the city, and lay up something beside." That must have been the age of gold, and Cincinnati must have been a suburb of Arcadia, if it was in the West. Dr. Mahan suggests: "Would it not be advisable to spend the interval between this and November in begging books for our library? It is about to receive a valuable addition from Europe, but needs more."

On the 25th of September, Mr. Vail and four others, among them

Drs. Mahan and Brainerd, alarmed by the information that "Mr. Stowe has some hesitation—says he can not get away this fall from Hanover—and Dr. Beecher has, on the whole, consented to let him consider the subject till he (Dr. B.) has got onto the ground," writes a letter bristling with arguments and facts in favor of immediate acceptance and assumption of the duties of his chair. Among other things, they say: "As your department is fast becoming the all-absorbing study in a theological education, so also, we will say, without flattery, that your standing and reputation will be of great, of very great, importance to us in raising the character of our institution. Young men here say, 'If Professor Stowe comes, we certainly go to Lane Seminary.'"

On October 20th, Mr. Stowe accepted the professorship, with the understanding that he was to begin his labors on the 1st of July, 1833. Before receiving Professor Stowe's formal acceptance, Mr. Vail writes, on the 26th of October, informing him that the endowment of his chair had just been completed, and that the temporary alarm occasioned by the recent appearance of cholera in Cincinnati was abating. He closed by saying: "*We can not take a refusal. We feel that the Lord has need of you, and believe he will send you speedily to us.*"

Dr. Beecher wrote him a very earnest letter on the completion of the endowment, saying: "The demand in public expectation will be great, for the biblical professor. Nothing will contribute so much to the accession of students, and nothing, in point of fact, is more necessary from the beginning than your instruction. * * * Dear brother, I need you as a son in the gospel. * * * May the Lord strengthen your heart, as he has my own, that we may go on and lay the foundation of a moral light-house which will stand high, and shed its light over the valley forever."

Prof. Edward Robinson, of Andover, writes on the 10th of December: "The Ohio question is one of great importance, not only to yourself, but to the Church at large. The Lord seems to be opening a field of great usefulness there, and it would be grievous to have it occupied by any other than a sound and correct scholar. They want the best man, for it is not only a *new*, but a *wide* field. If a correct mode of biblical interpretation be introduced there, it will grow up and flourish; if any other obtain foothold, it will be hard to eradicate it. I have always felt and said that you were the best man for the place, provided your circumstances and feelings were such as would permit you to take it."

On the same day Prof. Stowe himself writes to Dr. Beecher: "Mr. Vail's letter of November 21st [acknowledging Stowe's conditions of acceptance] has been before me more than a week, but I have not yet plucked up courage to answer it. My feelings still linger around the quiet retreats of Dartmouth, and I dread to break away. But if it must be done, so be it; and once get me in the harness, I shall draw with all my might till my dying day." He goes on to unfold at length his views as to the method of conducting the Seminary, the relations of the literary and theological departments, the organization of the courses of study, etc. "Let it be settled," he says, "as an axiom never to be questioned, that every well-instructed minister of the Cross must have a thorough knowledge of *the three languages of the Cross*, viz.: the Hebrew, the Greek and the Latin. These three languages were nailed to the cross with Christ, and a thorough acquaintance with them is indispensable to a thorough knowledge of Christianity." The closing words of the letter, which is full of striking thoughts throughout, are these: "At all events, let the expectation held out in the catalogue, that the course of study is a thorough one, be realized."

In the meantime, Dartmouth, finding that it was threatened with the loss of so distinguished an ornament, began to move heaven and earth to induce Stowe to reconsider his decision to leave the classic groves of New Hampshire for the barbaric "stumps" of Ohio. Dr. Lord, in particular, the President of Dartmouth, exerted himself vigorously in this direction. It would seem that, partly as the result of the tremendous pressure brought to bear on him, and partly as the result of ill health, the young professor gave signs of wavering. The friends of Lane took the alarm, and poured in their remonstrances on the President and the Professor. They resented the disparagement of the West, which characterized the effort to dissuade the professor-elect from taking the chair which he had once accepted, and they protested against the irreparable injury which would result from the success of such a movement to the Seminary.

Dr. Wisner, of Boston, protests against the injustice of the effort to keep him from Lane, and adds: "With the talents and training you have, you ought to be *Professor of Biblical Literature*. Providence has given you a call to such a professorship in the now decidedly most important rising institution of the country."

Dr. Bela B. Edwards sends seven cogent reasons why he should stick to Lane. Of these, I cite the following: The West "needs that

kind of cultivated talent which can be made *effective*." "I think you have that acuteness of mind and quickness of apprehension, which, from what I know of the Western character, is more demanded there than here. Dr. Beecher is in this respect excellently qualified. The want of it is one of the reasons why I should stay in New England." "You can give them in a better manner than almost any other man in New England the right views of biblical interpretation. This is a point of inconceivable importance. It should be done at the outset, and it should be done by one who has sympathies and feelings and enthusiasm to make his opinions to be known and felt and remembered." "Dr. Beecher ought to be ably supported, and he looks with more confidence to you than to any other man."

