

HOME,
THE SCHOOL,
AND
THE CHURCH;
OR THE
PRESBYTERIAN EDUCATION REPOSITORY.

EDITED BY
C. VAN RENSSELAER,
CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

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P R E F A C E.

THE Eighth Volume of "HOME, THE SCHOOL, AND THE CHURCH," is sent forth, in hope, to our brethren in the Ministry, to the Candidates for the Sacred Office, and to all who may have occasion to examine its pages.

The Discourses at the inauguration of the first Professor in the "Western Theological Seminary" at Allegheny, Pa., will be read, it is believed, with great interest and satisfaction. The republication of the Inaugural Exercises at the other Theological Seminaries, will follow in their order. These, and similar Discourses, will give a permanent historical interest to the volumes of the Presbyterian Education Repository.

May the Lord prosper the operations of our Church in the work of Education, and enable all to contribute to its success, according to their opportunity.

C. V. R.

PHILADELPHIA, JANUARY, 1858.

ARTICLES X., XI., XII.

INAUGURAL EXERCISES

AT THE WESTERN THEOLOGICAL SEMINARY, AT ALLEGHANY, PA.

The Services at the Inauguration of JACOB J. JANEWAY, D.D., as Professor of Theology in the Western Theological Seminary, were as follows:

I. Duties and responsibilities of the Professorial office in Theological seminaries; a Sermon, delivered in the First Presbyterian Church, in Pittsburg, October 16, 1828, at the Inauguration of the Rev. Jacob J. Janeway, D.D., as Professor of Theology, in the Western Theological Seminary of the Presbyterian Church in the United States. By Elisha P. Swift, Pastor of the Second Presbyterian Church in Pittsburg.

II. Charge to the professor, and Address to the audience. By the Rev. Mathew Brown, D.D., President of Jefferson College.

III. Inaugural Address delivered before the Directors of the Western Theological Seminary, in the First Presbyterian Church, on Friday, October 17th, 1828. By J. J. Janeway, D.D., Professor of Theology.

The publication of the Discourses was made by authority of the Board of Directors according to the following extracts from the minutes:

Sessions of the Board of Directors of the Western Theological Seminary, October 22d, 1828.

"On motion, *Resolved*, That the thanks of the Board be given to the two Directors and the Professor, for the Discourse, the Charge, and Address, delivered by them, respectively, on the present occasion, agreeably to appointment, and that they be requested to furnish copies of the same for publication."

"*Resolved*, That the Rev. Messrs. FRANCIS HERRON, D.D., and JOSEPH STOCKTON, be a Committee to superintend the printing, and the distribution and sale of the same."

A true copy.

E. P. SWIFT, *Secretary*.

The Western Theological Seminary was located at Alleghany by the General Assembly in 1827.

It is proper to mention that, previous to the inauguration of Dr. Janeway, as Professor of Theology, in 1828, the Board of Directors appointed the Rev. E. P. Swift as Instructor in Theology, and the Rev. Joseph Stockton as Instructor in Hebrew.

ARTICLE X.

DUTIES AND RESPONSIBILITIES OF THE PROFESSORIAL OFFICE IN THEOLOGICAL SEMINARIES.

BY THE REV. ELISHA P. SWIFT, D.D., OF ALLEGHANY, PA.

"Knowing that I am set for the defence of the Gospel."—PHILIPPIANS, 1: 17.

THE maxim that the greatness of talent and achievement which distinguishes some men above others, is the result of circumstances, and the product of necessity, was never perhaps more fully exemplified, than in the case of this eminent Apostle. From the moment in which he became a Christian, by as striking an instance of divine power as perhaps ever occurred, till he was called home to his reward, his relative situation, and the terms of his aposto-

lical commission, made it necessary for him to prosecute one single, lofty object, under the strong impression that he had a high and noble destiny to meet, and a broad space to fill.

Christianity, beyond any possible range of mere worldly ambition, or any objects limited to earth or bounded by time, presents to the human mind designs which are competent, by their comparative magnitude and eternal grandeur, to expand and elevate the soul, and thus fit it in the full strength and ardour of its faculties, for the conception and the execution of enterprises to which it would otherwise be entirely inadequate. On the heaven-aspiring mind of Paul, the prospect of proclaiming to the world the everlasting Gospel of Christ, and of finally dying a martyr to its truth, and ascending from the perils, and toils, and conflicts of the field, to the assembly of the great, and good, and useful, before the throne of the risen and exalted Saviour, had this ennobling influence; and powerful would be the talents, and great the success of many men who now move in humble and unobtrusive spheres of action, if they had but faith to grasp in all its sublimity and power, the mighty object proposed to the herald of salvation, and affections to be enkindled by it. When this great man (himself the brightest luminary of the primitive Church) thought of the Gospel, as in the hands of the Eternal Spirit, heaven's chosen instrument for vanquishing the powers of darkness and effectuating the glorious purposes of man's eternal redemption; as that word of truth in which Jehovah's power resides; over which he spreads the wings of his tenderest protection; through which his wisdom and his holiness, his justice and his everlasting love, beam forth upon man, and by which he conveys light and life, purity and consolation to a lost and dying world; when he thought of what it had done for him, and pondered upon the vast results of its promulgation through the earth, with a feeling of profound respect for his apostolic office, and a burst of humble gratitude to its sovereign Giver, and a holy enthusiasm in its execution, he could say—and he felt that more, of honourable and lofty import, no human being could say—I AM SET FOR THE DEFENCE OF THE GOSPEL.

The Gospel, considered as the revelation of God's plan of saving sinners, consists chiefly in the exhibition of Christ, and the great and glorious kingdom of which he is the Mediator. All that is peculiar to it, considered as a revelation of good tidings to the guilty and miserable, as a grant of privileges and dispensation of life, is based upon the surprising fact, that he *who is the image of the invisible God, was made flesh*, and in human nature, and as a substitute for his people, obeyed the law of God most perfectly; and as their great sin-offering, suffered its penalty on the cross, rose from the sepulchre and went up into heaven, where, having thus made a complete atonement, and revealed to men the only method of human salvation, he assumed the mediatorial throne,

and now dispenses, through his own merits and by the active influence of the Holy Spirit, everlasting life to as many as the Father hath given him. As a written revelation of God's will and his purposes of grace to sinners is a gift of his procuring; so the *Gospel* is often said to comprise all the light and instruction which the Bible contains, and is by *the Spirit made the wisdom and the power of God unto salvation*. The fall of man in Adam—his utter sinfulness—the indispensable necessity of regeneration, and a vital union to Christ, on account of whose merits, received by faith, sinners are justified—the certain and final condemnation and everlasting punishment of all who do not receive this free gift—and the fixed and invariable union between faith in Christ and an unreserved consecration of the whole man to God, attended with vigorous efforts to be holy, habitual sacrifices, lively joys, and progressive sanctification, taken in connection with the belief of a future and unchangeable state of happiness or of misery, are among the most essential, practical, and operative of those truths which constitute the Gospel of Christ.

To defend the Gospel, is to believe and maintain the great doctrines of the cross, in their primitive and evangelical simplicity, and in union with that admirable morality, practical holiness, and expansive charity, with which they do naturally imbue the mind, and adorn the life; and to spread and propagate them with that genuine sincerity, and invincible zeal, and untiring perseverance, which their great importance and intrinsic excellence do require. It is, in other words, to give to this system of heavenly truth, as a whole, and to every part of it, so far as human instrumentality is concerned, all possible force, the highest degree of effectiveness, that it may convert sinners, sanctify the Church, and reform the world; and to do this, under the distinct impression that though the truth itself has, to alienated, benighted man, no charms, and possesses no inherent ability to infuse life into the soul, it is yet the instrument and sword of the Spirit, and in ordinary cases, is likely to be operative, just in proportion to the distinctness, the energy, and skilfulness of its exhibition.

The effect of the Gospel upon the minds of rational and responsible beings, may indeed be small, if they be wholly dead in sin, or if it be associated with the peculiar affairs of nations, and be made to lend its aid to the attainment of earthly purposes, or if it seem to breathe not a holy influence into the hearts of those who dispense it. But let the illuminating, renewing, and transforming agencies of the Holy Spirit, bring the pure, uncontaminated word of truth honestly, ably, and earnestly proclaimed, with all the persuasion and pungency and eloquence of which it is susceptible, to bear direct on the mind, where no artful human devices are seen to accompany it, where no earthly ends are seen to be proposed by it, but where a profound and awful sense of eternal things is seen to hang around the brow, and soften and inflame the heart of him

who speaks it, and, where it is made to rely solely upon its own eternal truth, its vital importance, and its own essential necessity, and to come in its addresses to those hopes and fears of the human breast, which are exclusively religious: and there is nothing in all the manifestations of the Almighty power of God, that surpasses it, and nothing in all the energy of motive on the mind, that can equal it. Human laws, the soul-stirring efficacy of ambition, stark necessity, and the display of prisons and of punishments, have no such power to touch all the springs of human action, and sway the determinations of the understanding and affections into a cordial and entire and unhesitating compliance with their requisitions.

This power of the truth to make the deepest sleeper awake from his dreams—to convert to God the hardest heart, and impel to the earnest pursuit of holiness, the most indolent; in a word, to correct all that is wrong, to overturn all that is amiss, and to bring all the weight of things, temporal and eternal, to bear upon every human mind, and to the fullest extent of which it is capable in this present state, in all the vigour and purity, holiness and strength of its faculties, so far as the use of means is concerned, is what the Church relies on for the acquisition of its own salvation, and the conversion of all the rest of the world to God: to hold the truth in its simplicity, to love it cordially, and to propagat and diffuse it as extensively as possible, and earnestly to implore the gracious agencies of the Spirit to accompany, and act by and in it, on all hearts, and to the production of all desirable dispositions and results, is therefore to *defend the Gospel*, in the sense of the text; and, consequently, every child that can pray, every private Christian, every man of wealth and influence, or of enterprise and thought, as well as every minister of Christ, is set for this defence; and every hand, and every heart, and every tongue, has a wheel in the great machinery to turn—a desire to breathe out to God, and a cause to plead; and this will continue to be so, till all the habitations, kingdoms, and continents of this planet, shall have become finally united to the kingdom of Christ, and fully instructed in all the powerful and efficacious truths of his religion.

Practical holiness of life, however irrespective of others it may be, tends to convince beholders of the truth and efficacy of the Gospel, and consequently, to bind men's consciences to a sense of obligation; but, not content with this, every Christian is bound actively to contribute his influence, his charity, and his prayers to the work of spreading and sustaining the religion of the Bible: and the institutions which have arisen in our days, so far as their character is truly evangelical, may be said to be set for the defence of the Gospel. As, however, the ministry of the word is God's great and chosen instrument for the defence of the Gospel, *those seminaries* which are the fountains of ministerial instruction for Zion's future watchmen, and which embody, not only the fruits of the

labour and charity of Education Societies, but the consecrated genius and talent and piety of a particular sect, or a particular district of the Church, and to which many tribes of Israel look for pastors, and many desolate regions for the messengers of salvation, may well be said from their relation to the hopes and prospects of mankind, and the moral elements which they possess, and the cast and character which they will give to every other influence, to be set for the defence of the kingdom of Christ; and to the servants of God who preside over them, and who, to many successive classes of their pupils, act as expositors of the Gospel, and are in a sense formers of their ministerial character, more than to any other portion of Christ's ministers, does the honoured name of *defenders of the Gospel* apply.

Will not the *dignity and accountableness* of this important office, be at this time fitly argued from the great design of Theological Seminaries, and the vast influence upon the eternal destinies of man, which they will and must sustain? By theological seminaries, I intend all such public institutions as make it their distinct and leading aim to superintend, direct, and facilitate the professional studies and sacred researches of young men intended for the ministry, in their acquisition of biblical, theological, and experimental literature. While this definition does not exclude such institutions as comprise only a few pupils under the care of a single teacher, or those which form, as is the case with respect to most of the established churches in Europe, but a separate department in a university; it applies especially to such distinct seminaries, whether at home or abroad, as are founded in charity and prayer, for purposes of sacred literature *alone*, as have a competent endowment, a sufficient number of approved professors, and a valuable collection of choice and appropriate works.*

Such seminaries, modelled, in some degree, after the ancient schools of the prophets, and the more modern seats of theological learning in the primitive Church, and expressly and exclusively intended to rear up a succession of devoted, learned, and faithful and accomplished Christian pastors, and a long line of intrepid and holy missionaries of the cross, are unquestionably connected more intimately than any other class of modern institutions, with all that belongs to the destinies of the Church, and the eternal hopes and prospects of man. Nothing but the absence of an inte-

* Of these institutions in this country, so far as the author is informed, three belong to the Congregationalists in New England; three to the Protestant Episcopal Church; two to the Baptist Church; one to each of the following, viz.: the Reformed Dutch Church, Associate Church, Reformed Church, Associate Reformed Church, German Reformed Church, two to the German Lutheran Synod, and one has been said to be founding under the auspices of the Methodist Episcopal Church. There are four connected with the Presbyterian Church in the United States, besides two Synodical Institutions just commencing. The application of what is said in the discourse, will, of course, be variously affected by the different plans and resources and circumstances of these seminaries.

rested and a quick-sighted perception of the vast results which these institutions, as they are now modelled, and as they are connected with special efforts to increase the number of Christian ministers, will certainly produce, either good or bad on the Church and the world, or the want of a deep concern in the future prospects of Zion, can exile from the breast of the philanthropist and the Christian, a feeling of prayerful solicitude—a sensation of mingled joy and trembling, as the religious world goes on planting here and there these nurseries of piety and knowledge.

