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Memorial.

LYMAN HOTCHKISS ATWATER, D.D., LL.D.

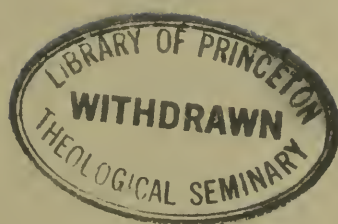
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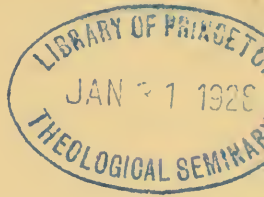
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ADDRESSES

DELIVERED AT THE FUNERAL

OF

LYMAN HOTCHKISS [✓]ATWATER, D.D., LL.D..

PROFESSOR OF LOGIC AND MORAL AND POLITICAL SCIENCE IN THE
COLLEGE OF NEW JERSEY,

IN

THE FIRST PRESBYTERIAN CHURCH,

PRINCETON, N. J.,

TUESDAY, FEBRUARY 20, 1883

A MEMORIAL DISCOURSE,

DELIVERED IN THE COLLEGE CHAPEL

ON

THE EVENING OF BACCALAUREATE SUNDAY,

JUNE 17, 1883.

PUBLISHED BY REQUEST OF THE TRUSTEES.

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INTRODUCTORY NOTE.

THIS Memorial of Dr. Lyman H. Atwater has been published in accordance with the wishes of his family and friends, and by request of the Trustees of Princeton College. Only a few prefatory words are needed.

After an active service to the College of more than twenty-eight years, Dr. Atwater was laid aside by sickness in October last. A few months of struggle with mortal disease, in which hopes and fears fluctuated, followed. He died on Saturday morning, February 17, 1883. On Tuesday afternoon, February 20th, he was buried with impressive services. Prayer was offered at his late residence by the venerable Ex-President of the College, John Maclean, D.D., LL.D. The remains were then borne to the First Presbyterian Church, accompanied by the students of the College and the Theological Seminary. There a very large congregation assembled, filling the church to its utmost capacity, in which the Trustees of the College, the Trustees and Directors of the Theological Seminary, and the Presbytery of New Brunswick were largely represented. Hundreds of Dr. Atwater's old pupils and friends were also there to join in the last tributes of respect and affection. It was significant of the esteem in which Dr. Atwater was held by his townsmen, that many of the places of business were closed during the funeral services.

The devotional services at the church were conducted

by the Pastor, Rev. Horace G. Hinsdale, and by the Rev. Dr. John T. Duffield, of the College Faculty.

The Addresses of Dr. Noah Porter, President of Yale College, the classmate and life-long friend of Dr. Atwater; of Dr. McCosh, President of Princeton College; and of Dr. A. A. Hodge, of Princeton Theological Seminary, are printed in this Memorial in the order of their delivery. Subsequently the Rev. Dr. Wm. M. Taylor, of New York, was requested by the Faculty to prepare a Discourse, commemorating the life and services of Dr. Atwater, to be given at the ensuing Commencement, on the evening of Baccalaureate Sunday—a request with which he kindly complied. It is believed by the committee of the Faculty to whom the publication of this Memorial was entrusted, that in these varied and excellent delineations of Dr. Atwater's life and character, a permanent and valuable record has been secured of one, whose loss will be long and deeply felt.

ADDRESS
OF
THE REV. NOAH PORTER, D.D., LL.D.,
President of Yale College.

ADDRESS.

A SKETCH OF THE LIFE AND CHARACTER OF THE REV. LYMAN H. ATWATER, D.D., LL.D., BY HIS FRIEND AND CLASSMATE, THE REV. NOAH PORTER, D.D., LL.D., PRESIDENT OF YALE COLLEGE.

FIFTY-FIVE years ago last September I met our deceased friend for the first time in front of the old South College at Yale. We had just been admitted to the College as members of the same class. He was then an overgrown boy, and I was scarcely half-grown. New Haven had been his home from infancy, and I was a timid stranger. Though he was somewhat younger than myself, his sturdy look, his assured air, and his generous bearing at once attracted my attention, and won my confidence at first sight. Circumstances soon brought us closely together and we became more and more intimate till the end of our college life. Subsequently we were united more closely and have adhered the more tenaciously, perhaps, because circumstances now and then threatened to sunder us. We have been loyal to one another when theological differences and personal associations might easily have caused us to drift farther and

farther apart. Perhaps we have valued our friendship the more because it has cost us an occasional struggle to retain it. And now I am here to say a few words concerning this beloved and honored friend of more than half a century.

But I forget myself: I ought perhaps not to have said so much about Dr. Atwater's relations to myself, and, yet perhaps it was appropriate that I should explain the confidence and freedom with which I propose to speak. Moreover, it may not have been amiss—certainly it is not unnatural in the presence of a college audience—to recognize the strength and importance of college friendship, as one of the most valuable incidents of college life.

Dr. Atwater was born at Cedar Hill, then on the border of New Haven, about two miles from the centre of the city,—a place once unique for its picturesque surroundings, and still attractive amid the miscellaneous buildings which have gathered about it on the outskirts of a rapidly growing town,—as a drop of gold shines in the soiled and tangled fringe of a rich garment. His home lies under the shadow of East Rock, which it boldly confronts, and which during his infancy and youth invited him to constant adventure and activity. His father was a man of restless enterprise and of great endurance, who added to the management of a large farm, the conduct of a great variety of undertakings, both at home and in distant places. He

was descended from one of the first planters of New Haven, whose ancestral home still stands in the south of England, and near which, though he was the strictest of Puritans, the tomb of one of his forefathers in the church at Lenham, Kent, continues to bespeak the prayers of the visitor for the repose of his soul. Dr. Atwater had a right to the conservative feelings which might befit the descendant of a sturdy and honored line of ancestors traceable beyond the English Reformation. Dr. Atwater's mother was a woman who combined energy with sweetness, and controlled a large household with eminent success. It was the delight of our friend during his college life to invite a select company of his classmates every summer to visit this hospitable home to feast upon the fruits with which it abounded, and to show them the house and grounds of which he was reasonably proud. From his youth he gave signs of the energetic, warm-hearted, outspoken, and loyal nature which he inherited and which ripened into a strongly-marked and demonstrative character. From his boyhood he was interested in public affairs of every sort, beginning with the church which was the terminus of his weekly drive on Sunday, and to the associations with which he was loyal till his death; and embracing that political party in the State which in the early time had ruled in the Land of Steady Habits. To all the memories of his childhood he was passionately de-

voted. At the funeral of Dr. Bacon he remarked that at the age of twelve years he was present at his ordination : and it was always noticeable how distinctly and sacredly were depicted in his memory all the scenes of his earlier and later life. Within two or three years before his death, he deliberately made several tours through several of the country towns of Connecticut and called at the hospitable homes with which he had been familiar in his college and later life, that he might revive the faded pictures which were still lovingly cherished in his memory.

As a student he was diligent and successful, not painfully laborious, but always working easily ; with few of the habits of the exact philologist or mathematician, but still shrinking from no tough sentence or hard problem, and always bringing to his work a cheerful temper and a brave and self-relying understanding which disdained defeat. He was intensely interested in all the activities and enjoyments of college life. At his graduation he took the second honor of the class, by an accident which threw out of the contest his nearest rival. This rival was a South Carolinian of intense ambition, who would conquer at any cost, and had not a few other advantages. Dr. Atwater was brave and zealous, but he was never consumed, least of all was never debased, by ambition. He was energetic and self-relying, but he was too reasonable to sell the freedom and

the joys of intellectual sympathy and generous companionship for any sordid ends. He was always sunny, hopeful, ready for a problem or a discussion, and never so exhilarated as when there was a chance for a debate, a description, or a harangue. He was eminently practical and pre-eminently fond of public discussion. In the Literary Society to which he and his special friends were attached, he found his chief delight and the chosen field for his activity. His ideal of intellectual achievement was an elaborate argument or an eloquent appeal, and in these activities he aspired after eminence with a generous and confident ambition.