The suspense did not last long. Early in April (1833) we find Mr. Vail conveying his congratulations, that he (Prof. Stowe) is "about to come to us with a full soul and a whole heart." He describes the house in which he is to make his home with his "old friend Folsom." "It is not large, but it will comfortably accommodate your small families, as it does ours. [It belonged to Mr. V.] It contains five rooms, with a bed-room in addition in the attic story—is about thirty rods from the Seminary—has an acre of ground with it, which Bro. Folsom has been careful to plough and cultivate, so that the Yankee professors may be able to show the students their attachment to the employments of Paradise, as well as to the languages of the Cross." Prof. Folsom, writing soon after, proposes that Stowe go to housekeeping, and take himself and family as boarders, his own continuance in the Literary Department being a matter of uncertainty. "As yet," he says, "they have but few houses on the hill. Dr. Beecher's and Prof. Biggs's will be finished some time in July."

Prof. Stowe was ordained April, (or May?) 1833, by the Presbytery of Newburyport, at Newburyport, Mass.; Dr. Allen preaching the sermon, and Nehemiah Adams, then of Cambridge, his fellow-student at Andover, giving the right hand of fellowship. The letter of Mr. (afterward Dr.) Adams, accepting the appointment, is full of feeling. "I would give five dollars to spend the night with you. But oh, how black it makes my heart inside to think of letting you go. Yet upon reflection, and especially after reading a letter of Dr. Beecher's to President Lord, I gave up my heart in regard to the matter. I know that you are destined for great things at the West. Your influence will be amazing. The more I think of it, the more the subject *looms*."

But how I shall feel." His letter closes: "In the meantime, and forever and ever, I love you with most unutterable love.—N. A."

For the use of these letters I am indebted to Rev. Charles E. Stowe, of Hartford, Conn., son of Professor Stowe. I might easily have doubled or trebled the number and length of these extracts without diminishing their interest. Several matters of interest, such as the endowment of the Chair of Biblical Literature, I have been compelled to pass over. I have given at some length what I have given, because it opens a page of surpassing interest in the early history of our Seminary, which might otherwise never have been brought to light. These revelations make known to us the spirit in which Lane Seminary was founded; the discretion, zeal and persistence with which its claims were urged; the views which were taken on this side and on that of the enterprise, of its Western environment, and needs; the principles which ruled in the choice of its early instructors; the kind of men who were sought for its chairs; the perseverance with which they were wooed and won; the work to which they were called; the motives which led them hither; the discouragements which they were summoned to face and conquer; the sacrifices which they made to duty; the devotion with which they made these sacrifices. Especially do we learn from them who and what Professor Stowe was before he came here, and when he came here, as also why and how he came to Lane.

In June, 1833, he removed with his family to Walnut Hills, and at once entered on his work. All the expectations which had been formed respecting his professional success were amply realized from the beginning of his connection with the Seminary, and fully sustained to the end. The remark of the historian respecting Sobieski, "He flung his mighty frame into the saddle and his great soul into the cause," precisely describes the energy and alacrity with which Professor Stowe threw himself into his chair and his work. Dr. Beecher found in him the intelligent support and co-operation on which he had relied so much in the effort to secure his services. He found in him his *fidus Achates*, or rather his trusty Timothy, his son, well beloved in the Lord. To Professor Stowe was entrusted the organization and shaping of the courses of instruction in the Seminary, a task for which he was far better fitted than Dr. Beecher, both by the scholastic structure of his mind and by the experience which he had already acquired at Andover and Dartmouth. The burden of the internal administration of Seminary functions naturally rested mainly on

him. He shared to the full in the trials, the conflicts, the suspicions, the oppositions, the discouragements, the losses which the Seminary was called to face from all quarters—financial, social and ecclesiastical, and bore his part bravely and well. For him, as for his associates, Beecher, Biggs, Dickinson, Allen, there was a hard battle to fight with circumstances, with privation, with prejudice, with bigotry, with fanaticism, with Diotrephesianism, and with many an ism of a dead past, nameless here forevermore. The task to which they were called required the highest order of faith, of patience, of prudence, of persistence, of courage, of self-sacrifice, of devotion. In the very first year of Professor Stowe's connection with the Seminary came the "Abolition outbreak," with its secession of about seventy students, which resulted in fixing the stigma of subservience to slavery on men than whom truer friends of human rights and liberty nowhere breathed. Then came the painful controversies which issued in the disruption of the Presbyterian Church—a strife which, in itself, in its results, in the property issues which it raised, and in the alienation of so large an element of surrounding Presbyterianism, bore most heavily on the prosperity and peace of Lane Seminary. With all these trials came the financial disappointments, which well nigh crushed it out of existence. Through all these trials and conflicts that band of heroic and devoted men toiled and struggled on, "bating not one jot of heart or hope," fostering the sacred trust committed to their care, shielding it against the perils which threatened it, advancing every interest to its highest possibilities, and keeping up to full concert pitch the intellectual and spiritual tone of the Seminary in the line of its own proper activities. What think you were the themes of which these men discoursed in their brotherly conferences with the young men of this Seminary under these storm-swept wintry skies, when the blasts were beating on their walls, and the wolf was howling at their doors? Listen while I read in course the list of topics in 1837 and 1838 :

- "The influence of mental culture on devotional exercises."
- "Different aspects of piety in different circumstances."
- "The simplicity and gentleness of the true Christian character."
- "Evangelical use of literature and the fine arts."
- "Use of books."
- "Duty of ministers in respect to the cause of education."
- "Use of the Bible."
- "Secret prayer."
- "Witness of the Spirit."

