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Art. I.—EXEGETICAL THEOLOGY, ESPECIALLY OF THE OLD
TESTAMENT.*

By CHARLES A. BRIGGS, D.D., Prof. in Union Theological Seminary, N. Y.

EXEGETICAL THEOLOGY is one of the four grand divisions of Theological Science. It is related to the other divisions, historical, systematic, and practical, as the primary and fundamental discipline upon which the others depend, and from which they derive their chief materials. Exegetical Theology has to do especially with the sacred Scriptures, their origin, history, character, exposition, doctrines, and rules of life. It is true that the other branches of theology have likewise to do with the sacred writings, in that their chief material is derived therefrom, but they differ from Exegetical Theology, not only in their *methods* of using this material, but likewise in the fact, that they do not *themselves* search out and gather this material, directly from the holy writings, but depend upon Exegetical Theology therefor; whilst their energies are directed in Historical Theology in tracing the development of that material as the determining element in the history of the people of God; in Systematic Theology, in arranging that material in the form most appropriate for systematic study, for attack and defense, in accordance with the needs of the age; in Practical Theology, in directing that material to the conversion of souls, and training them in the holy life.

* The substance of this article was delivered as an Inaugural Address, by occasion of the induction of Dr. Briggs (Sept. 21, 1876) into the chair of Hebrew and the Cognate Languages in the Union Theological Seminary, N. Y.

show the true bearing of the large body of evidence quoted by the advocates of the doctrine of baptismal regeneration. Spiritual baptism is regeneration, the new birth, in which one, who was formerly born outside the spiritual kingdom of God, becomes a citizen born. Ritual baptism is the outward recognition of this new birth. But in being this, it is itself ritual new birth, the being born into outward citizenship of the visible kingdom of God. This truth has been so discredited, by being associated with superstition, that we are in danger of losing sight of its real value. Baptism is a seal as well as a sign; and a seal of citizenship in Christ's kingdom, as well as of that purification which characterizes citizenship there. The initial seal of citizenship is baptism. It is neither some public covenant service, nor the vote of some congregation or church court, but baptism.

In fine, Christ has ordained baptism to be "a sign and seal of ingrafting into himself, of remission of sins by his blood and regeneration by his spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's."

Art. IV.—AN INDIANA PIONEER.

By the REV. H. A. EDSON, D. D., Indianapolis.

WHETHER lineage, talents, character, or usefulness be regarded, there is abundant reason for an attempt to trace the careers of the founders of Presbyterian institutions in Indiana. Todd and Balch are memorable names in Presbyterian annals. If Providence had sent William Wirt to hear "Father Martin" preach, the description of James Waddel's eloquence might fitly have had a companion-piece. Crowe and Johnston were as brave and good, as they were discreet and successful. Cameron and McGready, and Thomas Cleland, of Kentucky, gave some of their best labors to the wilderness north of the Ohio.

And among the living, Dr. Ravaud K. Rodgers and Dr. Charles C. Beatty recall with pleasure their missionary tours in the West.* Not the least worthy of recognition is the man whom Gillett describes, perhaps with justice, as "the father of the Presbyterian Church in Indiana."†

John McElroy Dickey was born in York District, South Carolina, December 16, 1789. His grandfather, of Scotch-Irish descent, came from Ireland to America about the year 1737. His father, David Dickey, was twice married, first on March 28, 1775, to Margaret Robeson, who died four months after her marriage; and subsequently, September 4, 1788, to Margaret Stephenson. John was the first-born and only son of this latter marriage. He had four sisters, of whom one died in infancy.

His parents were in humble circumstances, but of excellent Christian character. David Dickey was a man of unusual intelligence, and, according to the testimony of his son, had remarkable self-control. "I never saw him angry but once," the latter declared; "nor did I ever see him manifest peevishness or fretfulness, even in old age." No pressure of business could ever induce him to omit the customary household worship or other religious duties. For years he taught the neighborhood school, and when John was but three years of age carried him to it daily. Of such a man the wife was a true helpmeet. Like Hannah, she had given her son to God, and formally devoted him to his service. It was her habit, while at the wheel spinning flax or cotton, to gather her children about her for instruction in the Shorter Catechism. "To my mother," said Mr. Dickey, "more than to any other human being, am I indebted for what I am. In the midst of doubts, fears, discouragements, and toils, it has often been a source of consolation to know that I had a mother who, in covenant with God,

* Dr. Rodgers spent the winter of 1818-19 in Indiana; Dr. Beatty that of 1822-23. At the recent semi-centennial commemoration of the Synods of Indiana, (Indianapolis, October, 1876) it was observed that these two are the only survivors of all the itinerants previous to 1826. The Rev. Samuel G. Lowry, of Minnesota, became a settled minister in 1825—the only resident clergyman, previous to the Synod's organization, who still lives.