The question does not remain to be settled whether such seminaries shall be erected, but what their operation on the world, or that of any one of them, shall be. If we can show that their influence must, and will certainly be vast indeed; and that, as it can and ought to be most benign and salutary, so the question whether it shall be so, will, under God, depend very much upon those who are placed at the head of them: then the dignity and responsibility of the office will be duly appreciated. To this design, let us now address ourselves; and, brethren, may the Holy Ghost breathe into our too cold and fettered minds, a solemn and comprehensive and energizing sense of the eventful and awfully responsible design, of which we now essay to begin the execution, in founding this seminary of sacred learning.

And, *first*, theological seminaries, such as are erected in our times, will inevitably sustain a very intimate connection with the *state and progress of knowledge generally, and particularly in the Church of God*. It may be a mortifying, but surely it is an incontrovertible fact, that Christianity, with hardly a fair exception, has found the human race in a state of ignorance and barbarism; and that all their social, intellectual, and moral cultivation—all their advances in the arts, in the science of government, and principles of legislation, have been begun and carried on under her auspices; and the virtue and knowledge and happiness of society have advanced or declined, accordingly as the Christian religion has prospered or declined. The great bulk of the human race it has found sunk deep in mental apathy, and moral degradation—indolent—faithless—bigoted to error—wrapped up in vulgar prejudices—averse to all reform—submitting to be treated by a few despotic chiefs, like a herd of cattle, who had no rights to assert, and scarcely a moral and rational being to claim; and to such it can fairly pretend to have given all the knowledge, and virtue, and refinement which have been attained, and all the just views of the rights and duties and destinies of man, and the prerogatives and ends of government, which the world enjoys.

If the Gospel of Christ first awoke the human intellect from its long and deathlike slumbers, and gave to all the arts of life, and all the ranges of science, their first and strongest impulse; if nothing but the light of truth, beaming from the throne of God, can keep depraved man from lapsing into the condition of a coarse,

and indolent, and vicious, and inactive, though, perhaps, ferocious barbarian; then, surely, the existence and prevalence of an enlightened and pure and spiritual form of Christianity, must decide the prevalence of everything else that makes for man's present good, and his eternal welfare. But the very being of such a form of Christianity, alike removed from a perverted, despotic, and ghostly superstition, and a dry, meagre, philosophical morality, incapable of imparting a burning ardour to the study of the Bible, as that Bible bears upon all the interests and feelings of man, and from a wild and delusive fanaticism, is intimately connected with the presence of an instructed, virtuous, and evangelical ministry.

The ministers of religion ever have given, and ever must give, the chief stamp to the learning and general intelligence, as well as to the morals and religion of every age; not only because they are the active teachers of mankind in the liberal arts, the languages, and moral and political philosophy, as well as in sacred ethics; and because these pursuits lie nearer to the range of their professional occupation than any other class; but because of the frequency and compass of those instructions which it is their office to dispense. It is, therefore, rather an historical maxim, than a debatable proposition, that whatever materially affects the intellectual growth of the Christian ministry, will operate through it, favourably or unfavourably, upon the human mind in every stage and condition of life. Through this channel, a thirst for knowledge, enlightened views on every subject, and a tendency to improve in every desirable quality, or the reverse of this, is sure to go more speedily and certainly down, through all the ranks of life, and all the length and breadth of Christendom, than in any other. If the priesthood, or the ministry of any age or country, be ignorant bigots, or fierce upholders of despotism, or meagre, superficial scholars; that generation, or that empire will be the same as Spain and Portugal in the former case, and Russia in the latter, now presents the fullest evidence. Let human learning be separated from religion, and advance apart from the co-operation and intellectual growth of the clergy, and it will inevitably run the human race into atheism, as the school of Voltaire, and the age of the French Revolution has once demonstrated. When we look, then, at these institutions as intended, as they are constituted in our days, very considerably to widen the field of sacred knowledge, and give a new shape and direction, as well as a fresh impulse to theological investigations; to concentrate in them more facilities for intellectual and spiritual improvement; to collect around them a larger amount of learning and piety and ministerial experience; and to give to the intellectual cast of the ministry, a greater oneness and similarity, and to its opinions and modes of operation, a more perfect harmony, and consequently a stronger influence on society at large: I say when we look at this, as it stands connected with the prosperity of mankind, and the texture of society, we must be

sensible that the result of these institutions on the state and character and progress of knowledge, and consequently of human happiness, particularly in this country, will be vast indeed.

To the patriot, the statesman, and the Christian, it is therefore a momentous question, what effect upon the solid improvements, and the mental culture of succeeding ages, these seminaries, passing through their hands so many of the future dispensers of the Gospel, and moulding and forming so many minds, shall eventually have? Whether they are so to foster free and unfettered inquiry after truth, that while the mind is left to untrammelled liberty of thought, it is taught to steer through the narrow and perilous channel between arbitrary and bigoted constraint on the one hand, and unrestrained licentiousness on the other, unwrecked on the rocks of a false philosophy, where the precious interests of useful learning, as well as of religion, may be destroyed? Whether a due respect for the common rights, and comparative moral excellencies of other evangelical denominations; whether just and liberal views of civil government and the equal rights of man; whether a spirit comporting with the genius of free governments and liberal institutions, and favourable to the march of improvement in all that is useful to society, and ennobling to man, shall here grow up with a close and prayerful study of the Bible; and whether those who are to sustain in future times, and perhaps in distant parts of the globe, so important a relation to whatever concerns the cultivation of mind, and the advancement of truth, shall, by having learned to prefer the useful to the merely ornamental—the solid to the showy, the practical to the speculative, the circumscribed and thorough to the general and superficial, and the operative and influential, to the popular and the curious—come forth into the world with so just a knowledge of human nature, with hearts so truly devoted to the work of God, intentions so really benevolent, and aims so directly connected with the present and eternal good of mankind, and with so close a union of humility, and self-denial, with richness of ministerial furniture as shall fit and dispose them to be the free and practical dispensers of useful intelligence, of sound wisdom, and pure religion, to their fellow-men. Men who, while they deign not to meddle directly with the politics of the states and kingdoms of this world, shall be fitted to become, in fact, active instruments of extending, with the lights of science, and the consolations of the Gospel, *an ardent love of liberty* and a *benevolent concern for the good of all*; to be wise and powerful agents in the hands of Providence, of leading the human race upward to higher and brighter and happier scenes of universal improvement in useful knowledge, social kindness, and moral virtue, as well as in an expansive charity. and spiritual excellence.

Yes, brethren, near and inevitable will be the connection between these schools of biblical literature (growing into favour, as the plan is, among all denominations of Christians), and the cast of society

—the spread of knowledge, and the diffusion and preservation of civil liberty throughout the world. If a great irresistible hierarchy was once able, with but a slender stock of learning, and a perverted form of Christianity, so to dry up the fountains of knowledge, as to enslave the whole civilized world, and reduce the proudest monarchs of Europe to crouching sycophants; has the earth *still* nothing to fear (since she must always have a clergy) from an illiterate, or cramped and fettered ministry? And if, to say nothing of the Monk of Wittemberg, a *single-handed presbyter*, by his ardent and impressive preaching, and powerful talents, and extensive erudition, once rescued from bondage and ignorance, a *kingdom*, now standing topmost in the ranks of ecclesiastical polity, and literary fame; is it improbable that gifted men, inspired with a quenchless desire to evangelize and bless the world, shall make the glorious Gospel of Christ the chief and mighty instrument of the political, as well as the moral redemption of the human race?

We feel truly unable, brethren, to do any kind of justice to this particular. What, for example, under God, could not fifty able, enlightened, and holy men, reared up under the benign institutions of this free and happy land, do for Spain and Portugal—for China and Japan, if they could, only for a few years go unmolested, and act upon society from the sources of its influence, down through all the ranks and orders of its population? Nor should we overlook the fact, that these seminaries are growing up, in the wisdom of divine Providence, at a time when literature is advancing with unexampled rapidity; and why? but for this, that if learning and talents are ever to be again arrayed against religion, or form an unhallowed alliance with radical error, here may arise a host of men, able to meet the foe on classic ground, and measure weapons, and abide the trial of moral strength and polemic skill.

What friend of God, what advocate for liberty and mental cultivation, then, if he is suitably acquainted with the numberless varieties of character and of mental resource and individual enterprise, in public teachers, which may go to affect the intellectual stamp of a long succession of future labourers in the vineyard of the Lord, will not be impressed deeply with a conviction of the weight and responsibility which this office implies?

Secondly. But it is more material to observe, that these seminaries will exert a still more direct and *irresistible influence upon the orthodoxy, the discipline, and order of the Church of God.* That these institutions, to whatever denomination of Christians they belong, by superintending and directing the theological studies of the whole, or a very considerable part of the candidates for the sacred office, belonging to that body, must acquire an almost unlimited influence over it, in these respects, appears so plain, that it can require very little illustration.

Around what she conceives to be the faith, delivered to the

saints, God's chosen instrument of grace to men, the Church may erect the broad and stately walls of doctrinal security, and on them she may plant her vigilant and unslumbering watchmen. But, under God, her grand dependence must be in the wisdom and piety and conscientiousness of those to whom she intrusts the theological tuition of her sons. If within her own walls, in the nurseries of her own endowing and protecting, there arise, in those who expound the oracles of God to hundreds of her future teachers—or amongst those who are to be her future sentinels, a laxness of sentiment, a decay of grace, a spirit of innovation, in all probability she will not perceive it, or be awakened by the report of it, till it will be too late to attempt its suppression, and too perilous to inquire into its comparative importance. And how many forms of reasoning, and "rules of interpretation," and modes of illustration, and shades of difference, and trains of thought, too subtle, or too deeply buried beneath an old and technical phraseology, to attract the notice of a Board or Committee of Inspection, and even if they did, too distant to arrive speedily up to the slow and formal cognizance of a *Church judicatory*, where, at last, a little dexterous management and a little evasion, may often perplex the best of causes, and tire out the most patient pursuer after justice; I say, how many such things may originate, which at first shall imply no direct encroachment, but prepare the way by successive and constructive aberrations for it, till, like the "letting out of water," that which was, at first, but a harmless rivulet, swells and widens as it flows on, till, becoming a mighty torrent, it sweeps on in its resistless way, leaving no foundation undermined, and no barrier and landmark unswept away; and extending its fatal ravages down to the humblest vale of common life, and to the remotest districts of the Lord's vineyard.

Every such encroachment, if it was made, would here be couched in so guarded and artful phraseology, and associated with so great weight of authority, if not strength of argument, that it would require penetration to discern, and courage to reveal it. "This is the opinion which the collected learning and talents and piety of such a seminary has arrived at; and shall the matured judgment of those who have such advantages for acquiring knowledge, coincided in, as it is, by hundreds of its ablest disciples, be questioned?" Such kind of logic as this, whatever renunciation of a deference for human authority we may claim, will and certainly ought to have great effect with many, for, in nine cases out of ten, it would be on the juster and safer side.

If such seminaries depart from the faith, then the thing will be so gradual, the shock so unexpected, that the Church will awake from her slumbers only to "finish by prescription," what innovation has begun. Novelties beginning here, would, in all probability, have acquired an ascendancy and an amount of popularity which would render, even at an early stage of their progress, all

formal opposition useless. Need we mention such names as *Ammonius, and Origen, and Arminius, and Cameron, and Amyrant, and Ernesti, and Semler*, as instances in which the office of *Teacher of Theology* has given weight and currency to error; or the schools of *Alexandria and Geneva*, and those of the Universities of *Germany*, and of *Cambridge* in our own country, as fountains once pure and precious, but which subsequently sent forth waters poisonous to the souls of men. If these seminaries be vitally perverted, the doom of the Church, for a season, at least, is sealed! and without such an interposition of Providence as is not to be expected, the purity and piety of the ministry will continue to decline; whereas, if you scatter a hundred students of theology among as many private teachers, even amidst much decline in vital piety and doctrinal purity, you stand a chance to obtain a large proportion of sound, uncorrupted men, if a majority of the churches are still on the right side. Will it be said that nothing of this sort can happen—we are too fast verging on millennial ground?—Never, we trust, brethren, will this happen with respect to any of the seminaries of our age, and of our land: still, we tell what has occurred in former times, to the grief of the godly, and the bitter lamentations of Zion. Yes, and we revert to dangers again to be realized, if *dependence on the Lord is not continually felt*, and the earnest prayers of the faithful do not consecrate these accumulating resources of Zion. Shall we, then, regard the consignment of so much influence and responsibility to a few hands, as a great evil? surely not: for the objection will vanish, when we contemplate its manifold advantages.

Suppose, on the other hand, what is in fact more probable, that the Church at large, or a majority of her ministry, gradually depart from doctrinal purity, or be actually found in this situation at the beginning; *then*, if these fountains are pure and unpoisoned, the cause of truth and righteousness will be safe.