From his earliest years he had been trained in religious ways. All his associations had been reverent and devout. The searching appeals of his first pastor and the practical reasonings of the second, followed as they were by the logical discourses of Dr. Fitch in the college chapel, had kept alive serious convictions in respect to truth and duty. All at once these smouldering embers were kindled into a glowing flame. In the winter and spring of 1831, New Haven, as also Yale College, was the scene of a remarkable religious awakening. It was in the season of meetings of four days of continued services, and other novel devices. The churches of New England were moved by a religious excitement, which was more general and earnest than any other religious

movement in its history since the great awakening of 1740. It was even believed by not a few sober-minded thinkers, that possibly the days of the millennial triumphs were at hand, and the Kingdom of God might speedily come with sudden glory. Whatever these days might have been to others, to the class of 1831 they were remarkable indeed. In January of that year, perhaps eleven of the eighty-one who composed the class might have avowed themselves as in some sense the disciples of Christ. In May of that year there were scarcely eleven of the eighty-one who did not claim the Christian's faith and hope. Among the sixty or more to whom this sudden and conscious transformation came, was our deceased friend. To him, as to all manly souls, the experience involved earnest convictions and the deliberate surrendering of the heart and the life. I occupied the room opposite, and knew that for many days with him this struggle was severe, but it was thorough and complete.

When it was over he was as hearty in his new life as he had been in the old, and brought to its duties and its sacrifices the whole-souled ardor and the practical good sense which were ingrained in his character. To decide that the ministry was to be his profession was in those days almost an inevitable consequence of assuming Christian vows, unless the reasons for exemption were decisive. Of his class-

mates some thirty-four were ordained to the Christian ministry. The first year after graduating Dr. Atwater spent as chief assistant in a boarding-school in Baltimore, in which he gained some hard experiences and added to his sturdy strength. The second year he began his theological studies in the Seminary at Yale and occupied the same room with the speaker, who was then teaching in New Haven. Not long before all the churches of New England and largely those of the Presbyterian Church were beginning to be agitated by an active theological controversy, which was more or less definitely concerned with the theology which was taught or supposed to be taught at New Haven. Two or three years previous, Coleridge's "Aids to Reflection," then recently published, had also attracted the attention of a few thoughtful men at New Haven, conspicuously of Dr. Atwater and his friends. The philosophy of Coleridge, so far as it was a philosophy with its suggestive distinction between the Reason and the Understanding in Kantian phrase, was not acceptable to Dr. Taylor, who adhered tenaciously to the statements of Locke and Reid, with his own modifications. Coleridge's doctrine of a "Nature in the Will" as the philosophical explanation of what was then called *native depravity*, was still more offensive to him. Dr. Atwater was for a while an avowed adherent of Coleridge's theology, at least so far as it

diverged from that of the New Haven school. He could do nothing by halves, and he was as earnest, outspoken, and tenacious in his new opinions, as strong convictions and warm feelings could make him. The reading and speaking and thinking and writing to which this new inspiration compelled him, quickened him to new intellectual life. This devotion to Coleridge was, however, but temporary. In the subsequent occupations of his parish work and the further development of his theological views he left Coleridge behind, although he never ceased to acknowledge his immense indebtedness to him in widening and stimulating his mind at a critical period of his opening life. At the close of the first year of his theological studies, in the autumn of 1833, at the age of a little more than twenty, he was elected tutor in Yale College and entered immediately upon the duties of his office, prosecuting his theological course at the same time. I speak with confidence in respect to his career, for we were associates in both occupations. He entered upon his duties as tutor with characteristic energy and zeal. The college from his childhood had been the object of his love and honor. The traditions of its leading men were living powers to his ardent and reverent affection. It was his fervent and hearty faith that its order and efficiency depended upon the zeal and fidelity of its officers. This faith inspired his actions. It was also at a time when

faithful oversight and administration involved courage and sometimes personal exposure, especially on the part of the tutors, and when more or less of severe police duty was required. Dr. Atwater entered into all these duties with his whole heart and with an energy and spirit which have been rarely surpassed. He showed himself at once to be a born administrator; fearless, inventive, and generous — an ardent lover of young men and yet not ignorant of their devices. The lessons which he gained from this early experience subsequently proved of immense service to him in the long course of useful service which he has rendered to this honored college. Indeed in all his habits he was eminently fitted to learn from experience, rarely forgetting a significant event or incident and always seeing the principle or analogy which it illustrated. To the end of his life the memorable events of his own tutorship were distinct and vivid in his memory, and could be distinctly cited as examples of some important truth in respect to student life and college administration.

After serving as tutor nearly two years he was installed as pastor of the Congregational church in Fairfield, Connecticut. The parish was an ideal country parish, especially for a hearty, reverent, and conservative spirit like his, which cherished every New England tradition in Church and State. It was twenty-two miles from New Haven, where his own

numerous kindred and those of his newly-married wife resided. It was on the high-road to New York, along which several lines of stages carried their numerous freight of distinguished personages, who might every day be heard of at the village hotel. It was within sound of the sea, whose gentle murmur or resounding strokes could always be heard along the beautiful beach, which was just at hand, though out of sight. Its local traditions were manifold and distinguished. At three and one-half miles distance the spire of Greenfield Hill indicated the place where Dr. Dwight had lived and made the place famous by his person and his instructions. The town was one of the oldest in Connecticut, and in the war of Independence was wealthy and aristocratic enough to be singled out for a memorable conflagration, which left only a few houses standing. It had slowly recovered from this disaster and was the residence of many families of culture and wealth, and of many more who were intelligent and self-respecting householders. It was a half-shire town with a jail and a court-house, in which lawyers gathered in term time, in the society of whom Dr. Atwater always delighted, and of whom he never tired to repeat interesting stories. Prominent among his parishioners was one of the most distinguished, if not the most distinguished, of the lawyers of Connecticut, the Hon. Roger Minott Sherman, whose stately, yet graceful

bearing, whose classic English, whose acute discrimination and impressive appeals were not more remarkable than his affable courtesy, his tender humanity, his theological acumen, and his humble piety. He was a man who, but for the unfortunate necessities of Connecticut politics, would have stood by Clay, Webster, and Calhoun in the Senate of the United States, nor stood abashed; and yet was always ready to second his pastor in the familiar exposition of Christian truth in the meetings of the church. From a little gem of a village, about two miles and a half distant, came a few choice families regularly to church, among whom were the two brothers Marquand, who have connected their names with Princeton and Yale by their wise and princely liberality. The earlier pastors of the church were men of mark. Andrew Eliot, President Heman Humphrey, and Dr. Nathaniel Hewit were honored names. Such a place was pre-eminently suited to the tastes and character of the young pastor, who made his home here at the age of twenty-two. He entered at once into hearty sympathy with the responsibilities of the pastoral office, and with characteristic ardor into "the care of all the churches," during a period of crisis and excitement. Here he continued for more than nineteen years, till his election to the newly established chair of mental and moral philosophy in this college in 1854. During all his pastor-

ate, the churches of Connecticut were agitated by two active controversies, in both of which Dr. Atwater was conspicuous. No one who knew him could doubt that his convictions were sincere and positive, and as little that his ability was conspicuous. As little could it be questioned that he was upright and friendly in his feelings toward the men whose opinions he controverted. Of the three antagonists whom he most frequently encountered, Dr. Taylor had been the pastor of his childhood, Dr. Bacon of his riper years, and Dr. Bushnell he knew and admired as a brilliant preacher and writer. If his feelings were warm and his declarations were positive, he was never bitter or acrimonious. While he was decided in his positions and unflinching in sharp criticism and heated debate, he was uniformly cordial in his greetings and friendly in his intercourse with every one whom he assailed.

In respect to the earlier movements of his mind which finally led to his decided dissent from what was then called the New Divinity, I may speak with intelligence and earnestness, because no living person knows so much of them as myself. I affirm with entire confidence that it was the practical excesses which attended the revivalism of those days far more than its metaphysical theology which offended his tastes and controlled his convictions. He could not tolerate its shallow conceptions of Christian experi-

ence, its fanatical applications with respect to the Christian life, or its violence to the refined humanities into which centuries of Christian culture had blossomed. He was in nature and by training a born conservative in these particulars. His personal and parochial associations confirmed these tastes. His feelings required a positive definiteness in the phraseology of his creed, a grave decorum in the homage of his worship, and a sweet charitableness in the manifestations of the Christian life. The associations of his parish and its vicinity strengthened these sympathies. He was the pastor of a parish which was sturdily, yet decorously conservative in all its traditions and ways. He was associated with clerical brethren who were disinclined to change—men strong, fervent, logical, and eloquent. He delighted in nothing so much as in criticism and debate, and was accustomed to discussion and controversy. He was eager and earnest, because he thought and felt strongly, and hence it happened that, though possessed of the kindest of natures, he became a man of war from his youth. But even in the fiery ardor of his youth he was chivalrous in his feelings, and never ceased to honor the antagonists whom he assailed, remembering always that he had revered them in his childhood and honored them in his riper years.