† *Gillett's History*, vol. 3: p. 307.

gave me up to him and to the work of the ministry. If all mothers were like her, the Lord's vineyard could not long lack laborers."

Under such a home influence, the children all grew insensibly into the habits of piety, and were unable to fix the time when their early religious experience began. The son became familiar with the Scriptures, the Confession of Faith and Form of Government of the Presbyterian Church—the reading books of that day—and the foundations were permanently laid for the clear theological views of his subsequent ministry. At four years of age, it is said that he had read the Bible through. Not much later he was acquiring a considerable knowledge of mathematics, under his father's instruction, and aided by a coal and a pine board. He eagerly improved his humble opportunities for study, until new advantages were providentially opened to him by the removal of the family northward in 1803. David Dickey, though reared in a slave state, looked upon slavery as a curse, and sought to deliver his family from its influence; but upon leaving South Carolina he found himself obliged by circumstances to remain in Livingston County, Kentucky. After assisting for two or three years in the labor of clearing and cultivating his father's land, John went to study under the direction of his cousin, the Rev. William Dickey,* about a mile from his own home. The manse, however, had but one room, and the proprietor had several children of his own. Young Dickey, therefore, built a shelter near the house where he might keep his books and study. Thus he read Virgil and the Greek Testament, remaining with his cousin for about eighteen months. A school was then opened by the Rev. Dr. Nathan H. Hall, at Hardin's Creek Church, two hundred and fifty miles distant, whither he determined to make his way. His father was quite unable to assist him, but John had secured a colt on the farm and raised it, so that he was

*The valuable notice of Mr. Dickey, in Sprague's *Annals*, is marred by several inaccuracies. The Rev. William Dickey appears as *Wilson*; Mr. D.'s great-grandfather is said to have emigrated from Ireland about 1740, whereas it was his grandfather, who came several years earlier than that date; Muhlenburg Presbytery is changed to *Mecklenburg*; the date of the organization of Salem Presbytery is set forward seven years; Columbus, *Ohio*, is substituted for Columbus, *Indiana*. The appended communications from Mr. Dickey's ministerial brethren are singularly pictorial and just.

now in possession of a fine young horse. Thus mounted, with perhaps two dollars in money, he set out upon the long journey. For board and lodging he sold his horse to a Mr. McElroy, and entered with zeal upon his studies. The horse ran away and was never recovered, but the student was already a favorite, and continued a member of the McElroy household until his course at Dr. Hall's school was completed. He gave such assistance as he could in the labors of the farm, and all further compensation was refused by the hospitable host. It was thus, that afterward, to avoid confusion often arising from the commonness of his own name, Mr. Dickey added McElroy to John. Soon becoming an assistant-teacher in the school, he was enabled to support himself, at the same time working hard at his own course of study.

Here he remained nearly two years, when he entered upon the study of theology with the cousin who had previously been his instructor, and with the Rev. John Howe, at Glasgow, Kentucky. He was licensed to preach by Muhlenburg Presbytery, August 29, 1814, in the twenty-fifth year of his age, having already, November 18th of the previous year, been united in marriage with Miss Nancy W., daughter of William and Isabel (Miller) McClesky, of Abbeville district, South Carolina.

In December, after his licensure, he made a visit to Indiana, and spent a few Sabbaths at what is now Washington, Davies County; with a church that had been constituted, in August of the same year, by the Rev. Samuel Thornton Scott, Indiana's first resident Presbyterian minister. There were now but two other organized Presbyterian societies within the limits of Indiana territory—the "Indiana" church, near Vincennes, constituted in 1806, and the Charlestown church, established in 1812. A church formed in 1807, and known as the Palmyra church, had become extinct. There were but two Presbyterian meeting-houses, both of logs, and both in the "Indiana" parish. But two Presbyterian ministers were already settled in Indiana,* Mr. Scott and the Rev. William Robinson.

Mr. Dickey engaged to return to the Washington congregation, and accordingly, in May, 1815,† still a licentiate under

* The Rev. Samuel Baldrige, M.D., had, in 1810, settled at Lawrenceburg, but before Mr. Dickey's arrival had removed to Ohio.

† *Dickey's Brief History*, pp. 12, 13.

the care of Muhlenburg Presbytery, he set out for his home in the wilderness, with his wife and their infant daughter. The family, and all their earthly goods, were carried on the backs of two horses. His library consisted of a Bible, Buck's Theological Dictionary, Bunyan's Pilgrim's Progress, and Fisher's Catechism. When the ferriage across the Ohio was paid, they had a single shilling left.