On the darkness of the world, and the twilight of the Church, these great institutions will be pouring a flood of light. Uniting the benefits of ecclesiastical sanction and public confidence, and concentrated weight of individual character, with all the force of eminent piety, and ministerial experience, and strength of talent, and depth of erudition, and extent of polemic skill, and making all subservient to the cause of truth, and glory of God, at the risk of a transient popularity; how much might a few devoted Professors personally do, to avert the evil, or mitigate its severity, and terminate its reign. How then would these institutions, over the lax morality and the lethargic slumbers of a declining Church, make the thunders of Sinai roll; and continually turning out on the plains of Zion, "*scribes well instructed in the things of the kingdom,*" and fitted by an ardent, pathetic, and powerful preaching of the cross, to awaken the consciences of men and recover them to the love of the truth; how, under the gracious smiles of

the Head of the Church, could Christian doctrine and discipline ever continue to depreciate ?

Nor do we look to these institutions as the great means of preserving and perpetuating the faith only, but as destined, we would hope, greatly to enlarge our *knowledge of the Bible*. Devoted to the work of digging deep into the rich mines here opened, their professors, we trust, by a succession of publications, distinguished for clearness of statement, appropriateness of illustration, force of reasoning, ardour of address, maturity of judgment, and depth of research, will shed more light upon the mysteries of grace than could be expected from other men, whose vocations are not so definite, and whose facilities for investigation are not so great.

If such teachers of theology as Samuel and Elijah, among the Prophets, and Paul, among the Apostles ; Justin, Cyprian, Clemens and Augustine, among the Christian fathers ; and if such professors in latter times, as Wickliffe at Oxford, Bucer at Cambridge, Luther at Wittemberg, Calvin at Geneva, Witsius at Utrecht, Spanheim at Leyden, Lampe at Halle, Ecolampadius at Basil, could give a new lustre and a new impulse to the study of the Bible, and the prevalence of a pure and powerful theology, so as to stamp their names, as it were, upon the age in which they lived ; is it too much to hope, that instead of new theories, and a rage for novel and metaphysical speculations, these seminaries shall not only stand as *impenetrable fortresses* for the truth as it is now held, sending our champions of the cross, of the first order, to repulse every advance of heresy upon Zion's sacred ground, but as *mountains of transfiguration*, where, amidst a deep and thorough and prayerful and reverent study of God's word, *the glory and majesty of Christ* in the doctrines of his Gospel, shall be revealed in new and brighter forms than ever yet they have appeared ; and thus prepare his future heralds to be *abler ministers of the New Testament*, than any who have gone before them.

Nor should it be forgotten, that the obvious consequence of such establishments will be, not only to provide a succession of labourers of higher and better qualifications than could otherwise be enjoyed, but what is, at this period, of infinite importance, very greatly to augment the number of candidates for the sacred office, and thus hasten that blessed hour so long prayed for, when, over the whole field of moral culture which the world presents, faithful watchmen shall be established.

May not these institutions, also founded in the recognition of the great doctrines of the Reformation, as most of them are ; having the entire march of Christian doctrine, through all its windings, subjected to their survey, and arising into active usefulness only aided by the charities and prayers of God's children, amidst an increasing dispensation of his Spirit, and a united endeavour to circulate his *word*, be, in the mysterious counsels of divine Providence, among the chiefest instruments in bringing about a general

union and harmony of opinion on the various topics of controversial theology? What but a liberal and holy rivalry, impelling men who start at different points, to press with earnest prayers and ardent, impressive thought, through all the intricacies of biblical science, in quest of truth and not of subtleties, can ever bring all to the same point, and join all in one harmonious band?

With a distinct view of all that is perilous in the result, may we not then safely congratulate the Church on the rise of these institutions?

But, *thirdly*, With the *state of morals*, the *tone of experimental and operative piety*, and the *prospective enlargement of the Church of God throughout the world*, these seminaries must also hold a very near and vital connection.

That theological learning and purity of doctrine may exist in union with a very low grade of practical religion, is a fact of which history can produce abundant evidence; and that fine moral precepts, and learned dogmas, and a cold speculative orthodoxy, each apart, or all together, can do little more towards the conversion of men to God, than pompous, imposing ceremonies, or illiterate, pointless declamation, seems now to be made true enough.

Experience has fully shown that a deep sense of religion, habits of self-denial, and persevering effort and earnest prayer, are qualifications in the ministry for whose absence no learning or soundness of faith can ever compensate.

The prospects of the Church are daily becoming more and more eventful, and though the world is still little better (taken as a whole) than a vast scene of ignorance, error, and wretchedness, yet it is generally believed that a great moral revolution is at hand. Morals and vital piety must soon, it is supposed, attain a high and commanding elevation, while enterprises more and more extensive and effectual must be achieved, in the way of fulfilling the Saviour's last and great command, *to go and disciple all the nations*. Still it seems to be conceded, that, at present, there is not in the Church, strength of evangelical principle, vigour of religious feeling, and a scope and measure of pious charity, enough to meet the great emergency. The visible Church, it would seem, is to be sifted throughout; her love to God and man quickened into a brighter and holier flame, and under a purer discipline, and with a greater decision and earnestness of manner, and more wakeful exertions, conducted on more strictly evangelical principles, and with less of an appeal to worldly feelings, fitted in their nature more powerfully to arrest the attention of society at large, she is to advance forward in augmenting the amount of her own real holiness, and in spreading the Gospel over the face of the earth, animated with the expectation, that the time is near when the throne of the Redeemer is to be erected on Mount Zion, and rise high over the sceptres and the thrones of all the nations and kingdoms of men.

And through what channels, under God, the Eternal Spirit, so

likely as these schools of the prophets, shall come from above the strong and growing impulse that is requisite finally and thoroughly to break the slumbers of the Church—carry the effective searchings of God's word through every corner of the spiritual Jerusalem; give to prayer its ardent wrestlings; to the missionary spirit its noblest munificence; and to systems of active benevolence, their wisest plans and strongest vigour. Whence but from *them*, shall come that band of devoted warriors of the Lord of Hosts, who shall grasp the Christian banner, with an unyielding hand; and unchilled by the frosts of a polar winter, undismayed beneath the burning skies of the equator, boldly plant it on the ramparts of the enemy; who with a zeal correspondent to so difficult and toilsome and perilous an enterprise, shall be impatient to unsheath the sword, and rush forward into the hottest of the battle, and the gloomiest regions of the empire of darkness, and from his deluded followers *turn many unto righteousness*.

And if conducted with a direct view to the actual condition and opening prospects of Christ's visible kingdom; and if graciously imbued and replenished with the Holy Spirit; *how favourable* must such fraternities of young men, all alike professedly devoted to the service of an eventful ministry; comprising many whom pious charity has searched out and brought forward and put in the track of so sublime and glorious a destiny; dwelling in edifices, and amidst repositories of learning, all consecrated solely to the service and honour of Jesus Christ; furnished with every earthly incentive to the cultivation of piety and biblical knowledge; where kindred hearts mutually warm and quicken each other; where a sort of standard of attainment, of piety, and talent is formed, and no useful means of devolving human powers or moral excellencies are overlooked; where intellect, coming in collision with intellect, in all the intimacies of daily companionship, is stripped of whatever is grovelling, indolent, and rough, and stimulated and sharpened for a generous and sacred contest for excellence: in fine; where asperities and defects of character and habit, are likely to be corrected; where those prejudices which obscure religion, and those fears and misconceptions which becloud it, are likely to be removed, while brotherly love and lasting friendship are cemented, and the heart, under every variety of instruction, and every form of intercourse, is moved to the earnest pursuit of personal holiness; *how favourable* we say, must be such NURSERIES of knowledge and religion, for the production of ardent desires after usefulness in accomplishing the universal downfall of Satan's kingdom, and the conception of enlarged, concerted, and splendid schemes, for the attainment of all the ends of Christian benevolence. Where, then, if not here, shall appear such a disposition, to peril whatever of life, and health, and safety, and reputation, and comfort, a man may, in preaching Christ and him crucified to barbarous and pagan nations and savage tribes, as moved the noble souls of Brainard,

and Swartz, and Martyn, and is yet to be the enviable behest of Christ to many gifted successors: a willingness to go to people, who have no Bibles, and no Sabbaths—no God and Saviour; made they know not by whom, and for they know not what; and bound, they know not where; people who, perhaps, after having for many years tired the patience of devoted men, amidst apparently fruitless privations and unwearied, but unprofitable toils, are suddenly to rise into the most conscientious, and docile, and devoted Christians on earth.

And if such a spirit be truly and unceasingly fostered in these institutions, and a communication supplying subjects of the deepest interest to both, be kept up between them and the most distant parts of the great field, can there remain a doubt that the same seminaries, that furnish men willing to go and make known God's long unpublished Gospel in the most uninviting climes, and to the most degraded of human beings, will also replenish the Church with ministers of Christ, whose lives and preaching shall eminently tend to elevate the tone of moral feeling, and quicken the devotions of the saints; so that in all the circles of society in which they move, they shall unconsciously impart to all, a deeper sense of eternal things. God forbid that we should ever dream indeed of such a result, without a constant reference to the absolute necessity of the Holy Spirit, and the nothingness of men and institutions without it. The adoption of means to their desired end, arrogates nothing however from this; and it is, judging on these principles, very possible for such seminaries, from the superior advantages they may afford, for the acquisitions of skill in the mortification of sin, in the cultivation of holy simplicity, and ardent love to God, and a superiority to the fading enjoyments of this life, to become the agents in giving a new and exalted character to the piety and benevolence of future generations.

But, brethren, it must not be concealed, that a possibility exists that the moral operation of these important institutions may, in whole or in part, be the reverse of this. If the Holy Spirit deign not to honour them with his gifts and graces; if ample intellectual resources and an adaptedness to exert an extensive influence should diminish among their friends a feeling of humility and a sense of entire dependence; then, so far as vital piety is concerned, all these advantages will go nearly for nothing: and while learning goes forward, and talent is idolized, and human eloquence admired, and the moral worth of different men is estimated according to the reach and profoundness of their literary attainments, pure religion will decline and the prospects of the Church be turned backward.

If those things which are intended only to afford eminent piety and deep moral feeling, a wider scope for inherent growth and public usefulness, become the primary objects of regard, then indeed the intellectual character may be skilfully formed, and the mind systematized in all its movements; a passion for speculative

subtleties and refined criticism—a fondness for theorizing, may prevail in the minds of some, while meretricious ornaments of style, affected modes of action and of utterance, and artificial forms of producing effect on men's minds, may take the place of Gospel simplicity in others; and thus while the rich stores of theological and biblical research are read with untiring perseverance, and the results of protracted toil, and the products of mighty genius, with all the learning, and taste, and eloquence of past ages, dazzle the eyes and captivate the heart of the student of theology, and he is by every incentive urged forward, to trace with deathless ardour, the bold and fearless ranges of speculation which men of exalted minds but of meagre piety have adventured to pursue, and while his mind is familiarized as well to the bold paradoxes and fearful errors, as the just and faithful statements and arguments of other times, there will come on a gradual relaxation of vital holiness; and the actual experience of the inward effect of the truth and the sensible communications of the Spirit will be neglected, till a holy and sanctified state of the mind and affections shall cease to be regarded as the first and highest and greatest attainment of the first and profoundest scholar.

Grammatical accuracy and philosophical skill will gradually come to be considered a higher qualification for a correct interpretation of the word of life, than a holy, prayerful discernment of the mind of the Spirit: and that elegance of composition, and closeness of reasoning, and solidity and copiousness of style, and ingenuity of argument which, when wholly sanctified and joined with an unction of the Spirit, may give force to heavenly truth, will be preferred above that depth of humility, and devotedness to God, and directness of aim to glorify Christ and save immortal souls, without which no qualifications can now be honoured from above with even a moderate share of usefulness, and which alone can prevent the members of such institutions from staggering back into the practical mistakes of former ages.

Should such a state of things arise, then students of theology coming into these sacred fountains of instruction, perhaps from a purer region, would find themselves in the midst of a fraternity whose daily intercourses were scarcely tinged with a holy converse, a divine and heart-affecting influence; whose misguided efforts to be eminently qualified for the ministry, were all pursued at the expense, as it were, of that which alone would sanctify them; and whose religious exercises were cold and formal, and unconsciously losing those holy purposes and warm affections which they brought with them, they would be prepared, after running through the course of their prescribed studies, to go forth into the Lord's vineyard, a *host* perhaps of accomplished scholars, adorned with a fascinating eloquence, and ambitious of the applause of refined and intellectual audiences, but a *host* bent on softening down offensive doctrines; on a timid and cautious exposure of fashionable

vices—on a studied and polite utterance of the fearful doom which awaits the wicked; a *host of men*, averse to a pure and faithful discipline, inclined to set a higher value upon knowledge, and worldly influence, than an humble, but distinguished piety; so that with the deepest sorrow, Zion (instead of men full of the Holy Ghost, men of faith and prayer, impatient of brave and self-denied exploits and heroic deeds, ready to penetrate the gloomiest regions of moral death and degradation, and win souls to Christ, wherever the voice of Providence may call), would recognize as her future ministry, a set of men who know but little of God, who cared little for a perishing world, and had little qualification for building up new congregations, and filling the Churches of Zion with anxious sinners, and growing Christians; but a *host of men* so numerous, so potent, and so skilled, that in defiance of received opinions, and of Church standards, of the wishes and entreaties and tears of God's children, they could and would undo the Church—root out by degrees her piety—induce a corruption of her morals—subvert her doctrines—suppress her missions, and becloud her prospects, till the deepening twilight closed in the dark and gloomy shades of a starless night.