For the last fifteen years of his life the remem-

brance of these collisions seemed to have been gradually effaced on both sides. In these later days not the slightest embarrassment disturbed his warm and frequent interviews with his old friends, and he enjoyed his frequent visits to the scenes of his childhood and the friends of his earlier years with a zest that was delightful to them and to himself.

In May, 1872, he was present at the semi-centennial anniversary of the Divinity School of New Haven as an alumnus, and I have no doubt it was with extreme pleasure, as one of the most delightful acts of his life, that he pronounced a glowing eulogy upon Dr. Taylor as his pastor and theological teacher, followed, as was fitting, with a tribute equally warm to the two eminent friends of his active life, Drs. Charles Hodge and Nathaniel Hewit. Referring to the other teachers of the Seminary, Drs. Goodrich, Fitch, and Gibbs, he gave the following memorable testimony, which will be heard with a new interest by this great assembly who mourn him in his death: "Constrained, as I have been in the conflicts of the past generations, to take a different view from these distinguished men of some great issues in metaphysics and divinity, I rejoice, my brethren, that, however we then thought, or may think, we differ, or do differ in our thinking, we can look over these barriers and find a higher, indissoluble 'unity of faith' in the one body of which we are

members ; the one Spirit by which we are sealed ; one hope by which we live ; one Lord, our Prophet, Priest, and King ; one faith by which we live in and through and unto Him ; one baptism in the name of the Father, Son, and Holy Ghost, the Trinity in unity, to whom be glory forever.”

In a similar spirit he accepted the reunion of the divided portions of the Presbyterian church in thorough good faith, and labored cordially and efficiently for the welfare of the body when reunited, and most heartily rejoiced in the successful consequences of a measure of which at first he might have questioned the expediency and practicability. And here let me say, once for all, that if there were any qualities for which he was conspicuous they were generosity and magnanimity in his public and personal relations. Though positive in assertion and earnest in debate, though sharp in criticism and at times vehement in invective, he was eminently kind in his feelings, just in his aims and desires, and magnanimous in his deeds.

As a pastor and friend Dr. Atwater was respected and loved. The people of his charge had been trained to old-time ways of courtesy and reverence, and Dr. Atwater believed in the solid virtues and ancient manners of the earlier generations. How pleasantly he went in and out before his people it is not for me to describe. It is enough to know that he always

delighted to revisit them, and that the remembrances of his parish life were always fresh and fragrant to his thoughts. It is interesting also to know that the last sermon which he preached was to his old people in Fairfield.

I have already spoken of Drs. Hewit and Hodge as the two prominent friends of his maturer life. Each of these gentlemen was the object of his fervent admiration and unshaken confidence. The first fascinated him by his fervid earnestness, his splendid eloquence, and his rapt devotion. The other held him by his abundant learning, his lucid statements, and his practical wisdom, and became to him a reverend father and a most trusted friend. Both satisfied his strong yet confiding nature, and greatly enlarged the happiness of his life. For these, as for all his friends, he was generous in his love and unwearied in act and sacrifice.

In 1854 he began his new career at Princeton. His early studies had been characteristically metaphysical. His reading of Coleridge had greatly stimulated his native taste for philosophical thinking, and initiated him early into the terminology and distinctions of the Kantian school. His zeal in this direction carried him so far that he reprinted in a cheap and portable form a now forgotten exposition of Kant by one of his early English disciples. His facility in apprehending and applying the Kantian

terminology was remarkable in the view of his friends. Dr. Taylor's ethics and theodicy aroused his energies of faith and dissent, in respect to the profoundest questions which concern the responsibility of man and the government of God. Had he from the first confined his studies to questions of philosophy and mastered its refined and unmanageable literature, he would have entered upon his work with greater advantage. He was, however, never fond of reading for its own sake, especially in lines which led away from some immediate interest of thought or action; although his capacity to read with insight and effect was always quite remarkable. Notwithstanding this capacity, his tastes were not so emphatically the tastes of a learned scholar, as of a practical thinker and student of men and affairs. He spent, as we have seen, the first twenty years of his professional life in pastoral duty, burdened and distracted by discussions and criticisms, many of which were of no speculative interest. Moreover, he was called immediately to a variety of functions in the service of the college, which had no relation to his studies and duties as a learner or teacher of philosophy. His practical understanding, his interest in and his mastery of college administration soon made itself manifest, and brought upon him manifold responsibilities, which distracted his attention and consumed his time. His facility in writing and his lively interest in controversial

questions and ecclesiastical movements, compelled him to write abundantly for the press. He was soon called to assume the responsibilities of joint, and finally of sole, editor of the *Princeton Review*, which weighed upon him for ten of the most critical years of a man's life, and probably did more to shorten his life than any other of his manifold responsibilities. He gave himself with great energy to his appropriate studies and showed distinguished ability in appreciating and expounding psychological and metaphysical truth, and was always recognized by his pupils as a clear and strong thinker and an able instructor. His lectures were valued as stimulating and disciplinary in the highest degree and will long be remembered by the classes which enjoyed his instructions. It is believed that he has left as definite an impress upon their minds and characters as any of his cotemporaries. His "Manual of Logic" is a model of a brief work of the kind. It was with great reluctance, but with a noble magnanimity and self-sacrifice that he relinquished Psychology for Political Economy at a somewhat advanced period of his professional life, and thereby assumed new burdens. As a teacher and writer in political economy he felt himself entirely at home. His tastes and habits fitted him to understand affairs political and financial, and whether he conversed or wrote upon these topics he was

completely at his ease, exhibiting great facility and varied power. His ability and success were acknowledged to be pre-eminent.

In college administration he was eminently skillful and trustworthy. He was shrewd and far-sighted; cautious, yet decided; cool, yet positive. Above all, he was self-sacrificing and laborious whenever time, or thought, or labor was needed for the right determination of difficult questions, or the execution of any plan which involved painstaking and patience. In critical times of college discipline Dr. Atwater was a tower of strength, being always in his place, prompt, cool, and clear-headed, while he was bold and energetic against unreason and disobedience. His generous public spirit was always manifest in times of trial and anxiety, and on him were laid many unpleasant burdens because it was known that he would never refuse to meet a trying exigency.

His general official services for the increase of the funds of the college in the times of its pressing need, before the days of its distinguished prosperity, are well known. That these services cost him patience, labor, and anxiety for two or three continuous years is well known to his friends. Their immediate fruits were not inconsiderable. Their importance in preparing for the splendid ingathering of the latter har-

vest are fitted to encourage all who are called to a similar faith and patience, and deserve to be gratefully remembered in his honor by all the sons of Princeton.

I can not be mistaken in saying that, with his colleagues and the classes which have been under his care, he has uniformly left the impression that they had to do with an upright, single-hearted, self-sacrificing friend, a man upon whom his friends could rely in times of stress and trial—a solid lover of truth and goodness; reverent, affectionate, true-hearted, useful, charitable, and just.

For nearly thirty years he has served this college with singular devotion and fidelity, with eminent uprightness, patience, and magnanimity, and he dies as one of its oldest officers. It is fit that his manifold public services should be commemorated by his colleagues. I count it a special privilege to be allowed to give my testimony to the genuine worth of my friend of more than fifty years, to his warm-hearted generosity, his transparent uprightness, and his cordial affection that was strong in life and in death.

As a Christian believer he made no demonstrations of zeal or devotion, but those who knew him best knew most certainly that he walked with God in undoubting faith and loyal uprightness, that he loved the church with devoted and passionate zeal, that he served his college with upright and self-sacrificing

laboriousness, and cherished his family with singular sweetness. We can not doubt that his inheritance is with the spirits of the just made perfect.

As we follow him in our thoughts, we can imagine with what a complete yet modest satisfaction he has already received the blessed assurance, "Well done, thou good and faithful servant : enter thou into the joy of thy Lord," and how hearty has been the greeting which he may have already extended to the many blessed souls who had gone before him into that satisfying joy.