Now began the self-denials and struggles of pioneer life. It was impossible to expect a comfortable support from the feeble congregation.* There was little money in the neighborhood. Taxes were partly paid in raccoon skins, fox skins, and "wolf-scalps." People lived on what they could raise from the small clearings, by barter, and by hunting. Indians still occasioned annoyance and anxiety. Corn was pounded in mortars, or rubbed on tin graters. Wheat flour was seldom seen. Fruit was rare, except the wild plums, grapes, gooseberries, and paw-paws. Mr. Dickey, therefore, aided the support of his family by farming on a small scale,† teaching a singing-class, and writing deeds, wills, and advertisements. He also surveyed land, and sometimes taught school. Much of this work was done gratuitously, but it secured the friendship of the people. His average salary, including money and gifts, of which he kept a record, even to the minutest detail, for the first sixteen years was eighty dollars. In some way he secured forty acres of land, to which he subsequently added eighty acres. Twenty or thirty acres he cleared, chiefly by his own labor. With his neighbors' help he built his house in the woods. It was a small log-cabin—the floor of slabs split and hewed from oak and poplar trees; the windows small, greased paper serving instead of glass; the chimney partly of stone and partly of sticks, and daubed with clay. In later years he erected a school-house on his farm, and made sash with his own hands for the small glass then in use. He was "handy" with tools, and fashioned the wood-work of his plows and other farming implements. Often

* All the pioneers were compelled by some make-shift to eke out a maintenance. Through much intermediate "weariness and painfulness" on the farm, or in the shop or school, they were glad to win their way to a Sunday pulpit, or a "sacramental meeting," or a protracted preaching tour.

† The character of the man came out, however, in the style of his farming. It was so thorough and intelligent, that the productiveness of his fields was proverbial.

would less skillful neighbors work for him in the field, while he "stalked" their plows, or made them a harrow or rake. He also had a set of shoemaker's tools, mending the shoes of his family, and often those of his neighbors. He could himself cut out and make a neat shoe, but "never liked the work, and avoided it if possible." Music he read with great facility, supplying the lack of books with his pen, several of these manuscript volumes being carefully kept by his children. He was not unaccustomed, on special occasions, to compose both music and hymns for the use of the congregation. Under his management the winter singing-school became a prominent and happy feature of the life in the wilderness.

Preaching every Sabbath, and often during the week, he was compelled to do much of his studying while at work on the farm, or as he rode on horseback from place to place. The family were too poor to afford a lamp or candles, and often, after a day of manual labor, Mr. Dickey would gather pine knots, and having kindled a bright fire, would sit on the hearth and write the plans of his sermons. His best opportunities for meditation, however, came while riding to his preaching-stations, through the forests, and along the quiet roads. With his Bible, hymn-book, and Confession of Faith in the saddle-bags, and a Testament or small Concordance in his pocket ready for use, he pursued careful investigations of important themes. "On a pony that had learned to avoid the mud by going close to the rail fence," says his son,* "I have seen him riding for miles, and at every corner lifting his leg and drawing it up on the saddle to avoid the rails, too much absorbed in thought to observe what the pony or himself was doing. Occasionally returning to consciousness of things about him, he would rein the horse out into the road; but the beast, preferring the harder ground, would soon go back to the fence, and creep so close to the sharp corners that the process of leg-lifting would begin again, and go steadily on for another hour."

At one time, returning from a preaching-tour to find the family entirely out of meal and flour, he remounted his horse, went to the mill several miles distant, procured a supply, and with the sack on the horse's back started homeward. But be-

* The Rev. Ninian Steele Dickey, to whom the writer is under many obligations, for the facts of this article, and for the use of MSS.

coming engaged in meditation, the sack fell off without his notice. The hungry children, who had made several meals of potatoes, saw with dismay that he was returning without the supplies, and calling their mother, met him as he rode up to the gate. A single question was enough to reveal the state of the case, and wheeling about, half-amused and half-ashamed, he hurried back to find the sack at the roadside. He often said, that to think closely he must be on his horse. There was no subject engaging the attention of the world which he did not ponder as thoroughly as his opportunities allowed. He was well informed on questions of public policy, and sometimes addressed communications to those in power, always urging that "righteousness exalteth a nation." These communications were kindly received, and often elicited respectful replies.