“The nature and importance of a spiritual mind.”

“Means of promoting spiritual-mindedness.”

“Benevolent action.”

“Trust in God.”

“Dependence on the Holy Ghost.”

“Revivals of religion.”

“Obstacles to revivals.”

“Evils incident to revivals.”

Such were the themes nearest to their hearts, while the arrows of controversy were hurtling through the ecclesiastical atmosphere all about them. There you have the mettle of the men. A heroic task in truth was theirs, and grandly did they accomplish it.

Second to none in that little band, in cheerful courage, in bright enthusiasm, in self-denying fortitude, in serene spirituality, in efficient service, in untiring and many-sided activity, was he whose memory we honor to-day. Upon no one did the stringency of the crisis press more seriously, for by some strange providence the endowment of his professorship was the one to suffer most heavily. It is pathetic to read in the early records of the Board of Trustees, the statement of pecuniary exigencies which he was again and again constrained to make. Even more pathetic, doubtless, would be the secret record of that home circle, that shrine of genius, were it allowed to see the light of day. Yet through it all, he manfully prosecuted his work with unabating energy, pushing his studies along all the lines of biblical, historical and theological inquiry, enlarging his mental resources, delving in quarries of rare and curious lore, grappling with the practical problems of the day, social, educational, political and religious, identifying himself with important public and ecclesiastical movements, delighting his classes day by day with the freshness and vividness of his views, and the wealth and availability of his erudition, and instructing various circles of readers and hearers outside of Seminary walls with lectures and disquisitions of incomparable worth. In the winter of 1834-'5, he delivers a course of lectures in the Second Presbyterian Church, of Cincinnati, on topics pertaining to the criticism and interpretation of the Bible. During these same years he takes a prominent part in Teachers' Conventions, in the discussion of educational questions. In January, 1836, he delivers an address in Columbus, Ohio, on the Prussian system of education and its applicability to the United States, which produced so profound an impression on the State Government and Legislature, that it was printed and formally

transmitted by the Governor, Henry Lucas, to the General Assembly, for its thoughtful consideration in legislating for the educational interests of the State. Two months later, in March, 1836, the General Assembly passed the following resolution: "Resolved, by the General Assembly of the State of Ohio, that C. E. Stowe, professor in one of the literary institutions of this State, be requested to collect, during the progress of his contemplated tour in Europe, such facts and information as he may deem useful to the State, in relation to the various systems of public instruction and education which have been adopted in the several countries through which he may pass, and make report thereof, with such practical observations as he may think proper, to the next General Assembly. Resolved, that his Excellency, the Governor, be requested to transmit a certified copy of the foregoing proceedings to Professor Stowe."

Of this action, transmitted by the Governor, and duly attested by the great seal of the State, Professor Stowe reports: "It was a ready passport to my free admission to every public institution in Europe to which I applied; and my endeavors were seconded in the most encouraging manner by all the gentlemen connected with the educational establishments in the several countries through which I passed, and the warmest expressions of approbation were elicited of the zeal manifested by so young a State as Ohio, in the great cause of general education. Particularly in some of the old communities of Central Europe, where it happened to be known that I was born in the same year in which Ohio became a sovereign State, it seemed to be matter of amusement as well as gratification, that a man who was *just as old as the State in which he lived*, had come, with official authority, to inquire respecting the best mode of education for the growing population of his native land; and they remarked that our Governor and legislators must be very enlightened and highly-cultivated men. When in one instance I informed them that our Governor was a plain farmer, and that a majority of our legislators were of the same occupation, the well known line which a Latin poet applies to husbandmen, was applied to us: 'O fortunatos nimium, si sua bona norint.'"

On his return, Prof. Stowe published a concise, but comprehensive and suggestive report on Elementary Public Instruction in Europe, addressed to the Governor and General Assembly, and his services received substantial recognition in an appropriation of five hundred dollars. He republished, in connection with his report, an able article from the *American Biblical Repository*, on Normal Schools and Teach-

ers' Seminaries. These educational articles had a wide circulation and a controlling influence in shaping the educational development of Ohio and other States.

During the same tour he bought a large portion of our Seminary library in Europe, including in particular the large folios on our lower shelves, and the older standards in all our alcoves. These books were selected with the eye of a connoisseur, and bought, I venture to say, with the shrewdness of a Yankee peddler, for he had only five thousand dollars to invest. He was from home less than ten months, and accomplished an amount of work which few men could have accomplished within less than two years.

After his return he lectured extensively on educational questions here and elsewhere. In 1835 these lectures took the place of the Faculty conferences during a portion of the year.

For the month of May, 1841, I find the following entry in the Faculty Record, written by Professor Stowe himself, in his peculiar crow-foot chirography: "The Trustees voted that Professor Stowe for the present take charge of the department of Ecclesiastical History. Prof. Stowe accordingly commenced a course of public lectures on Ecclesiastical History, which were delivered at two o'clock P.M., on Fridays." These lectures I have been informed were attended by large and interested audiences, and were valuable alike to students and the general public.

On the Semi-Centennial Anniversary of this Seminary, December 18, 1879, a resolution was adopted, conveying to Professor Stowe the congratulations and salutations of those present. The following reply was received to the message.

MANDARIN, FLA., January 2, 1880.