ADDRESS

OF

THE REV. JAMES McCOSH, D.D., LL.D.,

President of Princeton College.

ADDRESS.

THE College of New Jersey is this day in mourning. It has suffered as great a loss as it could suffer. I feel that I am called on to speak of what Dr. Atwater has done in the College, specially as a teacher.

He has been laboring among us for nearly twenty-nine years. During that time he has been instructing our advanced students in mental, moral, and political science, the branches most fitted to call forth thought, to train the mind and form the character. In logic, ethics, and metaphysics he proceeded in his teaching on the fundamental principles which God has planted in the mind, and which guarantee truth. In ethics he taught an eternal and immutable morality. He had surveyed and mastered the whole wide subject of social science, and was regarded on all hands as an authority in all departments of political science. The law and the love of God ran through all his teachings and writings and gave them a high elevation.

He had a very comprehensive mind, looking on all sides of a question. He weighed with care

every topic, and formed a just estimate of it. He had eminently a judicial mind, and if he had gone to the bar he would certainly have risen to a high position. He occupied in my opinion a still higher sphere in training, and sending forth to high and useful occupations such a body of young men.

He has had, I should suppose, so many as between two and three thousand—say two thousand five hundred pupils who have been instructed by him. All of them speak of him with profound reverence, many of them with deep gratitude for the good they have received. His memory will be cherished, and his influence for good will be felt wherever his pupils have gone and as long as any of them survive.

For nearly a third of a century he has been identified with all that is good in this institution. He lived and labored for the good of the College. He has had as much influence as any one man, perhaps more than any other, in forming the character of its numerous alumni, scattered all over the country, and fitting them for usefulness in various walks of life.

We valued him as a teacher. But we also revered and loved him as a man. Every one who knew him will be prepared to testify that he was actuated throughout by high principle, moral and religious. This gave a consistency to his character

which made every one respect him. He labored to keep up a high standard of morality and piety among us. But he was far from being a man of mere head without heart. Underneath his sedate demeanor there was a deep well of feeling ever ready to burst out. He was firm in rebuking the erring, but was ever melted when he discovered signs of repentance. He was charged with the benevolent funds of this institution and administered the trust with great faithfulness and kindness. Many students will remember forever the wise counsels which he gave them.

His work and mine have been constantly and closely intermingled. Of all the instructors here I shall feel his removal most keenly. I do not know where we can get a man to take up the profound and varied subjects which he taught. It is due to the memory of one who upheld philosophy in Princeton College, not to let it down from the high place which it has all along occupied here. The fittest tribute which we can pay to his memory is to secure that the work which he has carried on so effectively will be continued in the ages to follow.

ADDRESS

OF

THE REV. ARCHIBALD ALEXANDER HODGE, D.D.,

Professor in the Princeton Theological Seminary.

A D D R E S S .

As has been already said, the grand distinctions of Dr. Atwater were the judicial character of his judgment, the weight of his personal influence, and the many-sidedness of his intelligence and of his actually achieved results. His force lay not in the amount of his acquisitions nor in the adventitious conditions of his reputation, or of his position, but rather in the robust and wise and effective manhood into which he had developed. The gentlemen who have preceded me have spoken of him as a product of New England manhood, religion, and culture, of his eminence in metaphysical and ethical philosophy, and as an original thinker in the departments of political and financial science, and of his great services as a teacher and counsellor in the College of New Jersey for almost the third of a century. I stand here, however, as the representative of the citizens of Princeton, of her civil and ecclesiastical societies, of the theological seminary, to give expression here to our sense of his eminent services in all these relations.

In each of these spheres Dr. Atwater was fully

and consistently himself, the strong, weighty, wise, and godly man; the centre around which multitudes of lesser men revolved; the tie by which many imperfectly accordant personalities and interests were bound together; the counsellor and judge in whose final decision the rest of us were easily persuaded to acquiesce. Coming to this village before the College had become as large and as independent a community as it is at present, he at once identified himself with our citizens in all their interests, and especially with the fellowship of the First Presbyterian Church. For a generation he has gone in and out among us as one of the princes of our people, always trusted and always proving himself worthy of the confidence universally reposed in his wisdom and fidelity. He was always the most influential man at our congregational meetings for the administration of parochial business, and an important member of all deliberative and executive committees. He was ever a faithful friend and a wise counsellor of his pastors, and an efficient aid in all situations in which his co-operation was possible. As far as his constantly multiplying engagements and his failing health permitted he was an habitual attendant upon the devotional meetings of the church, and on all occasions in which he took a public part he was eminently edifying and instructive to his fellow-worshippers.

His Christian character was, as it should be, the

crown and ornament of his entire life. It of course partook of the general attributes of his nature. It was intelligent, broad and judicial, but none the less fervent, and it controlled the whole sum of forces of his nature, and stamped itself upon the community which enjoyed his fellowship.

On the first day of last October my farewell sight of him was coincident with his latest attendance upon any place of public worship. I became suddenly and vividly conscious of his presence, standing out beyond that of the general audience as I addressed the communicants of this church. His erect forward attitude of interest, and his shining face kindled the speaker's emotions, and left his picture, under a transfiguring light, impressed upon his memory forever. He parted from us his fellow-worshippers at the Table of the Lord, with his face glowing with the affections of Christian faith and brotherhood, and reflecting the light of that heavenly temple into whose bright and joyous services he has entered before us. It was a fit closing of his public life among us.

With the Theological Seminary of the Presbyterian Church in this place Dr. Atwater sustained a more intimate and vital relation than any other officer of this College or any individual whatever not a member of the Seminary faculty itself, in the entire history of that institution for seventy years. For

Dr. Atwater was probably even more eminent as a theologian and as a theoretical ecclesiastic than he was in any other of the many departments in which he acquired an honorable reputation. He was unquestionably more intimately and accurately versed in all the varieties and the entire history of what is known as New England theology, than any other member of the Presbyterian Church. He was certainly, together with the late Dr. Charles Hodge, the most able as well as the most voluminous theological reviewer and controversialist of the Old School branch of the Presbyterian Church during the last quarter of a century. In 1863 he was elected by a very large majority vote of the General Assembly professor of systematic theology in the Western Theological Seminary, Allegheny City, Pennsylvania. But he has been always known in theological circles and questions as a Princeton man, and as one of the most powerful defenders of that faith in his generation. His intimate friendship and effective co-operation with the late Dr. Charles Hodge for so many years is one of the signal facts in the history of both of them. Dr. Atwater became a citizen of Princeton and a professor in this College in 1854. But his intimacy and co-operation with Dr. Hodge began fourteen years before that, with his first contribution to the *Biblical Repertory and Princeton Review*, on the "Power of Contrary Choice," in

1840. Since which time he was a constant contributor, then the most intimate counsellor, then junior editor, and then editor-in-chief. The fact is that Dr. Atwater was given to the College by the Seminary, being first attracted and then for many years held in the Princeton circle by theological sympathies.

Dr. Hodge, of course, formed the most intimate, confidential, and tender of his personal friendships in an earlier period of his life. But from the time of Dr. Atwater's permanent residence in Princeton for twenty-four years Dr. Hodge was more dependent upon him for intellectual sympathy and for counsel than upon any other man then living. This intimacy led to constant interviews and consultations in the study of the older man, in which all the theological questions of the day, and all the public interests of the Presbyterian Church at large, and of the institutions of Princeton were discussed, and the methods and policy of their defence or advocacy planned and decided. My father continually expressed to his most intimate friends his great satisfaction in Dr. Atwater's intellectual fellowship and sympathy, and his admiration for his judgment. Thus they more and more worked together hand to hand as long as the strength of the elder friend lasted. He then handed over the sole command of the old flagship to his younger colleague, as his ablest and most like-minded successor.

His articles in the *Princeton Review* are greater in number than those of any other contributor except Drs. James W. and Joseph Addison Alexander and Dr. Charles Hodge. They range over a greater variety of subjects than any one of these, including doctrine and apologetics, criticism, biography, history, education, metaphysics, ethics, politics, political economy, and finance. In all of these he wrote out of the fulness of knowledge and with great clearness and force.