Thus extensive must, and will be, the influence of these SEMINARIES on the prosperity of the Church, and the destinies of man; an *influence* vastly ruinous, or unspeakably beneficial. Which of the two it shall be in any one, or in all instances, will depend, under God, very much upon those whose high and responsible office it is to preside over them.

The obligation is vast and solemn, and its fulfilment arduous and difficult, beyond any trust committed to human agents. We have seen that this operation *will be fearfully and lastingly important*, and it now remains for us,

II. To glance at the obligation resting upon the professors in these seminaries to make their influence extensively and lastingly beneficial; and at some of the difficulties with which such a purpose is connected.

And, need it be said here that God, the Father, Son, and Spirit, looks down from heaven upon these fountains of Gospel instruction, so intimately connected with the purity and edification of his own redeemed people, and the grand purposes of human salvation, with a holy jealousy, and a kind regard; and that he requires those whom he honours with these high and favoured opportunities of extensive usefulness, to remember that they are set for the defence of the Gospel, in its most vital interests, and will be for *the rise and fall of many in Israel*. Yes, from yonder throne of *infinite majesty*, there proceeds a voice which seems, when it addresses these most responsible of the servants of the living God on earth, to speak in its tenderest and loudest accents, saying, indeed, *L*,

I am with you always, even unto the end, but also, Unto whomsoever much is given, of him shall much be required.

The fact that vigorous powers, powerful eloquence, and intrepidity of character, and above all, personal religion and elevated piety, are not the gift of education; and that He alone can give these seminaries that portion of public favour, which is requisite to meet their pecuniary wants and insure them a large share of public confidence and attachment; and especially the further consideration, that even the study of the Bible will recall men's affections from its blessed Author, and become an occasion of setting the wisdom of man above the teaching of God, without the Holy Spirit, while it takes nothing from the duty of an assiduous and prayerful adaptation of human care and cultivation in the improvement of natural and spiritual gifts, to the production of the greatest amount of good to his kingdom, gives immense weight to a sense of obligation. And while time in its rapid march is daily bearing thousands of accountable beings beyond the reach of warnings, and of prayers; and Jehovah, in view of the solemn scene, is calling in louder and louder accents upon his Church to awake from her slumbers and hasten the provision of a competent number of Gospel labourers; how accountable is that office, whose function it is to decide, in a measure at least, whether the ministrations of hundreds of men, and in fact of their successors also, down through future ages, shall prove a *savour of life unto life or of death unto death to many souls.*

The Church, in the next place, in proportion as this influence emanates from her, and is capable of being exerted to her detriment or her prosperity, as these seminaries are sustained by her strenuous exertions and ample charities, and are the objects of her constant and earnest prayers, and her tenderest affections, will have a right to expect a fidelity commensurate with the importance of the trust, and the strong confidence which its gift implies. By the act of their institution, she pledges herself that they shall be competently endowed, and furnished with every necessary facility for respectability and usefulness: and if, after she has done this, the strongest pledge of her confidence is betrayed, and the moral resources which she has thus collected, are turned against herself, oh, in what deep and solemn tones of reprehension will her grief be told in heaven! Have her ministers and her congregations done that without which no such seminaries can grow into usefulness? Have the benefactions of the rich and poor—the consecrated legacies of the departed believer—the hard-earned savings of the humble Christian, and the precious offerings of the lonely and afflicted widow, here met together and been cheerfully devoted to the object of rearing up for God, a succession of men, who having been taught to study the Bible with profound reverence and earnest prayer and to draw fresh from this pure fountain, those vital principles of truth, which were to nourish and sanctify their own hearts,

as well as form the substance of their ministerial instructions, it might please him to endue richly with his own Spirit, with something of apostolic boldness and self-devotion, and with a fervent and holy emulation to abound in Christian labourers; and whom it might also please Him to make able ministers of the New Testament? Have the friends of the Redeemer in every clime ceased not, when retiring in solitude to commune with God, or when bending morning and evening around the domestic altar, or when convening in their social circles, and in the public sanctuary, to offer up their united prayers for these schools of the Prophets, that the Lord of the harvest would abundantly dwell in them?

Has the Church intrusted to them her pious youth of the finest genius and brightest talent and warmest piety she could command—the gift of her earnest prayers, and the fruit of her revivals; not to be taught the subtleties of a vain philosophy, or to be skilled in the art of obscuring the simplicity and beauty and sublimity of the Gospel, or darkening and perplexing its plain and powerful doctrines, by unprofitable speculations; but, with minds embathed as it were with heavenly truth, and inspired with that holy charity and fervent zeal which the eternal Spirit does, through the word of God, breathe into the soul, to be deeply taught the mysteries of redemption, and faithfully led to the knowledge of the rich and spiritual treasures of the word of life, that they might, by joining high biblical attainments, and a pure morality, with a growing ardour and animation in the cause of Christ, be prepared to become workmen that need not to be ashamed, rightly and reverently dividing his word; men of God, whom it might seem good to him to enable in the demonstration and power of the Spirit to proclaim in the Church the unsearchable riches of Christ? And have destitute congregations been taught here to look for sound and faithful pastors; and benevolent institutions for agents to kindle up the zeal of Zion, and devoted missionaries, to carry the tidings of salvation to the ends of the earth; and with this high expectation in view, has the dying parent been enabled to bid a last farewell to his orphan children, with a lighter heart, and the faithful labourer to leave the field, and ascend to God with no reluctant fears? Has all this, we say, been the case? *then if, after all*, these seminaries shall be made to exert an indifferent, baneful, or radically fatal influence on the Church which has sustained them by its efforts, and watered them with its tears, and honoured them with its confidence—what instance of delinquency—what act of ingratitude—what sin but that against the Holy Ghost, can equal in enormity, or merit a more fearful doom, than that one which would be proclaimed in the lamentations and the groans of a betrayed, dispirited, and declining Zion?

Nor can these claims upon the fidelity of these institutions be considered as terminating in the Church as she now exists; for the hour is at hand when the dispersed seed of Abraham—the untaught

millions of pagan lands, and the vast number of nominal Christians, who have none to break unto them the bread of life, are to be called into the kingdom of the Redeemer, and may now, in anticipation of his gracious purpose, enter before the throne of God their plea, that these accumulated resources of his people may not be perverted. And as we have shown that the cause of learning and social happiness, and the interests of justice and freedom and the rights of man, throughout the world, are deeply concerned, may we not regard those who guide the eventful march of the sacred institutions as in a sense *responsible to man in every clime*, where he sighs under the pressure of sorrows and wrongs, from which Christianity alone can free him; and to man in all his future generations, as his moral and political and spiritual well-being is susceptible of influence from these sources? Nor is this all, my brethren, for through every part of God's moral kingdom, in view of whose immensity earth sinks to a floating atom, and through all the scenes of an eternity, in the contemplation of which, the years and centuries of time dwindle to a point, will these effects be felt, and from all, there comes to this honoured post of duty, a voice of admonition, saying, *be ye faithful even unto death*.

Nor is it a less difficult than responsible work to which they are called, who preside over these sacred schools of ministerial instruction. They are connected with that class of ecclesiastical establishments, of which the world is extremely jealous; whose measures are very freely criticised; and they occupy stations in which the fruits of much prayer, and research, and toil, do not quickly appear, and cannot be easily appreciated.

There will, in the first place, come to these seminaries, perhaps not a few young men, who are the lamentable instances of self-deception; and who may, notwithstanding this radical defect in qualification, possess such purity of life, and soundness of faith, and honesty of mind, and amiability of deportment, as may demand a very discriminating acquaintance with human nature, and the various forms of religious sensibility, to detect the fatal mistake; and not a less measure of painful fidelity and kind and Christian prudence, to reveal the fact and fully evince it to the unfortunate subjects; and yet if it is not done here, unrenewed men will most likely obtain a passport into the vineyard of the Lord. A cold and indifferent frame of mind, which the religious reputation of the institution will be concerned in removing from its pupils, will appear among many—to which we may add such personal indiscretions, and defects in talents and capacity, and individual imprudences, as would render the introduction of such persons into the sacred office, incompatible with their own acceptability and usefulness, and injurious to the cause itself; in all which, and similar cases, the Church must look to these responsible officers for the exercise of a sound discretion and conscientious fidelity.

Others may disclose those various degrees of aberration from the

truth, which may make it a very nice and solemn point of duty to determine, where indulgence should end, and severity begin. Neither is the task of preserving, in an assemblage of ardent young men of various shades of character, and great diversities of education and of habit, such union, decorum, and brotherly attachment, and such prudence and purity of conduct, as is expected and desired, an easy thing; nor for those who are but men, so to deport themselves on all occasions, and in all respects, and in all relations, that their character, as through the force of official standing and personal veneration, it insensibly forms and moulds the character of others, shall make no prejudicial stamp.

But it is more important to observe, that the union, in the second place, of sacred learning and vital piety in such a manner that neither may suffer, but both advance, conferring, in the cultivation of all the faculties, and all the religious affections of the mind, mutual benefit, and tending as well to the elevation of the spiritual as the intellectual character of the ministry, must be a very arduous and difficult undertaking. Who does not know the constant tendency of human nature to relax in habits of mental effort; to tire in the severer pursuits of thorough and critical and speculative knowledge; or to grasp them with an avidity and a passion for the mental enjoyment they afford, utterly incompatible with a life of intimate, and growing, and sanctifying communion with God? Against this propensity in an individual, and much more in an assemblage of young men, the utmost care and wisdom and prayerfulness, need to be arrayed; and after all that men can do, those who preside over these institutions, no doubt do and will feel, that their charge, more than any other, is dependent upon the daily communications of the Holy Spirit.

Over the whole field of useful knowledge, so far as it is connected with the ministerial office, a charm must be spread; and habits of study and of thought, must be formed, and an unconquerable thirst for knowledge infused into the mind, that the ministry of Christ may be skilled in the art of giving point, and nerve, and vigour, and impressiveness to the word of God—that it may not be easily unsettled and perplexed by the attacks of subtle and learned sceptics; and that the scope of its usefulness and its ability to project and execute wise and comprehensive plans of doing good, may not be limited for want of a thorough education; and yet, it is still more material, that the fires of unhallowed literary ambition be not kindled, so as to attract the heart from the affectionate remembrance of its Creator; and that in no place, and among no class of men, should the glory of Christ more completely occupy every mind—his person and interests be so enthroned in every heart—and usefulness to his cause, and the beings whom he has redeemed, be more fully the chief end, the highest hope and desire of every soul. How arduous the task of justly balancing and constantly sustaining these great interests! How near and intimate need to

be the communication between the Father of lights and the fountain of grace, and those who, with the common imperfections of our fallen nature, and perhaps discouragements arising from the want on the part of the Church of encouraging support, and a just appreciation of anxiety and labour, are to preside over and direct the career of these institutions?

The gratitude of the Church, an interest in its prayers, and the anticipation through grace of a glorious reward in heaven, would be inadequate to support a conscientious mind here, in the absence of a sensible persuasion of the approbation of God, and the dispensation of strength and wisdom and consolation from on high. Never did the office of directing theological inquiries, and forming the moral and spiritual habits of the ministry, with reference to the best interests of man, demand profounder wisdom, and greater energy of character, and, above all, warmer and more active piety.

This will appear when we mention, as another source of responsibility, and another most arduous achievement to be found in the duty and facilities here presented, for elevating the standard of Christian and of ministerial piety, and the vast necessity that this should be actually done. If we look at the hand of Providence in the founding of these seminaries throughout the Christian Church in these latter days, as it stands connected with the signs of the times and the intimations of prophecy, it will not be difficult to perceive, that to maintain purity of doctrine and sustain that measure of practical religion which now exists, even in the most favoured districts of the Church, is but a small part of what the exigency will require, and what should be aimed at and confidently expected. An intimation, supposed to be derived from the Bible, has gone forth into the world, that we are on the eve of a great and glorious and final revolution in the state and character of the human race; and while the piety, and action, and benevolence of the Church of God seem by no means to have come up to such a prospect, wise, artful, and subtle sceptics are waiting till facts disclose the falsity of such an expectation, and open the way for it, to commence a fresh attack upon the credibility of the Gospel.

The announcement to an age busy beyond a precedent, and pushing forward great improvements in all the departments of science, and all the arts and conveniences of life, and embarking with invincible zeal in difficult and splendid enterprises, that they are to look for a great and speedy and universal change in the moral state of the world, and that they are fast hastening upon epochs in the line of prophecy, which shall deeply interest all, and give a new shape to human efforts, and open new channels for human thought and action, is a sort of communication which will not bear long to be made, unless there appear a depth of piety, a grade of excellence, and a measure of stirring activity and liberality in the camp of Zion, and an elevation of mind, and an unc-

tion of the Spirit, and withal a power in the preaching of the ministry of the Gospel, which to most will be the surest pledge and indispensable token that the Saviour's coming is truly at hand. The ministry, then, to human view, must lessen its usefulness, and the cause of piety lose ground; if the opening day does not gather increasing brightness; if an unquenchable zeal for God and love to souls do not more and more absorb the attention of the Christian ministry; and if the public mind, instead of losing its elasticity, instead of an abatement of effort and of feeling, when the novelty of its plans wears off, does not ascend upward in purer desires and mightier schemes for the dissemination of the Gospel; and if God does not go alone, in the demonstration and power of his Spirit, to own and succeed the labours of his servants.