REV. PROF. EVANS:

My Dear Brother:—I was much affected by the spontaneous and most kindly vote passed in my behalf by the Trustees, Faculty, Alumni, students and other friends of the Lane Seminary, at their Semi-Centennial on the 18th ult.

The best work of my life was done in Ohio, and in connection with Lane Seminary. It was a magnificent field of labor, and the harvest is glorious. It was hard work, and most richly rewarded. What do we now see? The grand Presbyterian Church cordially united, slavery abolished, the common-school system established, and the whole State standing in the very first rank of civilization in America—true Christian civilization of the highest kind—a spectacle to the

world. I do not say that Lane Seminary did this, but *Lane Seminary helped*. God be thanked ! What a wonderful development of energy, talents, courage, patriotism, skill, in all departments of life and statesmanship from Ohio during and since the war !

Most truly yours,

C. E. STOWE.

It remains for me before closing, to attempt—with the hand, alas ! of a stranger—a slight pen-picture of this most remarkable and interesting personality ; leaving it for my brethren who are to follow, Professor Stowe's pupils and friends, to redeem the obscurities and inaccuracies of the sketch with the living impressions which they shall gather up for us from the tablets of a loving memory. In this picture it is my purpose, as I am sure it will be your choice, to have Professor Stowe speak as much as possible for himself, in some of those utterances which have most distinctly voiced to my intelligence the more emphatic accents of the man.

“He being dead, yet speaketh.” The words in which Calvin E. Stowe yet lives and speaks in the world convey to my ear, first of all, the note of thoroughgoing manliness. I find no false ring anywhere. I have said on another occasion, of the early professors of Lane, and I may be allowed to repeat myself at this time, for every word applies to Professor Stowe as though it was intended specially for him : “One primary qualification of these early Lane professors for their peculiar work of training on Western ground Western men for the Western field was a frank, hearty, genuine manhood. They were men of large sympathies, of broad affinities. They touched others at many points. Like the plains and valleys of the West of their choice, there was a roominess and breeziness about them which was full of the elixir of life. No theological or other provincialism isolated them from their fellows. No artificial crust, no conventional cloak, barred them from the touch which makes souls akin. They had not a particle of affectation. They despised all shams. Each was the thing he seemed. Not devoid of idiosyncracies some of them, not one was lacking in real dignity, or in the most genuine manliness. Their influence was of a thoroughly healthy sort. Their piety had in it no morbid taint. They made on their students a grand impression of the value and power of *character* in the ministry. They were themselves living expositions of the evangelistic force of Christian manhood.”

I may also be allowed to apply to Professor Stowe what I have said of the early Faculty in another particular : “They were representative men. They were such before their connection with the Seminary.

Still more did they, in that connection, acquire a position of definite historic significance. The religious movements and activities with which they were identified, the ideas and tendencies of which they were the exponents, the results which they achieved, were such as to stamp their career with a representative value. Neither did they represent such movements and tendencies as the drift represents the tide, but rather as the tide represents the life of the sea. They were not the passive puppets of party. They kissed the toe of no pope, saddled themselves for no priest, writ large or small. They were positive without belligerence, independent without pride, individual without egotism. Men in strength, in simplicity they were babes. They and Lane Seminary had the same protoplasmic origin. The same spirit and forces which were impersonated in the men became crystallized in the institution, and so the men and their place were fitted to each other by a manifest providential prearrangement. Their soul passed into its blood ; they became Lane ; Lane perpetuates them."

This was true of Stowe. He was a man of realities, of profound convictions, of intense earnestness. Calm, judicial, fearless in inquiry, he was no indifferentist in theology, or in exegesis. Hear him : "If indifference as to the result be an essential qualification for a good investigator of the Scriptures, then I must give up all hope of ever being one. To the result I can not be indifferent, if I would, for there are all my hopes. Who would be expected to be indifferent if the object of the investigation on which he is obliged to enter were to ascertain whether his father were a cheat, or his son a thief, or his wife false ? But we must have a zeal for science ; we must let truth work its way ; we must be willing that every falsehood and every mistake, however long and lovingly cherished, should be torn from our embrace. Very true, so we must ; but does a proper regard for science, a proper love of truth, a proper hatred of error, require the sacrifice of every humanizing and ennobling feeling ? Is man, or is he required to be, all intellect and no heart ? To honor the mind, must we crucify the soul ? Is he the only anatomist who can lay bare to his knife the body of a beloved sister with the same indifference with which he would hack upon the carcass of an unknown culprit just snatched from its dishonored grave ? I believe no such thing ; and while Christ is to me more than father or mother, more than wife or child, or my own life even, I do not believe that sound philosophy requires me to see that holy gospel, which contains all I know of him, treated by an irreverent critic as the greedy swine would treat a beau-

tiful field of growing corn. Nor do I believe that an irreverent, ungodly critic is the man to do justice to the gospels, or tell the truth about them fairly, in any sense. He may investigate their language and examine their history, and give correctly the results of his verbal criticisms, but the real substance of the gospels is far above, out of his sight; he can have no sympathy with Christ; he can have no conception of the motives which influenced the apostles; he can have no idea of the feelings which animated the sacred writers; he is a total stranger to the whole soul of that which he criticises. When a man who has never seen can accurately describe colors, or one who has never had the sense of hearing can give a good account of sounds, or a horse with iron-shod hoofs can play tunes on a church organ, then I will not refuse to believe that an ungodly critic can write a reliable book on the New Testament. It is only the very lowest part of the work that such a critic can perform; and when he comes to the higher criticism, the interior life of the word, he is wholly out of his sphere. How can a man with no poetry in his soul review a poem? How can a man with no mathematics properly estimate a treatise on fluxions? How can one destitute of the first principles of taste be a critic in the fine arts? And how can a man wholly irreligious be a fit judge of the most religious of all books? Let the gospels be estimated according to their real worth, and the writers upon them according to their real worth, and justice will be done on both sides. We will refuse no help, and we will repel no truth, though it come from the most ungodly; but we will not idolize intellect which has no heart, nor allow profane hands to filch from us our choicest treasures." (Bibl. Sac., VIII., 505f. Has somebody said that Calvin E. Stowe was not eloquent?