Mr. Dickey's cheerful labors were overshadowed, however, and sometimes wholly interrupted, by the alarming diseases common in such new settlements. At first his own family escaped, but before a year had passed all were prostrated, and on October 2, 1816, Mrs. Dickey died. Added to these personal sorrows was the discouragement arising from frequent removals of his people to other neighborhoods. There was, moreover, no suitable place of worship. This latter want was soon supplied, however. Though it was difficult to select a site against which no one would object, scattered as his congregation were along White River, upon a tract sixteen miles long by ten wide, they finally united upon a piece of "Congress land," "whose sterile soil would not be likely soon to tempt a purchaser to dispossess them. The members of the little society met on a day appointed, and cut logs twenty feet in length, which, with their native covering of bark and moss, were laid together. The minister was present to encourage his people, and some of the logs were notched by his own hands. The roof was of clap-boards. The earth formed both floor and carpet. The seats were hewed puncheons. On this log meeting-house, the third, it would seem, which the Indiana Presbyterians possessed, the people looked with pride. Rude as was the humble sanctuary, it equalled, if it did not surpass, the houses in which several of the congregation lived. It continued to be the place of worship until shortly after Davies County was

organized, when the county-seat was located at Washington, a temporary court-house was erected, and this then became the meeting-house."*

After four years service† in this field, Mr. Dickey removed to Lexington, Scott County, and became pastor of the New Lexington and Pisgah churches, while he also had charge of the Graham church, situated on a creek of that name between Paris and Vernon, in Jennings County. His installation, August, 1819, over the two former congregations, was the first formal Presbyterian settlement in the territory.‡ Previously, however, April 2, 1818, Mr. Dickey had married Miss Margaret Osborn Steele. This wife shared his trials and successes for nearly thirty years,† and became the mother of eleven children. The picture of the pioneer parsonage and its busy life would be sadly imperfect without the portrait of this Christian woman.

She was worthy of her husband. Much of his usefulness must be attributed to her. For the maintenance of the family she gave her full share of toil and self-denial, often living alone with her children for months together, disciplining them to industry and usefulness, while their father was absent upon long and laborious missionary journeys. She cultivated a garden which supplied many household wants. Reared as she had been on the frontier, her education was at first limited, but under her husband's tuition she became a respectable scholar, able to instruct her own and her neighbors' children. She was an adept at the spinning-wheel and loom, and for many years made with her own hands all the linen and woolen cloth and garments for the family. There were also frequent additions to the exchequer from the sale of jeans of her manufacture. Such was her trust in God, that fear never seemed to disturb her peace. She had lived for a time where the dread of prowling savages forbade the lighting of a lamp, or of a fire at night, and ordinary trouble produced no visible

* MSS. of the Rev. Thomas S. Milligan, long a friend of Mr. Dickey's family, a man of studious tastes and noble character. His death (October 7, 1876) has occasioned great and sorrowful surprise.

† *Dickey's Brief History*, p. 4.

‡ *Read's Christian Traveller*, pp. 91, 213.

† Her death occurred October 24, 1847.

disturbance of her mind. In every good work she was foremost, whether it were making husk mattresses for the students at Hanover College, gathering supplies for destitute missionaries, or caring for the sick and unfortunate at home. The meagreness of her own household stores did not prevent her from doing much for others. In the absence of her husband the family altar was regularly maintained, and the Sabbath afternoon recitations from the Shorter Catechism were by no means omitted. Though her residence was on a farm, and most of Mr. Dickey's public life was spent as pastor of a country church, the scattered homes of the people did not prevent her sustaining a woman's weekly prayer-meeting. In the Sabbath-school and at public worship her place was seldom vacant, notwithstanding the claims of so large a family. It was the custom to begin the communion services on Friday, which was often a fast-day, and to continue them through the following Monday. Neighboring ministers and congregations attended these services in great numbers. Often was the hospitality of the parish taxed to the utmost. "Though I relished heartily the enthusiasm of these gatherings, especially the singing and the social enjoyment," says a member of Mr. Dickey's family, "I recollect that in my early days I dreaded these occasions, because I had to sleep on the floor, often without even a carpet or pillow, that room might be made for strangers. One of my father's neighbors, they used to say, had accommodation for sixty guests, while many young men and boys slept on the hay in the barns. Notwithstanding the claims of guests and the necessity of unusual work at these seasons, everything was ordered so that the women of the household might be present at all the public meetings. I do not recollect ever to have known my mother to be absent except on account of the severe illness of herself or some member of the family, and never did I hear her complain of the burden of entertaining so many strangers. I have known her to be much concerned as to suitable provision for their comfort, but what she had was cheerfully given." Is it not natural to ask, whether the dignity and gracefulness of these hospitable rites are often surpassed or equalled now? The preparations are more elaborate and the ceremonies more pretentious, but is the welcome as warm or as wise?