Nothing then, can sustain the present expectations of Zion, and prevent piety, and liberality, and religious knowledge, and missionary effort, from going backward, and the Church from sinking into a deeper slumber and a colder indifference, than has been witnessed since the very commencement of the present excitement, but a continued elevation and sanctification of the Christian, and especially, the ministerial character; and here indeed, as in every other case, we have nothing to rely upon but the sovereign mercy of the Lord of Zion, to be sought with an humble sense of our necessities, the greatness of the emergency, and in the earnest application of the means he has appointed. To reach the ear and sway the whole heart of this plodding, busy, enterprising generation, on whose affections the present world takes so firm a grasp (as though it were, and perhaps it is its last effective one), there needs in the ministry that compass of thought, and force of argument, and sprightliness of imagery, which told so well in the colder and less stirring age of Barrow and of Taylor; and the fervent and pathetic and somewhat declamatory exhibition of the first and simplest principles of the Gospel, which, with the ardour and earnestness and novelty that accompanied it, wrought such surprising wonders in the days of Whitefield, and Wesley, and Tennent, and Edwards; united with a deeper knowledge of the heart, a more direct reference to the peculiar features of the times; a more strenuous and systematic plan of operation; a firmer expectation of the presence of the Holy Spirit, and a simpler reliance upon the help and power of the God of Israel. O, what a ministry then is now called for, finally and effectually to wake up the Church and put her in vigorous motion! And, if we look beyond her narrow limits to the domains of Antichrist, where the Bible slumbers, and conscience is prostrate; or to the provinces of Mecca's Prophet, where the expectation of a sensual paradise, and the belief of a fatality which expels fear, and banishes motive to activity, deaden all the susceptibilities of man, and cut off all hope but that which comes direct from heaven; or if we turn to the wider territories of paganism, where a moral palsy has depressed the faculties of the

human mind, and struck the understanding and the heart with a motionless insensibility—or finally, if we contemplate the inflexible tenacity and obstinate resistance of the light of truth, which marks, even in these latter days, *the children of Abraham*—I say, if we look at this, are we not ready to exclaim, O, what a ministry does Christianity need to carry, in defiance of apathy and superstition and ecclesiastical power and perverseness, and moral and mental death, her all-awakening and restoring light to the ends of the earth!—Never truly did the fear of God need to be kept more steadily before the eyes of his servants; the throne of his grace more earnestly and fervently addressed; faith in his promises maintain a more vigorous hold; or love to the souls he has made, to be kept burning more intensely in the heart. All the incentives which have at different times urged the Gospel ministry on to consecration of life—to constancy of action, and self-denial, and earnestness in the cause of their Master, seem now to have flowed, as it were, into one common torrent, and come down upon us with an urgency and impetuosity, never before witnessed. From literary rivalships, and immaterial and pointless controversies, and dull inoperative disquisition, we must now turn away; and separating from the researches and stores of the learning of past ages whatever is of sterling excellence, of vital power, and holy majesty; and leaving the politics and projects of this lower world to other men; we must gird up the whole soul, draw near to the fountain of heavenly influence, and speak to the hearts of men, of death and judgment and eternity, like those who feel that the hour is at hand, when God shall eminently clothe his ministers with salvation, and make every message of his Gospel quick and powerful.

Painful as the fact may be, in view of our comparative inactivity and unsuccessfulness, and our deep sense of the want of spirituality, such is the awful crisis to which we have arrived. A solemn appeal to the promises of God has been made—the cry of the watchmen of Zion, *Lo! the day cometh*, has sounded through the widening empire of Messiah, and new prospects have beamed forth upon the eyes of God's children, and new zeal at the thought of overthrow has kindled up in the camp of the enemy—*battle must be joined, and issue must be had*. What then but one feeling of intense desire—one rapid march upward, in devotedness, and courage, and apostolic zeal, or a sad and shameful repulse to the army of the living God, now awaits the Christian ministry! O, then, at such a time as this, how lofty must be the destiny, how dread the accountability that surrounds those honoured servants of Jesus Christ, on whom it devolves to instruct and train for the service of the King of kings, a ministry, the measure of whose piety must rise higher and higher, in proportion as success is to attend their efforts, and victory after victory, more and more extensive and complete, is to follow the marches of the Gospel through the world!

After so protracted a discussion, we shall have time only to

glance at a few of the inferential reflections which the subject naturally suggests.

First. It will, if we are not greatly mistaken, be apparent from the view of Theological Seminaries which has now been taken, that they ought most assuredly to be under the direct superintendence and control of the ecclesiastical community to which they belong. Lest this remark should be misunderstood, it is necessary to say, that it is not meant that the subordinate judicatories of a particular Church, should be denied the privilege of founding and superintending them, provided it be done on the same principles, and with a recognition of the same doctrines which that Church itself has specified. We mean that the concern itself is too important to be left to irresponsible and individual management, and that the rise of seminaries of this kind within the same community, with a view to give currency and effect to different forms of Christian doctrine, will result, whatever be the temporary benefit of the plan, in the dismemberment of the great subdivisions of that denomination. If dissension, want of confidence, and controversial acrimony pervade the counsels and divide and distract the deliberations of a Church, as they will where separate and opposing interests, deemed to be of high importance, thus arise; and if in consequence the common bond of union and communion but loosely holds together alienated hearts, and conflicting elements; then, whatever union and happiness may exist in each particular division, the vessel itself must go to the mercy of the storm, and amidst opposing efforts and divided counsels, must be dashed in pieces.

Nor is it in matters of union and purity of doctrine alone, that every portion of Christ's Church, in its associated capacity, is responsible to posterity and to God; but for the use, in the deepest sense of dependence, of every human precaution to preserve the purity of those institutions to which her charities and her confidence is extended, and for establishing a direct connection between them and that Church to which, considered as a constituted body, the promises of Jesus Christ are made, must she answer at the bar of common humanity; and if it be the duty of mankind to associate together for the purposes of mutual edification, security, and usefulness, will not experience in the end decide, that it is no act of benevolence to establish and set forth, amidst all the fluctuations of human things, and the perils of an eventful period, such institutions unprotected by an ordinary security? and that all the usual precaution of creeds and confessions in particular churches, might well be spared, if these great sources of moral and ecclesiastical influence, are not closely guarded? But, into the discussion of this question we cannot now enter, and therefore only add, that out of the excitement of the present age, there seems to be springing a restlessness of mind, a spirit of innovation, and a boldness of adventure, which render it more important than at any former period, to hold fast the anchor of these great institutions, against

all the popular wind and current of the times; sensible that no man can otherwise conjecture, what position they will eventually occupy.

We observe, *Secondly*, that from the nature and importance and arduousness of the professorial office in these institutions which has now been taken, we see that those who occupy it are justly entitled to an important place in the confidence and affections and prayers of the children of Zion. Of whatever is faithful and devoted and useful in this most responsible station, the Christian world, and particularly our own country and our own Church, is not without some very animating examples; and if he who is now about to be inducted into this office among us, shall prove to this infant seminary what is confidently anticipated, his claim upon our co-operation and support, and a deep interest in our prayers, will not be small.

Thirdly. From what has now been said of the design and aim of Theological Seminaries, and the importance of the professorial office in them, it will, be manifest, that those who are called to act as directors of them and those also who as ministers of Christ are in our Church constituted official guardians of her seminaries, of her doctrines, and her discipline, as well as preachers of the everlasting Gospel, must very largely share, not only in the responsibility which is connected with these institutions, but in whatever concerns the character and usefulness of the sacred office in that branch of Christ's Church to which we belong.

Our Fathers and Brethren in the Gospel ministry now present,* need not be told, that the present state of our Church and of the world is deeply interesting and eventful; and such as demands the union of Christian kindness and moderation, with fidelity, activity, and decision. Our ecclesiastical proceedings, and our benevolent associations and theological seminaries, in proportion as their spheres widen, and their connections with the present and future well-being of mankind become more and more apparent, make stronger and more urgent claims upon the personal efforts and earnest prayers of those who are set for the defence of the Gospel.

While in these ways we aid in the defence and extension of His blessed kingdom, on whose righteousness we daily rely for support, amidst the anxieties and toils of our office, and for final acceptance, our chief work as undershepherds is to call in God's chosen ones; to edify Christ's body, and take the oversight of that part of the flock, committed to our care. The work in which we are engaged, associates us with God, with His holy angels, and all the spirits of the just made perfect; and it leads us to exhibit to the minds of men that invisible world which disembodied spirits do inhabit; and to tell them what shall befall them, when all earthly

* These exercises took place in the presence of the Synod of Pittsburg.

interests and all material scenes shall be swept away, and the vast structure of this visible universe shall be burnt down. O, how much more eventful is such a calling, than to sway a sceptre over a peopled continent, or give judgment on the temporal destinies of a generation of mortal men! And is there not here a sphere of action sufficient for the use of every talent, the employment of every moment, and the exercise of every virtue? Amidst slender success in our work, and the burden of our personal sins and delinquencies, and the buffetings of Satan, and the unkindnesses of wicked men, with whose desires our object clashes, are there not griefs which nothing can assuage but the approbation of our Master, and an assurance that the kingdom will rise at last, and the Redeemer "see of the travail of his soul, till he is satisfied?" Assured as we are, that the cause itself is good; that though we unsheath a sword, it is no sword of vengeance; that although we rear a banner, stained indeed with blood, it is not the blood of the vanquished; and that our office, and its adored Giver, meditates no evil to men, and asks no recompense proportionate to the infinite good it freely offers, shall we not try to love it more, to tremble under its weight of accountability oftener, and labour to fulfil it better? When these great public enterprises call us to gaze upon whole counties and states and nations, to which there pertain no Sabbaths and no sanctuaries; to number kingdoms, and almost continents, in whose moral "vault of heaven" there lingers no solitary star to guide wandering souls home to God; and to behold immortal beings moving "like fleeting shadows o'er the plain," and sinking by thousands into the grave, "where there is no vision, and the people perish;" shall we not return to our posts, sensible that we stand near the judgment-seat, and that for our own beloved people and the world, we must try to feel more as the good Shepherd did, when he laid down his life for the sheep? And by stirring up all the gifts within us, and making new efforts, and praying night and day that the good spirit of the Lord may more plentifully rest upon us, shall we not try, through sovereign grace, to be prepared to meet the hastening crisis; and whether on earth or in heaven, to hail the march of the kingdom of the Son of God, as it rolls on to fill the earth?

Finally. From what has been said of the great importance and probable utility of Theological Seminaries, it will be apparent, that the one now erecting here, should command the united efforts and fervent prayers of our Church at large, and particularly, that part of it which belongs to the Western Country. Founded by the Supreme Judicatory of our Church; located at a point which advantageously commands the whole of this extensive territory; intended to rear up in the midst of the Western population, a ministry adapted to its peculiarities of character; and connected with a region, ere long to be extensively populous; a region where every form of error spreads itself out; where there are thousands

who were once baptized in our Church, but whose continued attachment to its doctrines and its discipline will essentially depend upon a speedy increase of ministerial labourers ; a region where the want of a faithful ministry will be attended with an effect upon the public morals which may be felt among ourselves when it is too late to avert the evil ; a region whose prospective expansion in resources and population and enterprise, and whose large number of new and feeble congregations, looking to us for succour and encouragement, give it peculiar claims upon our consideration.

Yes, brethren, if there ever was a cause for which it becomes us to be active, and liberal, and united ; if there ever was one which earnestly addressed our feelings as Christian patriots, our denominational attachment as Presbyterians, and our compassion as Christians, *surely this is the one !*

True indeed, that is a great and expensive and arduous undertaking to which we have now put our hands ; but if every minister and every session and every congregation are alive to its importance, and vigilant and persevering in its behalf ; if in our prayers it be tenderly remembered, and in our conversation and our public addresses the great and good design be pressed forward, the point may in a few years be gained, without much foreign aid. Every wise and sincere and benevolent endeavour of this kind, is now, beyond all previous calculation, owned and blessed of Him, to whom we look for his providential aid in its endowment, and his special grace in making it subservient to his own glory, when our work is done.

And if our exertions issue in the attainment of this great end, we shall not have lived in vain. By that steady and impetuous tide of time which bears the generations of man onward to the great ocean of eternity in swift succession, we indeed shall soon have been borne beyond the schemes of earthly benevolence, and the sight of "temples made with hands ;" nor can they shed any light and joy upon the grave, where

" Our cold remains, in solitude,
Shall sleep the years away."

But we shall, in that case, leave behind us, on yonder hill, already designated as the mount of sacred science and of prayer, an institution, which shall there, for revolving ages, continue to bless the unborn generations of our children with the word of life ; and to call into the fold of Christ the people who shall then walk these streets, and dwell amidst the steep and rugged hills, and in the narrow valleys, and beside the broad streams of this healthful region ; and which shall cease not to fulfil its part in building up the moral and social and spiritual interests of this great and powerful nation ; an institution, whose massy structure, while it continues, so long as suns rise and set, to glitter in the earliest rays of nature's cloudless morn, and to reflect the fading brightness

of the closing day, shall designate to the passing stranger, a *spiritual fountain*, whose beams of heavenly truth go forth to the rising, and backward to the setting sun, diffusing the knowledge of the Sun of Righteousness to the ends of the earth. An institution which, while all who now aid in its erection are sleeping in the dust, shall continue to rear up its long succession of devoted men; rising higher in ministerial excellence, as the end of time approaches, and becoming more and more fitted to prepare millions of immortal beings for that last, impending judgment, when we shall rise to meet the descending King of Zion, and hear before the throne a detail of all the results of that humble and hopeful undertaking to which we now put our hands. The Lord grant, that in that great day, when its race shall have been run, and the books shall be opened, it may appear, that every existing mountain of difficulty shall have been made a plain, and the waters of every opposing stream have been divided; that in all its upward march, it has been true to the Redeemer's precious cause; and that moving, hand in hand, with all sister institutions of similar design, it has vied with them in calling the residue of Israel, and the fulness of the Gentiles, from the banks of the Niger and the sources of the Missouri, from the walls of China and the groves of Chili, into the everlasting habitations of the just; that it may so number its "*great cloud of witnesses*," who having TURNED MANY UNTO RIGHTEOUSNESS, SHALL SHINE AS STARS IN THE FIRMAMENT OF GOD, FOREVER AND EVER.