As a logician Prof. Stowe wielded a trenchant blade. He smote indeed with the battle-ax of a Coeur-de-Lion, rather than with the cimeter of a Saladin. His argumentative power lay in his massive grouping of facts and principles, rather than in subtle discriminations and minute analysis. He crushed his opponent with sledge-hammer blows. His argument on the Book of Jonah (Bib. Sac., VII., 457 f.) is a good example of his vigorous logic. The same may be said of his "Millennial Arithmetic," a brochure in which he completely exposes the fallacy of millennial calculations.

At the same time he was by no means lacking in keen, critical acumen, and the faculty of luminous analysis and discrimination. Take a single sentence on the style of Paul in Romans—"He frequently

uses an imperfect kind of antithesis, a sort of philological equation, of which the two sides are not always, by any means, equal as they stand, and the equalizing must be made by the reader; guided by the purpose and context of the sentences" (*History of Books of the Bible*, i., p. 343). How thoroughly he hits off D'Aubigne in this short sentence: "He is too diffuse, too fond of antitheses, too much disposed to make the stout and stately old Germans of the Reformation a company of volatile Frenchmen" (*Biblical Repository*, Second Series, XI, 258). What keen, penetrative insight in remarks like the following: "It is not the words of the Bible that were inspired, it is not the thoughts of the Bible that were inspired, it is the men who wrote the Bible that were inspired" (*History of Books of the Bible*, p. 19). "A faultless interpretation of the Bible, faultlessly combined with a faultless mental philosophy, makes a faultless theology; and when this faultless combination has proceeded so far as to exhaust all that is knowable on the subject, then theology becomes perfect and fixed. Have we reached this point? Did our Puritan fathers reach it? No, indeed; neither they nor we. They left us something to do in this matter; and when we have done all we can, we shall leave enough for our posterity to do after us" (*Bib. Sac.*, VII., 95).

Although Prof. Stowe's taste evidently did not run largely in the direction of metaphysics, he shows no mean capacity when occasion arises, in dealing with the problems of abstract speculation. This is the case notably in the articles already cited in the Hegelian Criticism of the Gospels. The discussion in his "Lectures on Biblical Interpretation," of such themes as Revelation, Inspiration, Miracles, shows a high order of speculative ability, especially in the grasp of fundamental principles. His election on his retirement from Lane to the Chair of Natural and Revealed Religion at Bowdoin College was a deserved tribute to his capacity as a clear and vigorous theological thinker.

His pre-eminent abilities, however, shone forth in the domain of Applied Theology rather than in that of Abstract Theology. As I have formerly said of him and his associates in Lane: "They were thoroughly practical men. They were far, indeed, from favoring the cant of a practical culture which disregards thorough drill in the essentials of Christian scholarship, and thorough grounding in the fundamentals of Christian doctrine. It was indeed precisely to counteract such pseudo-practicalism that they gave themselves up so heartily and zealously to the business of theological education in the

West. But in the best sense of the word they were thoroughly practical men. They did not deal in hair-splitting dialectics, in mere speculative subtleties, in *infra-microscopic* infinitesimals. For them truth was life." This would particularly apply to Prof. Stowe. The practical value of the theme discussed is ever with him a paramount consideration. His learned, keen, broad-visioned exegesis of the Second Psalm culminates in the "Practical Uses of the Prophecy," and closes with this beautiful summary of its ethical drift: "Activity without restlessness, power without noise, earnestness without impatience, vigor without harshness, *steadfast, unmovable, always abounding*, with a quiet assurance of ultimate and complete success—these are the characteristics of a soul imbued with the spirit of the Second Psalm, which is the Spirit of God" (Bib. Sac., VII., 360). So with his expositions of Jonah, Koheleth, Canticles, the Apocalypse. They are full of Applied Christianity.