Dr. Atwater delivered with great acceptance several successive courses of lectures to the students of the Theological Seminary on questions connected with mental and moral science about the years 1858 to 1863. He was a member of the board of trustees from 1860 to his death, and from 1876 vice-president of that board and chairman of the committee on grounds and buildings. These functions he discharged with unparalleled fidelity, ability, and judgment. No bill was paid, nor expense incurred, nor claim for salary or wages satisfied except upon a warrant signed by his hand. And in all matters of greater moment, as in the founding of chairs, the arrangement of the curriculum, or the election of professors, the directors were always glad to avail themselves of his advice.

In one estimate we can all agree. In this testimony the College, the village, the Church, the Theo-

logical Seminary, all unite, we have all lost the one man whom we each could least afford to spare. God in His wise benevolence will doubtless overrule even this for good. But we have little hope that He will ever again give us a man endowed with the same qualities, and adjusted to the same intricate and delicate relations, broad enough, wise enough, strong enough, well-balanced enough to fill the large void made by the death of Dr. Lyman H. Atwater.

DISCOURSE

OF

THE REV. WILLIAM M. TAYLOR, D.D., LL.D.,

Pastor of the Broadway Tabernacle, New York City.

MEMORIAL DISCOURSE.

“He was a good man, and full of the Holy Ghost and of faith.”
—ACTS xi. 24.

THIS is a remarkable eulogy. It was written by Luke at the close of the second year of Paul's first imprisonment, and therefore in the full knowledge of all the facts connected with the breach between the great Apostle and Barnabas, which ended in their departing “asunder one from another,” and of which the account comes in at a later part of his narrative. For years the Evangelist had been the constant companion and intimate friend of the Apostle, and, as such, we may suppose that he had received all the details of the unhappy controversy from his lips; yet in spite of all that had come and gone between them, he takes this early and incidental opportunity, which the mention of his first visit to Antioch affords, to put on record his deliberate estimate of his character and worth. Here and there, too, in the epistles of Paul, there are casual allusions, which show that in the verdict here pronounced he fully concurred; so that its presence in this place is alike honorable to all three—to

Barnabas as thoroughly deserving this noble tribute ; to Paul as showing that the controversy over Mark had left no permanent estrangement in his heart ; and to Luke as proving the judicial impartiality with which he wrote his history.

But, striking as this testimony to Barnabas is, when we regard the circumstances in which it was given, it is no less noteworthy in itself considered ; for its sole emphasis is laid on moral and spiritual qualities. The greatness of this early disciple was in his goodness ; that goodness, again, was rooted in his faith, and the whole was vitalized by the indwelling Spirit, whose influence pervaded the life, and gave it that amiability and attractiveness by which it was distinguished. Barnabas was not deficient in intellectual ability, neither was he destitute of mental independence or moral energy ; but the totality of the man—that by which he was best known and for which he was most fondly remembered—was his goodness. He was loved even more that he was admired ; and even those who had seriously differed from him were constrained to speak of him with tenderest affection.

You will not wonder, therefore, that in seeking an appropriate text for the memorial discourse which this evening, at the request of the Faculty of this College, I am come to deliver, I have been led to select that which I have just announced.

For though intellectually and theologically Dr. Atwater had much that resembled Paul rather than Barnabas; though he was one of the most versatile and many-sided men whom I have ever known; all his other characteristics were fused into a unit by his pre-eminent goodness; and that, in its turn, was permeated by his Christian faith. No one could know him without loving him, and perceiving that he loved the Lord; so that, though in his time he had taken part in earnest controversies, and had been in many conflicts, when he passed away from us the universal ejaculation from former antagonists and former allies alike was this—"He was a *good* man."

I could have wished that the duty which has been assigned to me had been committed to some one who had known him longer, and could speak from personal participation in the movements with which he was identified; but when the work was laid on me, I could not refuse to place a wreath upon the grave of one whose friendship I counted one of my highest honors; and though the wreath be made of material as simple as the heather of my native hills, it will at least attest the sincerity of my affection for him who was so greatly beloved by us all.

Lyman Hotchkiss Atwater was born at Cedar Hill, now a part of New Haven, Conn., February

23, 1813. He was descended from one of the first settlers of the colony, and his parents had all the characteristics of the Puritan stock to which they belonged. He has himself described the formative influences under which his early days were spent in the following sentences, which we take from his noble article on Horace Bushnell: * “ We recall the Puritanical, almost Jewish Sabbath observance ; church-going through wintry blasts into the unwarmed ‘meeting-house,’ to hear theology reasoned out through two sermons ; the drill in the Shorter Catechism ; the common school with its rough oaken seats and sometimes rougher teachers ; the toilsome industry which extorted a frugal subsistence from rocky soils, or by the slow process of handiwork in producing what steam and electricity and machinery will now yield in vastly greater profusion and superior quality to a tithe of the labor. We now seem to hear the rattle of the household spinning-wheel to produce the thread or yarn, for the very weaving of which was paid double what the same amount of cloth already finished, and better fitted for the same use, would now cost. It is scarcely possible for those whose lives do not run back of the half century now closing to conceive of the severe style of life and manners then prevalent

* *The Presbyterian Review*, vol. ii., p. 115.

from dire necessity." A rough nurture that "Age of Homespun" gave to those who were born into it; but it made them *men*, and hardened them into sturdy mental independence as well as into physical vigor.

After his first course of education at the public school, he was prepared for college by Dr. H. P. Arms, afterward pastor of the Congregational church in Norwich, Conn.; and at the age of 14 he entered the Freshman class at Yale in 1827. He was a distinguished student, and at his graduation in 1831 he received the second honor of his class; but during the last year of his course a richer blessing came to him than any such literary eminence, excellent as in its own place that is, could confer; for in the spring of 1831 a deep, earnest, and powerful, though quiet "revival" pervaded the College, and left its deposit of lasting and germinant influence in his heart and life. "We, too," he says, while alluding to the quickening which Bushnell received on that memorable occasion, "participated in the same great awakening, in which the 'still small voice' of the Spirit was so mighty, that for days the usual din of conversation at meals in the great dining-hall was hushed into very whispers."*

* *The Presbyterian Review*, vol. ii., p. 116.

in a Christian home, and now the new life within him, lifted up into itself, and made its own all that was best in his previous experience, thereby giving a moral and spiritual unity to his character, so that thenceforward the Christian in him was conspicuous, not by ostentatious display, but by pervasive power.

After a year spent near Baltimore in teaching the classics at Mount Hope Seminary, he returned to New Haven, and in the fall of 1832 he entered on the study of theology at the Yale Divinity School. In 1833 he was appointed a tutor in the College, but he continued his theological studies side by side with his work as an instructor, and these years probably did more than any others in his opening manhood to shape the course of his subsequent career. Already, in his undergraduate life, he had become noted, along with his friend Noah Porter, now the honored President of Yale, for his devotion to intellectual philosophy; and when he returned from Baltimore to begin the study of theology, his former discussions with fellow-students on metaphysical subjects were resumed with all the ardor and enthusiasm of youth. A company of four are especially named by him* as having been "most addicted to philosophical study, and went to

* "Memorial Discourse on Elisha Lord Cleaveland," p. 29.

probe questions to the bottom by original investigations beyond the deliverances of the lecture-room." They occupied adjoining apartments in the upper story of a house, which, because of their continual debates, was known among their fellow-students by the *sobriquet* of the "Philosophical Garret." One of the four was Dr. Cleaveland, afterward pastor of a church in New Haven; another became a missionary to Turkey and afterward librarian of the New York State Library at Albany; the third was Dr. Atwater himself; and the fourth was that life-long friend whose voice was so fitly heard in loving eulogy over the bier of his early companion. I mention all this here because it is full of suggestiveness, especially to students, as serving to remind them that the training which they give to each other in intellectual athletics, is often of almost as great importance as that which they receive directly from the professors in the class-rooms.