It is not surprising that a mother, so prudent and diligent, so religious in her denial of self and her generosity to others, aided, too, by such a husband, should be blessed with dutiful and noble children. Her sons and daughters grew up in piety, and most of them survive in prominent and useful stations.*

In the midst of the scenes now described, Mr. Dickey's indefatigable labors continued. He served the New Lexington and Pisgah churches until April, 1835, a period of sixteen years, when the care of the former congregation was committed to other hands, though he held the pulpit of the Pisgah Society for twelve years longer, and until the infirmities of age admonished him that the end was near. It is not as pastor of the small country flock that his usefulness is to be measured, however. He was a travelling bishop. From far and near he was called to assist in special services, in revivals, at communions, and in vacant churches. The whole southern half of the territory he often traversed in difficult horseback journeys, and frequently his mission work extended to the "regions beyond." In January and February, 1823, having received an appointment from the Assembly's "Committee on Missions," he made an exploring tour to Vincennes and Crawfordsville, and returning, fulfilled appointments for preaching which he had scattered as he advanced. "Before he had reached the end of his outward journey violent rains had fallen, and the Wabash, with its tributaries, became very high, and was for the most part without bridges. Yet he preached thirty one sermons in thirty days, and kept all his appointments save two. In a number of cases if the engagements had been a single day earlier or later, the

* It would seem that our pioneer history furnishes a notable illustration of the power of parental influence. Especially do the humble parsonages of the early days in the woods, prove what worthy children God gives to faithful fathers and mothers. Of Mr. Dickey's children nine survive, viz.: Margaret, wife of Dr. James F. Knowlton, Geneva, Kansas; Jane, wife of Dr. W. W. Britain, on the homestead, near New Washington, Clark Co., Indiana; the Rev. Ninian S., for eighteen years pastor of our church in Columbus, Indiana, now at Greenville, Illinois; John P., a Presbyterian ruling elder, and James H., in Allen County, Kansas; Nancy E., wife of Mr. Mattoon, Geneva, Kansas; Martha E., wife of Thomas Bone, Esq., Chester, Illinois; Mary E., wife of James M. Haines, Esq., New Albany, Indiana; and William Matthews, a graduate of Wabash College, a student of medicine, a prisoner at Andersonville, and now a resident of California. The oldest son died at the age of seventeen, while a student for the ministry.

impassable streams must have detained him. And so he was accustomed to say, 'the Lord delivered me out of the deep waters.' In the summer of 1824 he spent two months in the counties of Bartholomew, Rush, Shelby, and Decatur, under the direction of the Indiana Missionary Society, which a short time before he had assisted in forming. During this journey he organized the churches of Columbus and Franklin, and the church of New Providence, near Shelbyville. His custom was to make a tour of two weeks, preaching daily, and then for an equal length of time remain at home laboring in his own parish."*

We are aided in recalling the methods and sacrifices of those days by the vivid pen of one of Mr. Dickey's fellow-laborers. "At Madison, in 1829," he says, "I first met with Father Dickey, who came to assist Mr. Johnston† during a protracted meeting. He had been delayed a little by stress of weather and bad roads; the congregation were assembled when he entered the church, fresh from his horse and journey. I seem to see his figure, of full medium height, spare and bent, marching up the aisle in a well-worn and soldier-like overcoat, and drab leggings, with saddle bags on his arm, and presenting a face, thoughtful, gentle, and earnest, expressive of an equable spirit, firm and mild. When he spoke from the pulpit he had an unnatural tone; he showed little rhetoric, little of the learning or art of the schools, but much good sense, faith, and fruit of study in prayer and love. The people listened with a kind and appreciative attention. His character evidently helped him. He was well known in Madison, and everybody felt that his words were those of a wise and disinterested friend. There I learned to revere him as one communing much with God, and ever penetrated with everlasting things; whose mind and heart were habitually conversant with the greatest interests; who sought not his own, but was revolving plans of large usefulness; a man, sober and trusty of judgment, and of organizing ability; laborious and modest; stable in the truth; candid and liberal, but not lax; fraternal and broad

* MSS. of the Rev. Thos. S. Milligan.

† The Rev. James H. Johnston, who died at Crawfordsville March 8, 1876, having completed the longest term of continuous service ever attained by a minister of our church in Indiana—more than fifty-one years.

in his sympathies, loving and, like Christ, loving the world.

"A few days later I found Father Dickey at Indianapolis, attending the anniversaries of the State Benevolent Societies, in establishing which he had been among the prime movers, and in which he continued to show an efficient interest. The legislature was in session, and on the Sabbath he preached to a large audience, from Jeremiah vi: 16—'Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' He spoke with unction and to general acceptance, notwithstanding his peculiar mode of delivery.

"Two months afterward he surprised me with a visit at my bachelor's room at an inn in Logansport. He had come on an exploring mission from his home in the southern part of the State, in February, 1830, encountering such difficulties from the roads and high waters and rude beginnings of the settlers, remote from each other, as belonged to that period, and all from a desire, preaching as he went, better to know the spiritual destitutions of the State, and more intelligently to labor in removing them.