It goes without saying of such a thinker and writer, that he was a man of extraordinary good sense. This was a leading factor of his general efficiency. It flashes forth from every page which he wrote. Speaking of some of the old New England expositions of Scripture, he says: "If Moses and Isaiah and David and John and Paul had been natives of New England, habituated to the New England modes of thought, educated in New England colleges, and settled ministers over New England parishes, these expositions of our excellent fathers would have been very correct; but as matters are, they in many cases rather project themselves than expound the sacred writers. Dr. Burton, in his proof-texts for the Taste Scheme, has the most comforting conviction that the apostle Paul was to the full of the same philosophy with himself; and Dr. Emmons, in his scriptural proofs of the Exercise Scheme, has the most unflinching assurance that the apostle Paul was clearly and heartily an Exerciser; but I suspect the apostle would be greatly surprised to learn that he was either the one or the other, and as much confounded if the question were put to him which he was, as if he were asked whether he were a Lockeian or a Coleridgeite. Those questions were not up in his day, nor did the apostle's reasoning run on those lines. You might as well start the question whether he journeyed from Miletus to Jerusalem on a railroad or in a steamboat, and adduce long and learned arguments in favor of one of these hypotheses and against the other. It is not any one form of scholastic logic that the biblical interpreter needs; nor any one scheme of mental philosophy regularly drawn out. But he needs the

universal logic of strong common sense, for this is the kind of logic always and everywhere used by the writers of the Bible" (Bib. Sac., X., 48). Referring to the fact that the "men of the old East, the men of the country where Jonah lived, and who were acquainted with the manners and modes of thought there prevalent, never felt any of those objections to the prophet's narrative which have so much stumbled the men of other nations and other times," he says: "God deals with men just as their peculiar circumstances and habits of thought require, and the sailors and fishermen of Palestine three thousand years ago are not to be judged of by the standard of culture at the present day, and a mode of treatment might have been very suitable for them which would be quite inappropriate to modern fashionable society; and they, we doubt not, in the sight of God were of quite as much importance in their time as we are in ours" (Bib. Sac., X., 749). Again, to the objection that the Bible is no more inspired than the writings of Homer and Shakespeare, he replies: "Well, then, let us try and see. Let us for a while use Homer and Shakespeare instead of the Bible, say night and morning in our family prayers, when we meet in the house of God for his worship, in the hour of sickness and calamity and distress, at funerals, when all our earthly hopes are blighted, and we lay our dearest friends in the grave—let us then, instead of reading the Bible, take a few passages from Homer and Shakespeare. How long do you think this would last before we should be glad to get back to our Bible again?" "This book should be read daily, and *not too much at a time*, with the expectation of finding that and that only which God has put in it." "When God has a great and good work to be done in his church, he does not select fools and knaves to do it" (History of the Books of the Bible, pp. 10, 37, 50).

But this dry, rugged, homely common sense must by no means be taken as the token of a prosaic nature. Far from it. His pages are constantly enlivened with the play of fancy. He particularly excels in the art of illustration. His analogies and contrasts are drawn from all sources—history, art, life, nature and scripture. These are not seldom homely, often lofty, always happy and apt. With respect to the undeveloped state of Puritan principles, he says: "The process of incubation had but just terminated; and though the ideas were living, active, progressive, many fragments of the old shell were still hanging to them, and some of the pieces were pretty large, some quite cumbrous and impedimental." (Bib. Sac., VII., 95.) "One

might as well look for the growth of mushrooms at mid-day on the pavement of the Royal Exchange in London, under the tread of the thousands of feet which daily there perambulate, as expect the prosperous development of such myths as Strauss dreamed of in such an age and country as that which witnessed the lives and deeds of Christ and his disciples." (B. S., VIII., 517.) He illustrates Weisse's hypothesis by the following application of his principles to American history: "Marshall's 'Life of Washington,' as we now have it, was not written by Judge Marshall, except detached portions of it, nor has the book been seen in the United States till within a few months past. The origin of the work was this: During the nullification excitement of 1827, Hon. John Holmes, of Maine, amused himself by writing notes across the Senate Chamber to Hon. T. H. Benton, of Missouri. Mr. Benton preserved these notes, thinking he might some time have occasion for them, and he added some of his own. Last winter, during Mr. Clay's compromise efforts, Mr. Benton, perceiving that his time had come, committed these papers to Hon. Amos Kendall, who out of them and Judge Marshall's papers, forged the book called 'Marshall's Life of Washington.' In consequence of this publication Col. Benton was elected President of the United States, and Gen. Cass, amid much *noise and confusion*, migrated to California! This, if not exactly like the Hegelian hypotheses of Scripture history, is just as good and just as true as the most of them." (B. S., VIII., 520.)

"Is not the deficiency in church and school made up by family government and family education? In some few instances it may be; but as a general fact, alas! alas! for family discipline and family teaching! If this be the only substitute, it is much like another substitute not unfrequently met with in the Western country, namely, wading through the mud with a rail on one's back, as a substitute for riding in the stage-coach." (Bib. Repos., 2nd Series, I., 147.) "A popular argument in favor of episcopacy is sometimes urged in terms like the following: 'It is acknowledged that the Church was episcopal, universally, or nearly so, as early as the fourth century; no one pretends to tell when it began to be episcopal; therefore the Church was always episcopal.' This argument is much like the following: 'It is acknowledged that Gen. Jackson was an old man in 1840; no one pretends to tell when he began to be old; therefore, Gen. Jackson was always an old man.'" (Bib. Repos., 2nd Series, XII., 266f.) "Liturgies may help the weak, but they embarrass the strong. A

go-cart may help the child when he is learning to walk, but it would be an odd appendage to a full-grown man, with strong limbs and muscles well developed. If grave and respectable men should choose always to walk the streets in go-carts, we should have no right to object; but if, not content with this, they should pour contempt on those who chose to make use of their own unincumbered limbs; if they were even to affirm that it was impossible for a man to walk at all, or at least to walk gracefully, unless he made use of 'our excellent go-cart,' we might be allowed to smile at what must seem to us such a piece of absurdity." (Ibid., 276.)