ARTICLE XI.

CHARGE TO THE PROFESSOR, AND ADDRESS TO THE AUDIENCE.

BY THE REV. MATTHEW BROWN, D.D., PRESIDENT OF JEFFERSON COLLEGE.

REVEREND AND DEAR SIR :

It is made my duty, on behalf of the directors, to address you on this occasion, in reference to the sacred obligations you have now assumed. Let me, then, remind you of the importance of the station to which you are called, and the awful responsibility which it involves.

The charge devolving on every minister of the Gospel is very solemn and awful, inasmuch as he is, in a degree, responsible for all the immortal beings to whom he may be called to minister. But your charge, sir, is still more responsible. You are to be employed, under the great Head of the Church, in forming and preparing ministers. You will be intrusted with the care, not of one

only, but we hope, of many. The instructions which you shall give, and the influence you shall impart, will have a powerful bearing, not only on the character and destiny of the individuals committed to your immediate care, but also on the state of society, on the Church of God, and on all the multitudes to whom they shall minister with their successive generations to the end of time.

A consideration of the objects intended by the establishment of a theological seminary, naturally suggests the principal duties of a theological professor.

The design is, to prepare for the Church an able, an orthodox, and a pious ministry. It is the direction of an inspired Apostle, that this trust be committed to faithful men, who shall be able to teach others also. (2 Tim. 2 : 2.)

I. To be an able minister, obviously requires a good measure of natural talent, cultivated and improved by education. It is unfortunate for many persons, and especially persons defective in genius, that they are prone to mistake their own powers and aspire to stations for which they never can be qualified. Every department of life has suffered from this evil, and the Church has often groaned under it. As it is impossible for education to create or to cultivate talent where there is none, all that can be expected from a Professor in relation to this point, is to use his influence in preventing disqualified persons from intruding into the sacred office. You will have the very best opportunity of testing the talents of the theological students. When, therefore, you shall discover in any one a want of capacity for acquiring knowledge, a palpable defect in memory, judgment, reasoning, or in the powers of elocution, or such a want of taste, discretion, prudence, or common sense, as will hazard the dignity or usefulness of the holy office; fidelity to the Church demands, that he be arrested in his course, and directed to some other employment.

But talents, however excellent, in order to be useful, must be cultivated and improved by literature. The Church requires a learned ministry. There is no branch of knowledge which may not be useful to a minister of the Gospel, and there is much that is indispensable. Studies apparently the most remote from theology, such as natural philosophy, geology, and natural history, have afforded important assistance in solving difficulties in the Scriptures, or in repelling the assaults of adversaries. But in order to perform the various and arduous duties of a Gospel minister, it is obviously necessary, that he should understand the languages in which the Scriptures were originally written. He should be acquainted with antiquities, together with ancient geography and oriental customs, to which there are so many allusions in the sacred writings. He should be well versed in the history of the world, and of the Church, to illustrate the wonderful providence of God, and the exact fulfilment of prophecy. He should have a compre-

hensive knowledge of the phenomena of nature, as exhibiting the wonderful perfections of God, and he should certainly not be ignorant of the philosophy of human nature, as unfolding the intellectual powers of man, and his infinitely important relations as a moral and social being. As a minister is "set for the defence of the Gospel," he should especially have a thorough acquaintance with theology in all its branches, that he may be prepared to maintain the truth and meet the objections of infidelity, scepticism, and heresy, in all their various forms. Finally, that he may be able to teach and to communicate his thoughts with interest and effect, he should be carefully instructed and practised in everything comprehended in style, composition, and oratory.

From the very nature, then, of the ministerial employment, we infer the importance and necessity of learning. To this we may add the sanction of divine authority. The Apostles of our Lord, whose example has been ignorantly quoted to countenance an illiterate ministry, were not permitted to go forth as preachers until after years of instruction under his own immediate care, and until they were endued with the gift of tongues, and other miraculous gifts. In the primitive Church, we find theological seminaries among the earliest institutions; and the fathers, whose names have been handed down as the triumphant apologists of Christianity, were no less eminent for extensive learning, than for devoted piety. The champions of the Reformation were all men of extensive learning, and some of them actually employed as theological professors in different universities.

Wickliffe, called the "morning star" of the Reformation, was a celebrated Professor of Divinity at Oxford; Huss at Prague; Luther and Melancthon at Wittemberg; Calvin and Beza at Geneva; and we might refer to many distinguished names in succeeding periods, and the present time, in our own country, to evince that God has usually built up his Church by the instrumentality of able and learned as well as pious men.

I may add, that as learning is important to ministers of the Gospel in every age, it is peculiarly so at the present day. Knowledge, if not more profound than formerly, is now more generally diffused. Unless, therefore, those who profess to be public instructors, keep pace with the progress of literature—unless, indeed, they are found to be decidedly in advance of the generality of their hearers, they cannot command that attention and respect which is due to their office.

In this view of the subject, you will perceive the authority under which you are called to act, as well as the magnitude of the duties which you have to perform. The task is certainly one of great difficulty and labour. You will find full employment for all the resources of your learning, and all the powers of your mind.

It will not be enough to bring forth from the intellectual treasures you have acquired or may acquire, whatever is most impor-

tant on the subject of instruction. Much depends also on the manner. Instruction should be adapted to the various tastes and capacities of the students. It should not only be accurate and profound, but also lucid and interesting, so as to awaken attention, impress the memory, and rouse to action the latent energies of the soul.

The communication of knowledge is not the sole object of education. A principal object is to discipline the mind itself—to strengthen and enlarge its powers—to form habits of discrimination, arrangement, and close investigation—and a facility of communicating ideas to the best advantage. No course of formal lectures alone, will have such an effect. There must also be frequent recitations, accompanied with close examinations, and free discussion on the subjects of study. By such exercises, the talents and acquirements of the student are ascertained,—truth is impressed on the memory: he is obliged to think for himself, to exercise his faculties, to form accurate and distinct conceptions, as well as to express them with clearness and precision.

II. But it is not enough that ministers of the Gospel be able and learned, they should be also “sound in the faith”—orthodox—men who will “declare the whole counsel of God.”

The General Assembly, in the establishment of their theological seminary, have most cautiously provided against the introduction of error, by the solemn obligations required of their Professor, and which you have just now subscribed.

There is special need for such caution at the present day. A spirit of scepticism is abroad in the world, and has even invaded the Church of God. The sacred barriers of truth, in the “form of sound words” have been violently assailed. We hear much of the “innocence of error,” and the indifference of religious belief, if men only be zealous and sincere. Under the specious names of charity and liberality of sentiment, errors, the most destructive, are diffused. Heresies, which the Apostle calls “damnable,” denying the Lord of glory, seek for covering and shelter under the broad name of Christianity.

Now, the Scriptures give no countenance to such a spirit. They attach eternal consequences to the belief or rejection of the truth. They require us to “contend earnestly for the faith once delivered to the saints.” They teach that man is accountable for his belief—that opposition to the holy doctrines of the Gospel, is a sin of the heart; and denounce the curse of God against the man who shall preach “another Gospel” than that which was taught by Christ and his Apostles. It will then, sir, be expected of you and we confidently trust the expectation will not be disappointed, that you will set your face, as flint, against all those insidious devices by which error is diffused. We want no new theology—no metaphysical speculations unwarranted by the word of God. We want

the old Gospel. The system of doctrines which we expect you to teach, are summarily expressed in our standards. We believe they are the doctrines taught by the apostles—by the reformers—by the faithful in every age, and which were sealed by the blood of the martyrs. These doctrines it will be your special business to explain, establish, and defend; and to prepare and fortify the minds of the students against every form of error. They should not only be well acquainted with the truth, but also taught to consider it as most sacred in its nature; and, as the doctrines of grace constitute one grand, harmonious, connected system, that no part is to be disregarded as indifferent.

It will also be important, in various views, that they be accustomed to use the very terms by which these truths have usually been conveyed. Let them especially be accustomed to use the consecrated phraseology of the Scriptures; not only as more simple and intelligible, but as more truly sublime, forcible, and elegant than any other.

Let them not mince the sacred dialect, nor fritter down the holy, self-denying doctrines of the cross, however offensive to the taste of the fashionable world. Let them come out openly, and boldly, and announce the testimony of God concerning the fall of man—the curse resting on the whole human race as involved in the first transgression—the total, as well as universal depravity of man—his absolute inability to recover himself—the necessity of regeneration by the power of the Holy Ghost—repentance towards God, and faith in the Lord Jesus Christ—the divinity of the Saviour—the atonement made by his death—justification by faith through his imputed righteousness, and sanctification by the Divine Spirit.

Let them be taught to call things by their proper names; to proclaim the terrors of the Lord; and with tenderness and compassion, yet with all plainness and honesty, to warn impenitent sinners of the wrath of God, the quenchless fire, the endless hell to which they are exposed.

These doctrines, plainly exhibited and enforced, God has owned and blessed in every age, for the conversion of sinners. These are the weapons of the holy war, which are mighty through God, to the “pulling down of the strong holds, casting down imagination, and every high thing that exalteth itself against the knowledge of God.” (2 Cor. 10 : 4.)

III. Above all things, ministers of the Gospel ought to be men of piety; and to promote this, ought to be a principal aim of the professors. The necessity of *piety*, *experimental* and *practical piety*, in a minister, is generally acknowledged. There cannot be a greater curse to the Church, than an ungodly ministry. Wherever it is found, a blighting and withering influence attends it. A minister destitute of piety, though restrained from immoral

practices, tangible by the discipline of the Church ; and though he may talk much of his orthodoxy and his zeal for punctilios and forms ; will usually create around him an atmosphere in which the flame of piety will not burn. Not to mention the unhappy consequences to the man himself, how can he recommend a Saviour whom he knows not ? How can he give to every one a portion in due season ? How can the blind lead the blind without danger to both ? How can he feed the sheep and the lambs of Christ ? How can he direct and awaken anxious, doubting souls ? How succour the tempted, sympathize with the children of godly sorrow, and pour the consolations of the Gospel into the broken and contrite heart ?

There is the more need for caution on this awful subject, on account of the danger of mistakes. None, perhaps, are more liable to be deceived, with regard to their own personal religion, than ministers and candidates for the ministry. The sacredness of their profession ; the reservedness of character which prudence demands ; some liberty and fluency in speaking on religious subjects ; some excitement of the natural affections ; sublime and elevated emotions, produced by mere objects of taste ; interested zeal for the peculiarities of a sect—any, or all of these, may be mistaken for the saving grace of God.

Let me then exhort you, to make this an object of your most anxious attention and care. We know, indeed, it is God alone who can impart grace to the hearts of men : yet He employs the instrumentality of second causes. In the station in which you are placed, you may do much to promote this great object.

In the discussion of doctrinal subjects, you will have an opportunity of giving them an experimental and practical application. The truth may and ought to be brought home with pointed energy to the heart and conscience. Other exercises, specially designed to promote piety, ought to be conducted in a manner so holy and searching, that the formalist and hypocrite may not be able to endure the holy flame of piety, and either retreat from it, or melt under its influence.

Opportunity will also occur, for private interview and conversation with the students, and for plain and honest dealing with their souls. These opportunities ought to be improved for trying and proving those who may be destitute of true religion, and for cherishing true piety where it exists.

The times demand, not merely men of piety, but men of deep and ardent piety—men “full of the Holy Ghost and of faith”—men who will not hesitate to do anything, and suffer anything, for the name of Christ—men of expanded views and holy enterprise—men of self-denial and humility—men who will not hesitate to sacrifice all the comforts of refined society, and all the endearments of home, and with their lives in their hands, go forth to the

destitute settlements in our own country, or to the distant heathen, to preach the Gospel to perishing sinners.

And now, sir, in view of the arduous duties and dread responsibilities of your present station, you are, no doubt, ready to exclaim, "Who is sufficient for these things?" May the great King and Head of the Church be with you; may he inspire you with heavenly wisdom and zeal, and every grace necessary for this great undertaking. Remember, for your encouragement, the work, though difficult, is glorious. You may be the honoured instrument of saving millions yet unborn. Every time you enter the sacred hall, you may give an impulse which will be felt over the world; you may "strike a chord which will vibrate through eternity." The characters you will impress on immortal souls, will be again read in your hearing, at the bar of God.

In this arduous service, you will not always have to labour alone. You will, ere long, we trust, be aided by able and faithful colleagues; and though, in a great measure, a stranger amongst us, you may rely on the friendship and cordial support of the Directors, and of the Western brethren. You will not be forgotten in the prayers of the pious, when they approach the throne of grace; above all, you may rely on the cheering promises of God, "My grace shall be sufficient for you—Lo, I am with you always, even to the end of the world."