"During a few more years I was wont to see him at synods where his presence was always valued, and notably I remember him in the General Assembly at Philadelphia, 1832. In the strifes of the times he was not a warm partisan; he knew nothing of intrigue; and beyond most men seemed to act above prejudice, and in the light of conscience and the Spirit of Christ."*

Though never of a rugged constitution, the contrast with his wife's vigor and endurance being the occasion of frequent remark on her part, indulging the hope, as she did, that she might

* MS. letter of the Rev. Dr. Martin M. Post, dated January 7, 1876. Born in Cornwall, Vermont, December 3, 1805; Middlebury's valedictorian in 1826; a graduate of Andover; reaching his mission field at Logansport, Indiana, December, 1829, he there continued to reside until his death, October 11, 1876. For the fathers of the Indiana Synod the semi-centennial year has been a fatal one. Johnston fell asleep March 8th, but three days before John Ross (*at. 92*), these two having been the sole remaining representatives in the Synod, North, of the former times. Dr. Post's demise occurred but four days later than that of Thomas S. Milligan. Dr. Post's five sons all received a collegiate and theological training, the youngest, Roswell O., being now pastor of the flock so long cared for by his father.

be permitted to cheer him in life's decline, Mr. Dickey sustained such various labors as have been described for a long period. Not until April, 1847, was he compelled by failing health to surrender the pastorate he had held for twenty-eight years. After an interval of a few months his health was so far restored that he was able to labor in the service of the American Tract Society for nearly a year. On the termination of this work he sought no further fixed employment, but ministered in the pulpit and as a counsellor, most usefully, as opportunity came.

In 1828 Mr. Dickey had published, under the direction of the Synod, "*A Brief History of the Presbyterian Church in the State of Indiana*," now the source of our best information with regard to the early days.* This small pamphlet it was his earnest desire to enlarge and complete. "The last work of my father's life, on which his heart was set," writes his son, "was the completion of the history. He was very feeble in body at the last, but vigorous in mind, and sat at his table and wrote as long as he was able. Industry was his characteristic. I never saw him idle an hour. When forced to lay down his pen it cost him a struggle. At his request I acted as his amanuensis and prepared several sketches of churches, of which he said no other living man knew so much as he." All was, however, left quite unfinished. He lived but a day or two after laying aside his pen.†

* "In regard to the early history of Presbyterianism in Indiana, he was a sort of gazetteer or book of reference, from which we had rarely, if ever, occasion to appeal."—Dr. Henry Little in *Sprague's Annals*, vol. iv : pp. 518–19.

† As to the origin of the *Brief History*, and the various efforts to supplement and complete it, see *Minutes of Salem Pres.*, vol. i : p. 20 ; *Minutes of Madison Pres.*, vol. i : p. 26 ; *Minutes of Indiana Synod*, vol. i : pp. 13, 15, 31, 53, 59, 60, 549, 586, 612, 624 ; vol. ii : pp. 207, 225, 347, 384, 401, 419, 423, 436, 437, 446. Mr. Dickey's pamphlet, though accurate, is not infallible. I have before me the author's copy, with his manuscript corrections. The more important of these are the following : Page 5, as to Madison Church, read, "it was supplied by Mr. Robinson for two years. In the summer of 1819 the Rev. Thomas S. Searle located at Madison, and was installed the following year pastor of Madison and Hanover Churches ;" page 6, as to the date of the organization of Pisgah Church, read, "February 27, 1816 ;" the name of Daniel C. Banks is substituted for that of James McGready, as having constituted the New Albany Church, the latter having formed the church at Jeffersonville ; page 7, as to the date of the Rev. Isaac Reed's settlement in Owen County, read, "October, 1822 ;" page 8, read, "Mr. Proctor labored three-fourths of his time (at Indianapolis) for a year, beginning October, 1822. Mr. George Bush commenced his labors there in June, 1824 ;" page 10, read, "June, 1821,"

The only meetings of the Presbytery and Synod he had failed to attend were those held at New Albany a few weeks previous to his death. He wrote to his brethren apprising them of his feebleness, and assuring them that his work was nearly done. Synod appointed a committee to suggest a suitable reply, on the reception of which Mr. Dickey was deeply moved, at the family altar with choked utterance giving thanks to God that the lines had fallen to him in such goodly places, among such loving and faithful brethren, and praying that God would greatly prosper them. Suffering intensely in the closing hours, his peace was great. Although for twenty-five years afflicted with a pulmonary disease, his endurance was remarkable. He finally fell asleep November 21, 1849. The Rev. Philip Bevan, a licentiate of Cincinnati Presbytery, at this time supplying the New Washington Church, officiated at the funeral. On the following Sabbath the Rev. Dr. Harvey Curtis, then pastor of the Second Church, Madison, preached in the New Washington Meeting-house, a commemorative discourse from the text descriptive of Barnabas: "He was a good man, and full of the Holy Ghost, and of faith."—Acts xi: 24.