At this time, too, it was, that Dr. Atwater came under the influence of Coleridge. The "Aids to Reflection," published in England some seven or eight years before (in 1825), had found its way into the hands of these young men, and greatly stirred their minds. It is interesting, at this distance, to trace the different directions in which the quickening force of the poet-philosopher has carried those

who came under its operation. Some, like Carlyle, having reached the stage of Titanic defiance described in his chapter on "The Everlasting No," before they came into contact with the Highgate sage, ridiculed his utterances as "moonshine." Others were sent by them into ritualism; and more perhaps were carried by them into Broad Churchism; while there were not a few who, like his American editor, Dr. Shedd, and our friend Dr. Atwater, were stiffened by their contact with him, into a more stalwart orthodoxy. The reason of all this may, perhaps, be found in the fragmentary and disjointed character of his writings. It is questionable if he had ever reached a system in his own mind; but whether he had or not, he has nowhere given systematic completeness to his teachings. His philosophy, as Dr. Shedd has said, "must be *gathered* from his writings rather than *quoted* from them."* Those who have not had the patience to make such an induction, have simply carried away from him the general stimulus which his thinking gave them, and the special suggestions which fitted into their own tastes and idiosyncrasies; while others who have been awakened by him into independent research have shaken themselves clear of his mysticism, and have been grateful ever after-

* The complete works of Samuel Taylor Coleridge, vol. i., p. 10.

ward for the quickening and impulse they have received at his hands. Among these last was Dr. Atwater. As he has said of Dr. Cleaveland, so we may say of himself, that "he was one of those who profited by Coleridge's writings, because he knew how to separate the chaff from the wheat, mastering, instead of being mastered by them."* Indeed that is substantially what he has said for himself in his own excellent article on Coleridge, for after referring to the imperfect development of that author's ideas, he goes on to say that by that very thing "the reader would be excited to thought and study, and every sort of tentative effort, to track out the germinant thought to its full proportions, and realize all the hidden treasures it embosomed. It shot into his mind the dawn of a new idea; he can not rest till he has clarified that twilight apprehension or imagining into meridian clearness. Now this operates at once as the effective stimulus and discipline of the intellect; and provided only that it does not lead to a servile adoption of the author's tenets, its influence is every way salubrious and invigorating, and a vastly higher benefit is gained by studying such a writer than one who does not awaken such mental strivings to work out for ourselves the problem that he has rather suggested than solved. And

* Memorial of Rev. E. L. Cleaveland, p. 30.

those who have, especially in youth or opening manhood, received such a lofty impulse and incalculable benefit from any author, will not soon forget their obligations to him whatever they may think of his specific or peculiar doctrines."* We can not but feel that all this is autobiographical, and that we have here described the history of his own relation to the works of Coleridge. For one benefit he is repeatedly grateful to the English philosopher. In the course of his numerous writings he has quoted oftener than once the following sentences from the "Aids to Reflection": "Often have I heard it said by the advocates for the Socinian scheme—True we are all sinners; but even in the Old Testament God has promised forgiveness on repentance. One of the fathers (I forget which) supplies the retort: True! God has promised pardon on penitence; but has He promised penitence on sin? He that repenteth shall be forgiven; but where is it said, he that sinneth shall repent? But repentance, perhaps, the repentance required in Scripture, *the passing into a new mind*, into a new and contrary principle of action, this METANOIA, is in the sinner's own power? at his own liking? He has but to open his eyes to the sin, and the tears are at hand to wash it away! Verily the exploded tenet of *transubstantia-*

* *The Princeton Review*, April, 1848, pp. 163, 164.

tion is scarcely at greater variance with the common sense and experience of mankind, or borders more closely on a contradiction in terms, than this volunteer *transmutation*, this self-change as the easy means of self-salvation." These sentences, as I have said, I have found quoted at least twice in his articles, and on each occasion with appended remarks which have in them the ring of a personal experience; for on the first he speaks of the passage as one "which soon after its publication met the eye of a theological student who had begun to be captivated by the Pelagian speculations of the day, and started a most beneficial revolution in all his views of theology";* and on the second he says, "This has flashed a flood of light on more than one soul bewildered in its struggles to realize in himself the theory that he was able to make himself a Christian, while it has proved a turning and guide-board for his whole after career."† When to these statements I add that he said to one of his students only eighteen months before his death, that he could not exaggerate the influence of the "Aids to Reflection" on his mind, and that though far from being a Coleridgean he regarded his perusal of that book as an epoch in his life: I am surely warranted in drawing special attention to that which on his own

* *The Princeton Review*, April, 1848, pp. 181, 182.

† *The Presbyterian Review*, vol. ii., p. 124.

testimony so materially influenced Dr. Atwater's history.

At the time to which we are referring, the Rev. Dr. N. W. Taylor was stirring the thought of New England by his eloquent and vigorous advocacy of that system which came to be known as the New Haven Theology ; but though drawn most affectionately to Dr. Taylor as the pastor of his boyhood, Dr. Atwater could not receive his teacher's theory, that all moral goodness is reducible to some form of self-love, or means of happiness to the agent ; and in many other details of his system, of more or less importance, which need not here be named, he was stimulated to antagonism by the very ability of his master. Hence, he probably derived more quickening from Dr. Taylor's course of lectures, than he would have done if he had implicitly received their doctrines, and for the rejection of one of these, the determining impulse, as we have seen, was given him by Coleridge. In any case, at the end of his theological course, he emerged a thorough Calvinist, of the Old-School type, and on that line he travelled till the close of life.

In May, 1834, Mr. Atwater was licensed to preach the Gospel by the New Haven West Association, and on the 29th July, 1835, he was ordained and installed pastor of the First Congregational Church of Fairfield, Connecticut, which is one of

the oldest churches in that State, and which had enjoyed for many years the ministrations of a series of distinguished men. Here he labored for nineteen years with great ability and acceptance, and hither in October, 1835, he led home the wife of his affection, who cheered his domestic life with her genial companionship until the day when, after years of weakness which he brightened by the most tender care, she was taken from his side into the heavenly mansion.

Only two things connected with his pastorate need to be particularly mentioned here, as serving to show the sort of man he was. The first was the part which he took in the controversy which arose over the theological teachings of the late Dr. Horace Bushnell, as these had been embodied in his work entitled "God in Christ." The whole discussion has now become a matter of history, the record of which may be found on the one side in the recently issued life of Bushnell by his daughter, and on the other in Dr. Atwater's article in the *Princeton Review* for October, 1853; and latterly in the splendid dissertation on Dr. Bushnell, which he contributed to the *Presbyterian Review* for January, 1881, and which reveals the finest qualities both of his head and of his heart. It is unnecessary, here, to specify the subjects concerning which the conflict was waged; enough to say that they were questions

of the highest importance, and that Dr. Atwater bore himself all through like one who neither desired controversy nor feared it. On each side were ranged men of the highest ability and the noblest character; under leaders concerning both of whom Dr. Atwater has said that they were even "finest types of the clergy"* of their time; and the spirit by which he was animated throughout may be gathered from these sentences: "With untold reluctance, labor, anxiety, cost of so much that was dear, they went forward to the end. They discharged their consciences—with what effect it is given us to know only in part. The leaders on the other side of this conflict consisted largely of those endeared to me, at least, by life-long ties, tenderest of all outside of my own household. I can see how, looking more at Dr. Bushnell on sides which satisfy and delight than on those which appall and confound, than did others, they should have advocated a course so different from that which seemed to very many imperative. I hope and pray that the policy which, then inaugurated, has gained increasing headway since, of preventing the trial of ministers who furnish strong *prima facie* ground for trial, will not issue in the evils to the old loved churches of my nativity and nurture which have been so much pre-

* *Presbyterian Review*, vol. ii., pp. 138, 139, note.

dicted.”* And there is something inexpressibly touching in the mellow sweetness of his final reference to him who had been the occasion of the controversy, when, after mentioning one defect in Dr. Bushnell's character, he adds :

“It is a pleasing compensation for this, that it was so free from ‘envy, malice, and uncharitableness’ toward men ; so filled, despite all unhappy speculations, with all the fulness of God in Christ. Few have so much of that creative imagination which makes it ‘a vision and faculty divine.’ He was more of a seer than a constructive reasoner. Doubtless any obliquities or shadows that marred his beholdings here are now cleared away in the immediate vision of God and of the Lamb.”† Thus the debates of controversy, though firmly carried on by Dr. Atwater, were not suffered to embitter his heart ; and to those who know the history of the conflict, the article from which I have made these extracts is one of the finest examples of the power of Christian love in lifting the spirit above all prejudices and partisanships, which the English language affords. In the controversy and after it, Dr. Atwater was pre-eminently “a good man,” and he retained to the last the esteem and affection of some of those who were most strenuously opposed

* *Presbyterian Review*, ut supra, p. 138.

† *Presbyterian Review*, ut supra, p. 144.

to him, even as they also continued to be the objects of his sincere regard.