There are passages, again, in which a pure and lofty imagination suffuses both thought and language with rare beauty. "The words of the Bible are not merely dictionary words, they are not even theological words merely; they are divine words, *they are spirit and they are life*; and the philologist, and even the theologian, being merely such, and acting solely by the laws of their respective professions, may make, and often do make, the most murderous work with them. The Bible thought in the Bible phrase is a glorious bird, instinct with joyous life, of beautiful plumage and thrilling note, soaring and glittering amid the rays of the morning sun, filling the atmosphere with heavenly music; and the dry, rationalistic philologist, the hard, unsympathizing theologian, he is the ornithologist, with his gun and dissecting knife; he shoots the living bird, she [he] falls to the ground motionless, voiceless, with plumage bereft of all the changeful brilliancy of color which depends on life; he takes his knife and skins the poor, dead thing, and stretches the skin over a stick, and, holding it up, exclaims with triumph: 'There, see, I have analyzed this; this is what it is when scientifically resolved by a practical hand into its original elements; behold the achievements of exegetical and theological science!' *Analyzed! rather murdered, flayed, destroyed.*" (Bib. Sac., X., 42.) "Faith begins where knowledge ends, and the larger and more important portion of the Bible is addressed to faith. The Bible, besides the direct and definite instructions which it affords, gives us also wavy outlines, dim foreshadowings of that which *eye hath not seen, nor ear heard, nor heart conceived* — of that which is too high for mortal speech, too glorious for mortal thought — and the man who has no faith encounters in all this nothing but a dark, disagreeable, blinding fog; while to the eye of faith it is all illumined by the rays of the sun below the horizon, spreading abroad the gorgeous panorama of a New England cloud scene, and exciting the emotions which heaven will excite, if not presenting

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to the sight the well-defined and exact pictures of the heavenly objects themselves." (Ibid., p. 52.)

"The great advantage which our rationalistic writers boast of is definite knowledge; they can see all they believe, they can take it in all its metes and bounds; but *faith* (say they), *faith*, as you call it, has *neither boundary nor definiteness*. This is just the advantage which the petty German prince, with a territory a mile and a half square, has over Queen Victoria. He can stand on the top of his lowly *Schloss* and take in his whole dominion at a glance; while the British queen may ascend to the highest turret of her loftiest castle and strain her vision to the utmost without reaching in any direction the boundary of her dominion. This advantage, my poor, unbelieving friend, I envy you not; nay, rather, I am sorry for you, and heartily wish that you might have in the Bible such an empire as I have. With what I see in this glorious Bible of mine I can not confine myself to the jail-yard limits of your exegesis; nor do I think that any advantage to truth or righteousness would be gained by so doing. I see a door which to you does not exist, and it opens into heaven; and if it does not open wide enough to show me distinctly the forms of the heavenly objects, or if my eye is not strong enough to seize the definite outline in all that blaze of glory, yet where you see nothing but a blue sky and the pale, twinkling stars, which you can look upon and count without one burst of excitement, I have glimpses of a glory too dazzling for mortal sight, so that I tremble, and dare not behold, and can not describe it, and can only call upon others to look and see for themselves, and admire and adore with me." (Ibid., p. 53.)

Some of the extracts I have just given illustrate another highly characteristic trait of Professor Stowe, his strong historic instinct. He delighted in historic research; his mastery of facts was absolute; his insight into their significance keen; his power of delineation most vivid. His historic parallels are continually and felicitously at his service, rivaling those which lend such a realistic charm to the pages of Dean Stanley. I know of few things more delicious than his description of Eusebius as an old-time Cotton Mather.

Professor Stowe had few equals in the power of statement. He had in perfection the art of putting things. For racy, pointed, incisive statement, what could be better than sentences like these? "There are some, even among the descendants of the Puritans, who hate the simple gospel and popular freedom more than they love family honor, and who never can forgive their ancestors for being evangelical in

faith and republican in policy. They are like some parents, who are forbearing and tolerant and tender to their children, while they are only dissipated and worthless ; but who storm with rage and disinherit them if they become worthy and respectable by becoming pious and joining an evangelical church." (Bib. Sac., VII., 93-94.) "Bruno Bauer may be regarded as the extreme extremity of the extreme left wing of Hegelianism. . . . He has a very high opinion of himself, a very low opinion of all theologians, and of God no opinion at all." (Bib. Sac., VIII., 522.) Gfrörer's resemblances to the gospels in apocryphal and other writings, "are marvelously unlike, as if one should derive the wigs of the English bishops and judges from the head-dress of the Fiji Islanders." (Ib., 520.) "Piety, even the true and heartfelt, can not stand in the place of philology, any more than philology can stand in the place of piety ; and for a man to neglect philology under pretext of piety, is as if he should refuse to use his feet because he pretends to have angels' wings. Surely such 'can neither fly nor go.'" (Bib. Sac., X., 59.) "It is easier to hammer out tinsel than to dig in the gold mine. . . . If a man has an inclination to shun or abridge labor, a disposition to blow up soap-bubbles and call them cherubim with a flaming sword, he is a very poor interpreter of God's word." (Ib., p. 58.) "What is the difference between the budding of a rose and the bursting of a volcano? Are they not all alike to Omnipotence? (Ib., 751.) "The arguing Christian may easily be ensnared by the sophistries of infidels, but the praying Christian never." "To secure uniformity in faith by taking away man's right or power to investigate truth, is like preventing a soldier's running away in battle, by cutting off his legs." "The security which the rigid papist enjoys against sectarianism is very much like the security the man half dead with paralysis has against convulsions." (Bib. Repos., 2d Series, XII., 284-5.)