ADDRESS TO THE AUDIENCE.

To this respected audience, in general, I beg leave to say, that the occasion on which we are assembled, is one of deep interest to us all. Every concern of man is involved in the character and qualifications of the Gospel ministry. When enlightened and faithful, it is the most effectual expedient to secure the peace and order of society; to diffuse the light of science; to promote moral and intellectual cultivation; to improve the taste; to polish the manners, and to elevate the sentiments of the community. It is necessary to impart those moral principles and religious sanctions, which are the strength of every government; and in a republic, are essential to its very existence. It is confessedly necessary to the preservation, prosperity and glory of the Church of Christ; and when we look through the successive ages of time into a vast eternity, and think of the worth of immortal souls, progressing in happiness or woe; and when we reflect how many thousands may be saved by the instrumentality of a theological seminary; no language can express the important bearing of such an institution on the interests of man for time and eternity. Surely those celestial spirits who rejoice over the conversion of one sinner, must view the transactions of this evening with the most intense interest. And can an institution which awakens the solicitude of angels, be viewed with indifference by us? No, we trust it will not be "for-

gotten by the pious in their prayers, nor by the benevolent in the distribution of their charities."

The Western Theological Seminary, as the name suggests, is designed to prepare a supply of enlightened ministers for this Western country. The necessity of such a supply must be obvious to the slightest reflection. It is little more than fifty years—it is within the recollection of many present, when this vast region was an entire wilderness. The venerable man who first sounded the Gospel trumpet, and planted the Gospel vine west of the mountains, still lives to cultivate the vine where it was first planted, and is present with us this evening to give us his benediction and implore the divine blessings on a Western Theological Seminary.*

And what do we now behold? Cast your eyes over this immense valley. See the streams of population rolling on to the Rocky Mountains and to the Western Ocean, with an extent and rapidity unparalleled in the history of nations. The western population is calculated at present to be four millions—one-third of the population of the United States. According to the same ratio of increase, in the period of about twenty years more, they will constitute a majority, and sway the councils of the nation. Now, when we think of this, and when we look over this immense region, destined to sustain a population, in number and resources, superior to any empire in Europe; how infinitely important that such a people be favoured with the best means of intellectual and moral cultivation. It is a mournful fact, that moral and religious instruction bears no suitable proportion to the advance of the country in numbers and resources. There are "vast moral wastes," where there is an entire destitution of the means of grace. There are hundreds of organized congregations destitute of any regular supply, and hundreds more might be organized, if able and faithful ministers could be provided. In every direction the cry is heard, "Come over and help us," send us the Gospel,—send us ministers to break to us the bread of life. They cry in vain, for qualified ministers, in sufficient numbers, are not to be found. The whole number of ministers in our six Western Synods does not exceed 337. The number of organized congregations, 685. It may be safely asserted, that five hundred educated ministers would be necessary for the West, to supply our vacant congregations; to organize others, and cultivate the vast fields that are white for the harvest. And if men of the right spirit and qualifications could be found, all could be profitably employed; and the pledge

* The Rev. Dr. John McMillan, the first settled minister, and the father of the Presbyterian Church in the West; still pastor of the congregation where he first settled, about fifty-four years since. He instituted the first academy in the West, which was the origin of Jefferson College. He was invited by the Directors, to make the introductory prayer at this inauguration.

has been given by the missionary societies, that all shall find support.

But how shall this demand be supplied? a demand which will be increasing every hour, in a country in which one thousand souls are added to its population every day? This is an important question, and it is one which ought to come home to the feelings and consciences of every Christian and every patriot in our country. "The harvest is, indeed, great, but the labourers are few." The number of young men preparing for the ministry in the Western Churches is alarmingly small. It will, by some, be thought incredible, that in all the Western Presbyteries, composing the Synods of Pittsburg, Western Reserve, Ohio, Indiana, Kentucky, and West Tennessee, the whole number of candidates is but twenty-nine, with an equal number of licentiates. In our own Synod, the oldest and largest, and where there is the least deficiency of ministerial labours, the number of candidates preparing for the ministry, would not supply our own vacancies—it will scarcely supply the vacancies which must soon be occasioned by death. Think, then, of 337 Presbyterian ministers as our proportion of the supply for four millions of inhabitants, and of twenty-nine candidates in all the Western Churches!

What is to be done? The Churches must awake from their slumbers. The people of God must feel a deeper interest in the concerns of our country and the Church. They must pray, with renewed earnestness, the Lord of the harvest, to send forth more labourers into the vineyard—that the Spirit may be poured from on high on all the Churches—that he would come into our schools, academies, and colleges, and visit us with powerful and extensive revivals of religion. Then, and not till then, may we expect to find many precious youths of the right spirit, prepared to dedicate themselves to the service of Christ in the ministry.

But how shall they be educated? There will, no doubt, be many who are able and willing to educate themselves,—young men who will not hesitate to bring their property, and their talents, and their flattering worldly prospects, and lay them at the feet of Jesus. But the proportion of this description will not supply half the demand. In the humble walks of life, and among the children of poverty, the Church has found, and still will find, many of her most able and successful ministers. These precious "*gems*" must be sought out. Real genius, as well as piety, is modest and unobtrusive. Such must be sought out, and encouraged and aided by the Church, whose duty it is to educate her children.

In this way, and in this alone, can the Church and the world be supplied with a sufficient number of qualified ministers. By such means, a large proportion of our most enlightened and successful ministers at the present time, have been prepared. In this way, two-thirds of our foreign missionaries, and one-half of our domestic missionaries, were provided, and sent forth into the Gospel

vineyard. Unless our Churches wake up to this subject—unless a much greater number of young men of talents and piety be provided, the desolations will continue, and they will increase, and they are increasing every day; for while we slumber, “the enemy soweth his tares.”

And what will avail our theological seminary, without students? Without a new and abundant supply, that large and splendid edifice which rises on yonder eminence, will but mock our efforts, and publish our disgrace.

But it will be again asked, where will we find pecuniary means for so many objects? It must be admitted, that to complete our theological edifice, endow our professorships, and provide for the education of so many youths, will require no ordinary means and no ordinary efforts. If the work be left to a few, while others look on with cold indifference, it cannot be done. Every minister of the Gospel must take hold of the enterprise. Every congregation must be roused to new exertions. The friends of literature and religion must put forth new efforts, and success will be certain as it will be glorious. There is no want of resources to accomplish anything which God will approve, if we are only willing, and determine that it shall be done. There are means abundant to meet the demands of all the benevolent institutions of the day, without the least temporal inconvenience to any individual. A little more economy and industry—a little retrenchment in things that are useless or injurious, will furnish means to accomplish the whole. A fifth part of the expenditures on a single article, an article which is scattering its curses over our land; yes, a fifth part of the expenditure on ardent spirits, in the congregations belonging to the Synod of Pittsburg, annually applied, would be more than enough to complete all our building, support our professors, and educate one hundred students.

Let us, then, one and all, unite heart and hand in carrying forward this great work. Then, from this institution, as from a sacred fountain, streams shall issue in every direction, which shall purify and fertilize the land, and make glad the City of God. “The wilderness will then become a fruitful field—the desert blossom as the rose,”—and this great valley become as a garden of the Lord. Thousands will rise up to call us blessed, and the song of praise shall resound from the valleys and the hills,—“How beautiful on the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth.”

ARTICLE XII.

AN INAUGURAL ADDRESS.

BY THE REV. JACOB J. JANEWAY, D.D.*

OF all the sciences, theology is the most important. Its objects are, God and his rational creatures; the relations subsisting between them, and the obligations growing out of these relations. It treats of the character and perfections of the Supreme Being; his works, his kingdoms, and their glory; of the origin, nature, fall, and recovery of man; his responsibility and duties, his interests and destiny. Consequently, it concerns every man to be acquainted with theology. Of astronomy he may be so ignorant, as to believe that the sun moves around the earth; so destitute of an acquaintance with the elements of mathematics, as not to know the nature of a triangle; so untaught in experimental philosophy, as to be ignorant of the fact that water will rise to a level with its source: and yet not jeopard the welfare of his immortal soul. Such a man, ignorant as he is in regard to human science, being enlightened by the Spirit of God, may be acquainted with that heavenly science which makes even babes wise unto salvation. But of theology no one can be ignorant without exposing his eternal interests to the greatest danger. With the genius of a Newton to explain the wonders of nature, and the acute and penetrating mind of a Locke to search into the depth of metaphysical science, he would, in the midst of a blaze of human knowledge, be groping in the dark, and wandering in the mazes of sin to the chambers of eternal death. Every human being, then, whatever may be his profession or occupation in life, must, if he would secure his highest and eternal interest, become acquainted with theology.

But to what sources of information shall we apply to acquire a knowledge of this important and divine science? Who shall be our teacher? Nature, reply some; she will inform you. She can teach all that is necessary for you to know. Indeed! Does nature teach fallen and sinful man all that the necessity of his deplorable condition as a rebel against the government of his Creator and Sovereign demands? Far from it. She can, indeed, announce the existence of God, and speak of some of his perfections; she can assure us that he is just and offended with sinners: but she can furnish no evidence that pardoning mercy belongs to his nature, nor give any instruction how to propitiate his favour. She can tell us, that we have broken friendship with our Sovereign, and come under his wrath; but she cannot inform us how his wrath may be turned away, or whether a renewal of friendship

* Inaugural Address, delivered before the Directors of the Western Theological Seminary, in the First Presbyterian Church, on Friday, October 17, 1828. By J. J. Janeway, Professor of Theology. Published at the request of the Board of Directors.

is possible. On the darkness of the tomb nature sheds no light, and leaves us in utter ignorance of our condition beyond the grave.

The providence of God has settled this question. To prove the entire insufficiency of human reason to enlighten and reform the world, he left it for a long course of ages to the tuition of philosophers; and what was the result? The world by wisdom knew not God. Mankind were becoming more and more depraved; sinking deeper and deeper in ignorance and sin. The very age most distinguished by the light of human science, and when the arts had reached the greatest perfection, was most distinguished for ignorance of divine things, and the prevalence of vice and wickedness. And this age, infinite wisdom was pleased to select, as the time for shedding upon the darkness of a rebellious world, the light of heavenly truth; in this age the light of divine revelation, which had, for centuries, been confined to a retired part of the world, and blessed with its rays an obscure people, being greatly increased by new discoveries from above, was, by the command of God, diffused abroad over the nations of the earth to dispel the darkness of former times. In infinite mercy Jehovah himself has become our instructor, by giving us the full and complete revelation of his mind and will contained in the Bible; and by blessing the world with this invaluable light, he has proclaimed the utter insufficiency of human reason to instruct mankind in divine things.

To this inspired book, then, the character of which is established by ample evidence, both internal and external, we must apply for instruction in theological science. Here Jehovah has revealed himself in all the majesty and grandeur of Creator and Sovereign of the universe; in all the purity of his holiness, and terrors of his justice; and in all the charms and loveliness of his goodness and mercy. Here he shows himself a just God and a Saviour. Here is recorded the history of man in his primitive state of innocence and holiness, in his fallen and ruined state by sin, and in his recovered state by grace. Here we are taught our responsibility and duties, our guilt and danger. Here is unfolded to our wandering eyes the stupendous plan of redemption, the astonishing mystery of an incarnate God, the salvation of a lost and ruined world. We see the way of reconciliation to God opened by the labours, sufferings, and death of his own Son; the provision made by infinite wisdom for the sanctification of our depraved nature; the rich gifts conferred by infinite munificence on believing sinners; death stripped of his sting and terrors; the grave conquered; heaven opened for our admission, and a crown of immortality laid up for every follower of Jesus Christ. All this, and more, the Bible teaches: and, blessed be God, its fundamental doctrines are taught with the greatest plainness.

The world, then, it may be said, needs no more. Let this precious book be put into the hands of every human being, and the purposes of divine mercy will be accomplished. Not so. We rejoice,

indeed, in the exertions made by the friends of the Bible to distribute it; exertions which we hope and pray may be continued and increased, until not a son or daughter of Adam, in the most distant and obscure parts of the world, shall be destitute of the enriching treasure. But more is necessary for the accomplishment of the designs of mercy, love, and grace, which Jehovah has conceived in favour of our wretched race. He has ordained the instrumentality of living teachers, as necessary to the evolutions of his gracious plans. Under the Old Testament, a whole tribe were set apart for the instruction of his chosen people; besides the prophets, who were, from time to time, commissioned and inspired to deliver his messages. Under the New Testament, the Great Head of the Church has appointed an ordinary ministry to succeed those extraordinary men, who were so miraculously endowed with heavenly gifts for the introduction and establishment of Christianity in the world.