Mr. Dickey's remains lie buried beside his second wife and three of his children, in the cemetery of the Pisgah (now New Washington) Church. His tombstone is a plain marble slab, inscribed with his name, age, the date of his death, and the text of the commemorative discourse.*

Of the man who so wisely and laboriously laid the foundations of Christian society in Indiana, the best estimate is pre-

as the date of the organization of Evansville Church; page 11, for James Balch, substitute Nathan B. Darrow, the name of the "New Hope" Church, having been originally, and until 1825, "Hopewell."

There are such typographical errors as Samuel B. Robinson for *Robertson*, and *Martin B.* for Nathan B. Darrow.

It is also to be observed that Dickey makes no allusion to the organization of Concord Church, Orange County, Sept. 27, 1818 (by Orin Fowler), nor to the useful labors of Samuel Baldrige (1810-12), Samuel J. Mills (1814-15), William Goodell (1822), Lucius Alden (1825), and John Ross (1822-1876).

* On the announcement of his death in Synod, a movement was made to erect a monument to his memory at the expense of his brethren. The motion was opposed by Samuel Merrill, Esq., who said that he knew Mr. Dickey well enough to be sure that such display would have offended his modesty. Mr. Merrill suggested instead, that funds be raised for a hall in Wabash College, to be known as "Dickey Hall." The suggestion met with cordial approbation, but was never carried out.

sented in the simple record of his career. It is, however, to be observed, how sagacious and determined he was in the advocacy of views which then were new, but now are generally accepted among good men. In his personal appearance, most unostentatious, his dress was usually homespun. Though in his later years he wore broadcloth in the pulpit—his every-day garb was of the jeans provided by the hands of his wife and daughters. Doubtless, the necessity of economy determined this habit, but there was also still remaining among the plain people of the frontier that prejudice against imported stuffs, which, during the Revolution, had been so violent.* Beneath such an unassuming exterior, however, dwelt a singularly broad and self-reliant mind.

The character of the man was indicated in his early and bold advocacy of the temperance reform. It has been asserted that he preached the first sermon in Indiana against intemperance.† A lady, who became his daughter-in-law, relates, as illustrating the propriety of such preaching at the time, that on one occasion, when a child, she was put out a back window by her mother, and sent with great haste to one of the neighbors for whiskey, "because they saw Mr. Dickey, the preacher, coming." One of his son's earliest recollections is of a stormy onset upon him by four of his parishioners, all distillers, as they were gathered under a spreading beech, after one of his discourses against the prevailing vice. "I expected," says the witness, "that he would give them a severe castigation, and was indignant, when afterward, with reference to the affair, he merely said, 'Why, I didn't suppose they would like the sermon.' And yet, so great was the influence of his teaching, that two of these men never distilled whiskey afterward. One of them would not even sell his distilling apparatus, but let it

* The Rev. James Dickey, of South Salem, Ohio, a cousin of "Father Dickey," went to the General Assembly at Philadelphia, dressed in homespun, and on a Sabbath was invited to fill one of the city pulpits. After ascending the pulpit the sexton first came to him, and subsequently the elders, to offer him a pew, as he was now occupying the clergyman's place. But they were soon surprised with a good sermon from the intruder. The next day the ladies of the congregation presented him with a clerical suit, but he gently declined it, saying, that where he lived the people would not hear him preach in such clothes.

† The honor seems to belong either to him, or to "Father Cravens," of the Methodist Church.

stand and rot. In a few years, public sentiment, aided by a fire which destroyed one of the establishments, closed the other stills, so that intoxicating drinks were not manufactured within the bounds of his congregation." He met the neighboring ministers in argument upon this subject, and so ably and with such good humor did he maintain his cause, that largely owing to his influence, the region where he lived and labored banished intoxicating liquors from use as a beverage. His reputation as a debater in behalf of total abstinence was so assured, and the unpopularity of opposing him so well known, that a young man who had represented the district in Congress, and was an aspirant again for the position, declined to debate the question with him, though he had issued a challenge to any one who would meet him.

"Father Dickey" was always an earnest anti-slavery man.* For several years he cast the only ballot in his township for free-soil principles. By and by, his convictions became so strong that, though he never introduced politics into the pulpit, privately and in debating societies he discussed the question, and ultimately won over nearly all his people to anti-slavery sentiments.† Living on the border where runaway negroes were numerous, he fearlessly preached from such texts as "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee" (Deut. xxiii: 15); and under his instructions the better men of the community ceased the lucrative business of hunting fugitives, although the practice had been thought innocent and necessary. The name of "the old Abolitionist," which those "of the baser sort" gave him, rather pleased him. He said it would one day be popular.