Professor Stowe's wit was, as we see, brilliant and unfailing, and was often blended with sarcasm and irony. "But the Puritans whined and drawled in their worship. . . . Let any one in an English cathedral listen for once to the ecclesiastical twang of the sentence in the prayer-book, 'Give peace in our time, because there is none other that fighteth for us, but only thou, O Lord ;' and if he be a man of any bowels he will forever after hold his peace about the Puritan whine and drawl." "Roger Williams was the prototype of the best sort of ultra reformers. . . . It is a race that always will exist in every age of advancement and reform, and it is a *kind that*

goeth not out except by prayer and fasting." (Bib. Sac., VII., 97, 106).

"These derivations [of gospel stories from expressions in the Talmud] certainly exceed Knickerbocker's etymology of the word 'mango' from the man Jeremiah King; for in this case the steps are quite obvious, thus: Jeremiah King, Jerry King, Jerkin, Cucumber, Mango." (Bib. Sac., VIII., 521). Having quoted Papias' extravagant description of millennial vines and grapes, to show the absurdity of pinning our faith to the fathers, he asks: "Alas! what will the temperance societies do in the millennium? When every grain of wheat produces ten thousand stalks of straw, when there are to be so many grapes, and every single grape to yield three hundred gallons of wine, the old advertisement will indeed be realized: 'Dead drunk for a penny, and straw for nothing.'" "It is evident that Papias had never been a strong man; and in his old age he was probably weaker than ever, and acquired that species of memory which manifests itself in recollecting things that never happened." "I commend father Papias to the special attention of those who interpret Scripture by tradition, and oppose temperance societies." (Bib. Repos., 2d Ser., XII., 279, 280).

Vindicating the Song of Solomon by interpreting as descriptions of the dress what have been taken to be descriptions of the naked person, he gives one or two examples: "*His head is as the most fine gold, and his hair is curled and as black as the raven.* What is this but the turban, gold-colored, or ornamented with gold, and the raven black ringlets appearing below it? How else could his head be yellow and his hair black? unless indeed he were a bald-headed mulatto, and that surely would be a curious subject for amorous eulogy, besides being directly contrary to the context, for his complexion is just before described as white and ruddy (v. 10). Again, v. 14: *His body is as white ivory girded with sapphires.* How admirably this corresponds with the snow-white robe and the girdle set full of jewels, etc. But what is there, I pray you, on the naked body that looks like a girdle of sapphires? Do you suppose the loved one is eulogized for having the disease called the shingles?" (Bib. Repos., 3d Ser., III., 264).

"The destruction of Jerusalem is a very convenient resort, a kind of universal *tertium quid* to a certain class of expositors. Whatever in the New Testament would make them afraid, if properly understood, they call it 'destruction of Jerusalem,' and so let it pass." (Bib. Sac., VII., 465).

This rare combination of gifts Professor Stowe consecrated to the

service of religion, in what was for him the great business of his life—advancing the true interpretation of the word of God in the ministry, in the church, and in the world. This was his pre-eminent mission. It was the passion of his being. For it he was richly endowed with scholarship, genius, aptness to teach, enthusiasm, and, above all, supreme love for the Bible. Of his statement and practice of the principles of interpretation, I must content myself now with saying that he was sound, sober, conservative; at the same time he was broad, progressive, fearless, open to the light, and indeed eager for the light, which with the Puritan Robinson he believed is yet to break forth from the word of God, and “will continue to increase till the time of the end.” He believed in exegesis, not eisegesis; in inductive, not *a priori* exegesis; in the exegesis of the spirit, as deeper and truer than that of the letter. I should have been glad had time allowed to re-state his principles touching the interpretation of prophecy, cutting at the root, as they do, of the fungus growth of morbid, arbitrary “attempts to treat the Holy Spirit as the Oriental story-tellers treat their genii when they shut them up in little bottles.” (Bib. Sac., VII., 359). I should have been glad to dwell on his zeal for the spirit and principles of the Reformation, his love for Luther, and his appreciation of Calvin. It would have given me pleasure, in which I believe you would have shared, to describe his strict yet catholic Presbyterianism, framed, as it was, on enlightened and critical examination of apostolic models. It would have been interesting to dwell on his thoroughgoing Americanism and republicanism, his detestation of oppression, and his love of equality, his defense of the excellences and criticism of the faults of our social system, his championship of reform along with his repudiation of fanatical extremism, the typical representation which he gave in his own person of the perennial in Puritanism blossoming out in the fairness and sweetness and wealth of the nineteenth century culture and charity. It would have been delightful to follow him into the sunset of his days, when, among the hills of New England or among the orange groves of Florida, he continued to expound to high and low, cultivated and ignorant, to white and black, the book of his life, the book of his love. But I have already transcended my limits. I close with one remark that was made at his funeral service in Hartford: “He was peculiarly a man of the Bible. He lived, and was seen in closest company with it from youth to age, . . . and it was a most beautiful and fitting thing, that when his body was prepared for burial, his last well-worn Greek Testament was placed in his hand to go into the grave with him.”