But though constrained by conscience to interest himself thus in what may be called the public Church questions of his times, he was not neglectful of his pastoral work. One of his successors in the ministry bears this testimony to his wisdom and love in the matter of church extension :

“Three substantial church buildings, now occupied by flourishing congregations, were erected in the town of Fairfield during his ministry. One was for the accommodation of the old church itself, and it still stands in its beauty to bear testimony to his diligence and energy. Previous to its erection, however, some members of the church who lived two miles away, in the part of Fairfield known as Southport, thinking that they could in that way serve the cause of Christ, asked and obtained the consent of their pastor to organize a new church, and in all the steps necessary to be taken in building both the spiritual and material edifice the well-beloved pastor cheerfully assisted. Several years later a similar step was taken by the people in another section of the town, and the thriving church at Black Rock was organized chiefly by the members of the old First church, some of whom still live and vie with those who remained under his care, in their love and admiration for their former pastor.”*

* Edward E. Rankin, D.D., now of Newark, N. J.

What like his public ministrations were may be gathered from his articles on "The Matter of Preaching," and "The Manner of Preaching," * the former of which was written in 1856, just after he had left the pulpit for the professor's chair, and was so highly regarded, that it was credited to Dr. James W. Alexander, and printed, by mistake, as his, in the posthumous volume on Preaching by that eloquent divine, which has taken its place as a standard in the department of Homiletics. It may be regarded as a summation by himself of the kind of work which he set himself to do at Fairfield, and it ought to be pondered by all young ministers and students of Theology as containing, in the briefest compass, the concentrated essence of the truth on the subject of which it treats. Judging from its statements his aim in the pulpit was to exalt God before his people as Maker, Preserver, Benefactor, Sovereign, Saviour, and Judge ; to enforce the law under which man is placed ; to proclaim Christ as the object toward which faith, love, hope, obedience, and devotion are to be directed ; to answer the questions, What shall I believe ? what shall I love ? what shall I do, in order to lead a righteous, sober, and godly life, and that when Christ shall appear, I also may appear with Him in glory ? and to enforce the ex-

* See *Princeton Review* for October, 1856, and April, 1863.

ercise of religious principles and all the virtues of our holy religion in every sphere of life and action. With all his leanings toward philosophical studies, he did not carry metaphysics into the pulpit, and to this day the Fairfield people speak with gratitude of the practical Biblical instruction which they received at his lips. His great object was to divide rightly the word of truth, and so "to glorify God and bless men by bringing sinners to the obedience of faith in Christ, and promoting their sanctification, their knowledge, love, and adoration of God; their assimilation, conformity, and devotion to Him in thought, desire, word, and deed; their cordial and delighted communion with Father, Son, and Holy Ghost; their love, gentleness, meekness, patience, uprightness, and faithfulness toward their fellow-men."* He had little confidence in exceptional and spasmodic methods, for reasons which he has given in his article on Revivals,† and which had their root in principles rather than in mere taste; but he set himself to the fullest improvement of the "ordinary means of grace," and sought thereby to advance his people "in all holy conversation and godliness." So as the years revolved, he had the happiness of seeing those committed to his care growing in Christian intelligence, and manifesting "the

* *Princeton Review*, October, 1856, p. 659.

† *Princeton Review*, January, 1842.

fruit of the Spirit" in that roundness of symmetrical character, of which he was himself so conspicuous an example.

But though he did not take philosophy into the pulpit, he had not forsworn it in the study ; and in the comparative leisure which a country pastorate afforded, he found time for writing many excellent contributions to the periodical press on those subjects which, from the days of his student life, even to the last, had pre-eminent attraction for his mind. His earliest article in the *Princeton Review*, on "The Power of Contrary Choice," was printed in 1840, only five years after his ordination to the ministry, and almost each succeeding year on to the close of his pastorate, one or more contributions from his pen appeared in its pages. The mental power which these productions evinced secured for him the degree of D.D. from the Trustees of this institution in 1851 ; and so impressed them with a sense of his special ability in that department that in 1854 he was appointed by them Professor of Mental and Moral Philosophy in the College of New Jersey. Here the remainder of his life was spent, and how quietly, how diligently, with what Christian humility, and yet with what pure dignity ; with what minute attention to his professional duties and yet with what patriotic public spirit ; with what unaffected piety and yet with what human naturalness, he bore him-

self through all those nine and twenty years, is known to every inhabitant of Princeton. His change of residence brought with it a change in his ecclesiastical relationships ; but that was easily consummated, for the difference between the Consociationism of Connecticut, to which he had been accustomed, and the Presbyterianism of New Jersey, to which he came, was not great ; and the separation from beloved friends in the neighborhood of Fairfield was largely compensated by his proximity to Dr. Charles Hodge, for whom he had long cherished an ardent admiration, and whom, as the years went on, he regarded with an affection that was allied to reverence. He continued to write for the *Princeton Review* ; was, probably, its largest contributor, and became, in 1869, its virtual and responsible editor. Then when, at the reunion of the churches in 1872, that periodical was amalgamated with the *American Quarterly*, he was joint editor with Dr. Henry B. Smith, of the Union Seminary, New York ; but owing to the feeble health of his coadjutor, the larger share of the burden fell upon him, until, in 1878, the *Review* passed into other hands, and assumed the character which it still maintains. In 1861 he was appointed Lecturer in the Theological Seminary here, on the connection between Revealed Religion and Metaphysical Science, an office which he filled with marked ability and success for five years. In 1862 he

was successful by dint of great labor, and at the cost of a serious illness, in raising an Endowment Fund of \$140,000 for the College, which was then sorely crippled by the effect of the civil war. In the estimation of almost all its friends the effort was a "forlorn hope," but the patient energy and wise persistence of Dr. Atwater made it a complete success. In 1863 he was unanimously appointed by the General Assembly to the Professorship of Theology in the Allegheny Seminary, but, to the joy of all the friends of Princeton College, he decided to remain as one of its Instructors.

In 1869, on the accession of Dr. McCosh to the Presidency, he cheerfully consented to transfer the subjects of Psychology and the History of Philosophy to that eminent metaphysician, receiving instead those of Economics and Politics, so that from that date until his death he was Professor of Logic, and Moral and Political Science. He took an interested and important part in ecclesiastical affairs, and was a member of the joint committee which perfected the basis of union in which the Old and New School Presbyterian churches were able to come together; and in the various Assemblies of which he was a member, he was always a guiding spirit, but never surely in a more appropriate place than when, as in that of 1880, he was Chairman of the Judicial Committee. In all these ways, but es-

pecially through the pages of the *Princeton Review*, which was so powerful in impressing the opinions of its conductors on those whose province it is to teach others, and through these upon the Church and the world, his influence was widely exerted, not only on theological, but on philosophical, ethical, and social subjects.

But these outside labors, large as they were, were but the overflow of a life that otherwise was full. They were but the accessories and incidental accompaniments of his main business. That business was the work of an Educator, and therein he was pre-eminent. Few men have been more successful than he was, in training thinkers. He impressed all his pupils with his perfect mastery of the subjects with which he had to deal. They admired the clearness of his expositions; the fairness with which he stated the opinions of those from whom he differed; the absolute impartiality with which he criticised the views of others; and the candid spirit in which he advanced his own. He would not do their thinking for his students; but he furnished them with the needful data, and then encouraged them to form their own opinions while he stood by ready to guide them in the effort. They felt, moreover, that he understood not only his subjects, but his students. He never forgot that he had once been a young man himself, and he could put him-

self back into the place of an undergraduate and look at things from his point of view, with greater ease and accuracy than most men of his age and acquirements.