"I remember Father Dickey," writes Mrs. Harriet Beecher Stowe,‡ "chiefly through the warm praises of my brother and

* See Mrs. Stowe's *Men of Our Times*, p. 548; Cf. Reed's *Christian Traveler*, p. 152; Johnson's *Forty Years in Indiana*, pp. 12, 13, 15, and 17; and Crowe's *Abolition Intelligencer*.

† I have before me a thick, yellow manuscript, in the careful handwriting of Father Dickey, and entitled, *An Address to Christians on the Duty of Giving Suitable Instruction to Slaves*. The argument is tender and convincing. It is dated December 20, 1822—a very early period for such an argument upon the Kentucky border.

‡ From Mandarin, Florida, February 5, 1876.

my husband, who used to meet him at Synods and Presbyteries. They used to speak of him as an apostle after the primitive order—"poor, yet making many rich; having nothing, and yet possessing all things." He advocated the cause of the slave in the day when such advocacy exposed one to persecution and bodily danger. My husband, to whom I have appealed, says he remembers him well and loves his memory, but that he was a man that 'didn't make anecdotes;' always constant, steady, faithful, he inspired younger ministers by his constancy and faith, and the simplicity of his devotion to Christ.* In my novel of *Dred*, now changed in title to *Nina Gordon*, the character of Father Dickson was drawn from my recollection of this good man, as described to me." †

The services Mr. Dickey rendered to the cause of education were also important. His own early opportunities for study had been secured amidst manifold difficulties, and he sought the more earnestly to provide for his children, and his neighbors' children, an easier and better way. In his first parish in Davies County he taught school. ‡ Until the division of the Presbyterian Church in 1837, he was an active trustee of Hanover College. § Chiefly through his influence a wealthy Englishman, Mr. Thomas Stevens, was induced to establish and maintain a female seminary on the Ohio River, near Bethlehem. In a suitable brick building, erected by Mr. Stevens for that purpose, Mr. Dickey resided several years, providing a home for the teachers, and securing educational privileges for his children. The first principal of the school was Miss Longly, who, after two years in the seminary, became the wife of the Rev.

* A clergyman, who was at one time a pastor in southern Indiana, and went back to New England after a few years' trial of the frontier, relates that on a certain occasion he saddled his horse and rode fourteen miles to lay his discouragements before Mr. Dickey, and obtain advice and sympathy. But when he observed how the latter was supporting a large family, without a thought of faltering, though in the midst of difficulties compared with which his own were trifling, he returned home without even mentioning the object of his visit.

† See Stowe's *Nina Gordon*, vol. i: pp. 300, 301, and *passim*.

‡ The Presbyterian minister was almost inevitably the schoolmaster in the early days at the West. Scott, Baldrige, Robinson, Todd, Martin, Crowe—nearly all of the earliest settled ministers taught schools.

§ It is evident that in all the first struggles of the school at Hanover, he, with Johnston, was Crowe's "brother beloved."

Dr. Riggs, of the Sioux mission. Much was accomplished by the school for the whole surrounding region.

It is not surprising that a life so variously useful, and a character so strikingly symmetrical, have elicited affectionate eulogies. "He was always spoken of with great reverence by my mother," says one who in childhood was accustomed to see him at her own home. "I met him first in Presbytery," wrote another, "and I well remember that the impression of his goodness derived from others was heightened in me by the first day's observation. . . I was never with one whose flow of feeling savored so much of heaven."* "He has left a name," said Dr. Martin M. Post, "which suggests a wise counsellor, a true worker, a thoroughly honest and godly man. May a double portion of his spirit rest on his successors in the Synods of Indiana."

Art. V.—THE SABBATH QUESTION.†

By REV. BYRON SUNDERLAND, D. D., Washington, D. C.

ONE of the latest expositions of the Sabbath ordinance is the paper of Rev. S. M. Hopkins, D. D., Professor in the Auburn Theological Seminary, read before the Evangelical Alliance, at Pittsburgh, last year. He concedes a Christian *consensus* "as to the duty of consecrating one day in the week to the ends of physical rest, and moral and religious culture."

"But," he continues, "at that point the agreement ends. As respects the grounds of the obligation and the manner of performing it, there prevails a wide difference of opinion." He speaks of it as "the Sunday observance," and, beginning with the Sabbatarian Pharisees, in the time of Christ, he alludes to the dispute which then arose, and recalls the views and practice existing from that day to the present. He argues the

* Henry Ward Beecher, in *Sprague's Annals*, vol. iv : p. 519.

† Published at the special request of a large number of the clerical and lay members of the Baltimore Synod.