But all this I give on the evidence of testimony, for it never was my privilege to see him in the class-room, and therefore I may be pardoned for introducing here one or two tributes, corroboratory of what I have just said, which I have received from some of his students. A member of the class of '61, himself now a Theological Professor,* thus writes: "Dr. Atwater's exceptional success as a teacher, now seems to me to have been due very largely to two things: First, the force or weight of his personal character which compelled both respectful behavior and sustained attention from the class; and second, a power of absolute clearness in statement and explication. . . . Besides these, his teaching was marked by a trait which I take to be a great merit, namely, that he threw himself most heartily into great subjects. The doctrines of immediate perception, of real as distinct from relative knowledge, of causation, and in moral science of the absoluteness of the idea of right, and of the determination of the will, were among the subjects upon which in our class he placed the greatest em-

* Prof. John De Witt, D.D., Lane Seminary.

phasis. I recall also with what interest and ability he urged upon us the value and fruitfulness of formal Logic and Metaphysics in a Lecture, in which he attacked Macaulay's opposite contention in his article on Bacon." Another,* whose sparkling letter I would gladly give entire if time permitted, speaks as follows: "His characteristics as a teacher were these: (1) Sympathy with the student. He respected the nature of the pupil. He made him feel that he was his friend. I may safely say he loved the boys, and consequently they loved him. They sought his advice; they told him their troubles. (2) Simplicity in the presentation of truth. His mind was as clear as a bell, and his method was as clear as his mind. One could not help following him. He possessed in a remarkable degree the power of communicating to other minds that which lay in his own. (3) Suggestiveness. He gave the student credit for some brains. He created an appetite, but did not satiate it. He led the boys into the path, turned them in the right direction, then said, Now go on for yourselves. He removed the scales from their eyes and left them to do their own seeing. He understood the meaning of the word Educate, and therefore his aim in the class-room was not to fill our minds with his thoughts, but to

* Rev. Thomas B. McLeod, Clinton Ave. Con. Church, Brooklyn.

awaken thought and the power of thought in us; not to impress his mind on us, but to draw out our own." Another,* says: "In all the branches which he taught he showed himself a master—always interesting, instructive, and especially clear. His custom was to give us an analysis of the Lecture written out on the blackboard, and the value of his teaching largely lay in the perfect system to which he reduced everything, so that those who ran might read." A member of the class of '81† has the following: "In all his branches, Dr. Atwater's method of teaching was liberal and just. He had his own well-defined opinions, which he did not hesitate to affirm; but to the student he always gave the largest liberty. In the class-room, at least during more recent years, the exercises often took the form of free question and answer, in which the student was not the only one questioned, and the more formal recitation was now and then adjourned in favor of an orderly and earnest discussion. There was in Dr. Atwater no trace of the disposition to entrap a student. A recitation with him was not an opportunity to torture a youth into an exhibition of all he failed to know, but one to draw out the best in each man, and to bring out the underlying truths of the subject to the whole class." But these ut-

* Prof. W. B. Scott, Princeton.

† Mr. A. C. Armstrong.

terances must suffice ; the rather as they are only individual echoes of the great chorus of grateful appreciation that comes from all who were privileged to sit at Dr. Atwater's feet.

In the government of the College his influence was as marked as it was in his own class-room. No member of the Faculty contributed more to the peace and good order of the Institution than did he, and that because he had the implicit confidence alike of the students and of his fellow-professors. He stood between the two, and interpreted the one to the other ; nay, such was the absolute fairness of his judgment, and the inherent kindliness of his heart, that every student who had so far forgotten himself as to make himself liable to punishment, went to him for counsel, and never went in vain. As one has said, "Those who went frankly to him in trouble always spoke of his unfaltering kindness and sympathy. The sin was there, and he would not tolerate nor palliate that ; but the wrong-doer, unless hopelessly depraved, was not an object of condemnation so much as of pity and aid. He was not forgetful of a young man's heart and ways ; and he could see in a young man's thoughts all the strength and truth in them, although he was incapable of appreciating the peculiar principles of undergraduate ethics."*

* A. C. Armstrong, class of '81.

of these statements came incidentally to my knowledge, in connection with his funeral services. In the crowd that stood around his open grave, there was one who had come all the way from Chicago to show his affection for his beloved teacher. And well he might, for when the question had been before the Faculty whether he should be expelled or not, Dr. Atwater had said: "It is true he deserves expulsion, but give the boy another chance, and perhaps this may prove the turning point in his career," and the intercession had prevailed, and he had taken the admonition to heart, so that he was there with tears in his eyes, feeling that he owed all he was to his venerable instructor. Thus for considerably more than a quarter of a century he labored at this centre of education, sending his influence not only through this land, but over the world in blessing, and growing in all the elements of power ever unto the last; nay, it might even be said, that he was then most lovable of all, and that like the sun he seemed "largest at his setting."

Of his long last illness there is little to be said. It was one of alternations; sometimes giving promise of recovery, and sometimes giving presage of dissolution; but through it all, he was the same quiet, cheerful, undemonstrative, humble, unselfish, always-considerate-for-others Christian that he had been through life. One characteristic circumstance, illustrating

the ruling bent of his mind, may be given. In October, when he was first prostrated with pneumonia, he would lie at times as if asleep. After his partial convalescence, he said to the members of his family, that when they had doubtless considered him to be sleeping, he was in reality thinking with unusual energy; that his mind seemed stimulated to extraordinary acuteness on very profound subjects, reaching with great rapidity conclusions which in health would have been arrived at only after much longer thought. He added that he should like to get well enough to put some of those thoughts on paper. But he never recovered so far as to do that. The fact is striking, not only as showing the leanings of his own nature, but also as throwing at least a little light on the dark mystery that enshrouds the borderland. At length, however, the darkness deepened; or let me rather say, the new day dawned—and on the morning of the 17th February, 1883, his spirit passed into the presence of his God. Then a few days after, “devout men carried him to his burial, and made great lamentation over him.”

In seeking to estimate Dr. Atwater's character and abilities, we are struck at once with his great versatility. He was not so much a man peculiarly gifted in any one particular, as fully developed and well rounded in a great many. His articles ranged over theological, philosophical, ecclesiastical, and

sociological subjects, some of them dealing with topics so abstruse as "the power of contrary choice," and others with matters so practical as "the ventilation of churches," and in all he was at home,—though if I may speak from my own judgment merely, he was specially eminent in the department of Political Economy, and treated questions relating to currency and commerce, money and labor, with the hand of a master. As a student he was almost equally great in classics, philosophy, and mathematics, and this early balance was maintained through life. His imagination was receptive rather than creative; and the same was true of his humor. He did not often make mirth, but those who heard his laugh when he was thoroughly amused would not soon forget its heartiness.

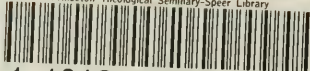
His industry was simply marvellous. It seems to me, that for years he did the work of two or three ordinary men; and yet he was never in a hurry. He did everything with deliberation, and, I may add, he seemed to do everything with ease. He never appeared to be making an effort. Always he gave you the impression that there was in him still an immense reserve of force, and that, if he chose, he could bring much greater strength into play. He had great practical wisdom and executive ability, and could manage men and arrange details with admirable skill. On boards and committees, at Faculty

meetings, and in ecclesiastical councils, he was always a host in himself, and very often, like "the willing horse," he got the burden to carry. He was pre-eminently judicial. Mark I said judicial, not judicious. Your mere judicious man will set himself to dodge difficulties, but the judicial to solve them. What Dr. Atwater sought was not so much to avoid trouble and annoyance, as to get at that which was right; and his calm, deliberate way of looking at things, enabled him to go all round a case, and reach its true decision. Had he given himself to the profession of the law, he would have become the most eminent of judges—because his inherent love of righteousness, and his admirable common-sense would have brushed away all sophistry and brought the truth to light.

But more magnetic than all his mental qualities was his tender-heartedness. It was a true instinct that impelled the boys to go to him when they were in perplexity, for when they took hold of his heart, they took hold of his strength, and, provided they dealt frankly and truthfully with him, they were sure of his help. Then pervading all his other excellences and giving its own tincture to them all, was his simple and sincere piety. He was a genuine Christian, and his Christianity was coextensive with his life. It lay over it like the atmosphere; it illumined it like a sun; and like these two in the natural world, it brought

out in it all the fulness of fragrance, foliage, flower, and fruit, by which it was enriched. William Arnot said of his friend, James Hamilton, that he would be disposed to arrange his preaching, his books, and his life in the relations of good, better, and best. Were I to speak similarly of Dr. Atwater as an author, as a professor, and as a man, it would be in the same order of comparison. As an author he was good, as a professor he was better, but as a *man* he was best of all. It was a happy determination of the members of the class of '83 to endow a prize that shall perpetuate his name; but it will be a worthier tribute to his excellence, if they, and all who have enjoyed his instructions, will set themselves to carry out the principles which he enforced upon them, and to reproduce that full-orbed Christian manhood which he so nobly exemplified.

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