The utility of such an appointment it is easy to see. Many parts of the inspired volume require explanation; the sluggish minds of men need to have their attention awakened to spiritual concerns; and the Bible must be defended against the attacks of infidelity. This is the work of the ministry. Had not such provision been made for the Church; had not an order of men devoted to the study of divine truth been instituted; what would have been her condition in the world? Who would have protected her against the assaults of infidelity, and maintained the divine authority of the Bible? Men slumber now, and neglect the reading of this sacred book; and how would they have slumbered and neglected it, if none had been appointed to awaken them, and arouse their attention to heavenly things? Who would have explained the inspired records to the illiterate, and thrown light upon their dark places? How wise, how merciful, how adapted to the condition of the great mass of mankind, is the appointment of the ministry! The Bible is indeed the book of God. Of itself, accompanied with the teaching of the Holy Spirit, it is sufficient to enlighten, sanctify, and save those who duly attend to its heavenly instructions. The solitary reading of it has been made instrumental in converting individuals. Yet we never hear of revivals produced by this divine book, where the ministry of living teachers is not enjoyed. God, the Saviour, honours his own appointments. He has commissioned his ministers to preach the Gospel; he has promised to be with them to the end of the world; and he has accordingly used them as his chief instruments for converting and saving the world.

The ministry, then, is all-important to the interests of the Church and of the world. The friends of truth and religion ought to make every exertion to supply this country and the world with an able, learned, and devoted ministry.

Many, indeed, decry learning in ministers, and contend for the

services of illiterate men; and justify their opinion, by appealing to the case of the Apostles. But the advocates of this side of the question would not wish to intrust the education of their children to uninstructed teachers, nor bind them as apprentices to masters unskilled in their respective branches of business. They would prefer skilful masters, and learned teachers; and yet they prefer illiterate men to teach themselves and their children the most important of all sciences, the science of religion; to teach them how to serve and worship God, how to secure his favour here and to enjoy it forever in heaven!

Their appeal to the case of the Apostles will not afford aid to their mistaken views. True, the Apostles were illiterate men, when first called to attend on the Saviour's ministry. It is, however, to be remembered, that they were, for three years, in his college; under his immediate ministry, and constantly listening to his heavenly instructions, both public and private: and that, after enjoying such a course of tuition, they were pronounced unqualified for their work by the Saviour himself; for he commanded them to wait at Jerusalem, and not begin their service, till they should have received the promise of the Father, and were enriched with the miraculous gifts of the Holy Spirit.

Inspiration supplied in them the want of learning. They became learned in divine knowledge without study. One, however, of their number, it is not to be forgotten, was learned in human science; he had sitten at the feet of a celebrated Jewish doctor, and made great proficiency in his studies. The attainments of this singular man, who was distinguished by his talents, natural and acquired, sanctified by divine grace, were all consecrated to religion; and what is worthy of remark, he was more highly honoured by his Master than any other Apostle, both in regard to the success of his labours, and the amount of inspired writings contributed by him to the New Testament.

An uneducated, illiterate ministry, will not meet the wants either of our own country or of the world. Such men, by a simple enunciation of the fundamental doctrines of the Gospel, may do, and have done, good, by turning sinners to righteousness; but they are not the men whom God uses for accomplishing a work of extensive usefulness to his Church. Not to speak of Moses, who was learned in all the wisdom of Egypt, nor of Paul, to whom we have already adverted, we observe, that the illustrious men by whom the Reformation was carried on; Luther in Germany, Calvin in France and Geneva, Zuinglius in Switzerland, and Knox in Scotland, were all learned. Elliott, the Apostle of the Indians, the Mayhews and Brainard, who laboured successfully among them, had all received a collegiate education. How could illiterate ministers have effected the great work done by Carey, Marshman, Ward, and others, in translating the Bible into so many languages of the East? Whitefield and Wesley, the honoured instruments

in producing such extensive revivals of religion, both in England and America, in the last century, were men of liberal education. Look over the history of our Presbyterian Church, and you will see that the ministers who were most distinguished as instruments for effecting the greatest good, were most distinguished by their literature and scientific attainments. Tennent, Davies, Findley, Dickinson, Witherspoon, and others, whom we regard with gratitude and reverence for the services rendered by them to our Church, were scholars.

Such men we need now, to guard against the encroachments of papal superstition, to quench the unhallowed fires of fanaticism, to combat infidels with their own weapons, and to form the character of our new States, growing so rapidly in population, under the salutary influence of sound evangelical instruction. It behooves all Christians to pray most earnestly to the Lord of the harvest, that he would send forth many able and faithful labourers into his vineyard; for if he do not grant us such a blessing; if there arise not a great increase of educated and well-instructed ministers, to occupy the desolate places of our American Zion, we shall have reason to apprehend the most direful consequences. Ignorance, superstition, and fanaticism may establish their gloomy reign in many parts of our beloved country, that will make its influence felt throughout the Union.

But while we plead for an educated and learned ministry, let us not be misunderstood. Let none imagine we underrate the importance of piety in a minister of the Gospel. We do not underrate it; for we regard piety as an essential, and as the very first qualification for the ministry. We believe that no man has a right to enter on this hallowed work, whatever be his attainments in science and literature, if he have not previously obtained a saving acquaintance with evangelical truth, and felt its transforming power on his heart and life. A minister ought to be fervently and devotedly pious. The practice of some Churches in admitting unconverted men to minister in holy things, without inquiring whether they possess that first of all qualifications, true piety, is indeed to be deplored. It should be reprobated as betraying the interests of religion into the hands of enemies, and as destructive to the souls of men. It is opening a door to errors the most injurious, and heresies the most pernicious. Ungodly ministers destroy the peace of the Church, by their ambition and love of strife; and undermine her faith, by their love of error. Every Church that loves the truth and desires the prosperity of the Redeemer's cause, should be careful how she admits candidates into the holy ministry; and lay it down as a fundamental rule that no one shall be clothed with the high and responsible office, who does not give sufficient evidence that he has been born again, and possesses genuine piety.

In reference to the seminary established at Princeton, the General Assembly have given a pledge, which is doubtless appli-

cable to the Western Theological Seminary. On their minutes is found this interesting declaration: "They do hereby solemnly pledge themselves to the churches under their care, that in forming and carrying into execution the plan of the proposed seminary, it will be their endeavour to make it, under the blessing of God, a nursery of vital piety, as well as of sound theological learning, and to train up persons for the ministry, who shall be holders as well as defenders of the truth as it is in Jesus; friends of revivals of religion, and a blessing to the Church of God."*

But, while we insist on the necessity of piety in a minister, we are far from thinking it the only qualification, to be demanded from candidates. They ought to be men of good natural parts, improved by a classical and theological education. It has been admitted that uneducated pious ministers may be useful; but it must be maintained, on the other hand, that ministers enjoying the advantages accruing from education and learning, will, in ordinary cases, be much more useful. They will possess far greater influence in society; they will be capable of explaining the truth, and defending it against the assaults of its enemies; and they will be able to accomplish, in the same time, double the work that illiterate men can do.

It is possible, indeed, for a minister to be injured by his learning. It may feed his pride, and indispose him for the humble labours of a faithful pastor; but, if his attainments in human science be sanctified by divine grace, they cannot be too great. All may, in one way or other, be put in requisition for his Master's service, and contribute to his success in preaching the Gospel, and building up the cause of truth and righteousness in the world.

The American Church is waking up to a sense of the importance of an educated ministry. Exertions are making to supply our youth, who aspire to the holy office of the ministry, with the means of obtaining, not only a good classical, but a good theological education. Almost every branch of the Church has established one or more Theological Seminaries. The question, which is the best way of training up our candidates, seems to be settled; the judgment appears to be given in favour of a public education. Many private pastors are doubtless competent to direct their studies, and prepare them for the great work of preaching the Gospel. But, it is no reflection on the talents or piety of any pastor, to assert, that in a well-appointed and well-endowed seminary, students of theology will enjoy advantages for cultivating their minds, and acquiring a suitable furniture for the ministry, which they cannot enjoy under his private tuition. In the midst of the numerous demands on his time, arising from his pastoral relation, he cannot possibly appropriate that attention to their instruction, which professors in a Theological Seminary can give, who devote their whole time

* Digest, page 237.

to the instruction of their pupils. His library may be good : but it cannot equal, in extent and excellence, that of a public institution. A young man who receives his theological education in private, is more likely to indulge an overweening self-estimation, than one taught in a public seminary. The former, pursuing his studies in solitude, and having no companions with whom to compare his attainments, is in danger of rating them too high ; while the latter, finding daily opportunities for making such comparisons, is humbled by seeing many keeping pace with himself, and some, perhaps, far outstripping him in speed. Besides, in a seminary, students feel the animating influence of a holy emulation ; they enjoy the benefit of mutual and free interchange of sentiments ; their minds are quickened by frequent discussions of topics and friendly debate ; and their zeal enkindled and inflamed by conversations on the cause of Christ, and future and heavenly things. Friendships of the most endearing and lasting kind are formed ; friendships, which, in future life, not only contribute to their personal comfort, but become beneficial to the great interest of the Church of God.

Theological Seminaries have stood the test of ages. They now exist in various parts of Europe. In Holland, Germany, and England, they have flourished more or less from the days of the Reformation. They can be traced up through every age of the Church to the apostolic day. Polycarp, a disciple of the Apostle John, we are told in ecclesiastical history, established a seminary at Smyrna. John himself founded one at Ephesus ; and Mark set up another at Alexandria, which, in succeeding ages, became highly celebrated, on account of the fame of its teachers. And in Bible history, it seems that, long before the Christian era, schools had been established by prophets, for the instruction of youth destined for the prophetic office.

We have, then, the testimony of ages, and the sanction of prophets and apostles, in favour of Theological Institutions ; in which candidates for the ministry are prepared for the great and interesting duties of the high and holy office to which they aspire.

Some have conceived strong prejudices against the manner in which theology is taught in our seminaries. They dislike systematic theology ; and allege, in support of their dislike, that this divine science is not so taught by inspired authors. The infinitely wise God, say they, has adopted a very different method in communicating the revelation of his mind and will. He has done it by histories and narratives, by epistolary and devotional writings ; here he has announced a precept, and there a promise ; here, for our encouragement, he records an example of piety, and there for our warning, an instance of impiety, and its fearful punishment. Such is the method of infinite wisdom ; a method far more interesting than your cold and uninviting systems of divinity. And shall men change the method adopted by infinite wisdom for the instruc-

tion of his ignorant and erring creatures? Are they wiser than he? Can they improve his plans?

In reply to this specious reasoning, we remark, that the same method used in communicating divine revelations by the great Author of the Bible, is doubtless the best to answer all the purposes of infinite wisdom. But, we conceive that, by classifying and arranging the doctrines and precepts of Holy Scriptures, in a different and connected form, we do not reflect on the wisdom of his plan. Does the husbandman, when he cuts down the trees of the forest, surrounds his fields with inclosures, ploughs and sows the ground, and turns the wilderness into a fruitful field, that he may feed on the labour of his hands, and bounties of divine providence, reflect on his work of creation? Are we guilty of such a reflection, when to gratify our bodily senses, we convert a common field of nature into a garden, enriched with various vegetables, and adorned with beautiful flowers? Why then should the divine be supposed guilty of the slightest imputation on divine wisdom, by giving, for his own instruction, and that of others, to revealed truth, a different arrangement from what it has in the Bible? He only does what has been done in every other branch of knowledge. The astronomer exhibits the result of his study of the heavenly bodies in a systematic form. Here he treats of one department of the celestial sphere, and there of another. Here he classifies the stars, which, in appearance, are scattered over the firmament in glorious disorder; and there he discourses of the great principle that binds the universe together, and of the laws that regulate the movements of the heavenly bodies in their revolutions round the sun. The natural philosopher makes his observations and experiments, and thus ascertains a number of facts. These facts he compares and studies, and thus learns certain general principles. These principles he arranges under particular heads, to which he refers the several facts that go to support them; and so forms his branch of science into a regular system. In the same way act the Botanist, the Mineralogist, the Chemist, and all the students of nature. System they find conducive to their own improvement, and to the instruction of others. And why may not the student of theology imitate philosophers in conducting his studies of the sacred Scriptures? Why may he not, as he reads his Bible, refer its various portions to particular heads? I wish to know what the inspired volume has said of the justice of God. I look through the different books of which it is composed, and collect all that bears on that point into one view, written under one head, accompanied with such remarks, and answers to objections as occur to my mind. Is there anything improper in this? Do I cast reflections upon the Scriptures? I wish to know what the inspired writers have said of Jesus Christ. I collect their testimonies, scattered here and there in the Bible, under particular heads; such as his nature, his person, his humiliation, his exaltation, his offices, and his benefits. Thus arranged, I compare

them, and find my faith established in his divinity and mediatorial character; and I am convinced that there is salvation in him, and in no other. Is there anything improper in this? Do I reflect on the method in which infinite wisdom was pleased to deliver his revelations? Am I not, in fact, complying with my Saviour's injunction, "Search the Scriptures;" and with apostolic advice, "comparing spiritual things with spiritual?"

If I may lawfully act thus, in relation to one, two, or more particular truths, I may in regard to every doctrine and truth, every precept and duty; or, in other words, I may lawfully form a complete system of theology. Such a system does not affect the plan of infinite wisdom, in inditing the Scriptures; its various parts remain still the same; just as the firmament continues to exhibit the same appearance it did before any astronomer attempted to classify the stars, and to write a system of astronomy. But, by such a study of the holy Scriptures, I find my acquaintance with them is greatly promoted and facilitated. I can read them with more profit; and in reading, I can refer every portion to an appropriate head. I can compare one truth with another, examine their connection and relation, determine their relative importance, and ascertain their influence on practical godliness. In a word, I find that, although the Bible has not been presented in systematic form, yet it does contain a beautiful, harmonious, and glorious system of divine truth; a system of which Jesus Christ is the source and substance. It is a world of truth, in which Christ is the centre, around which all revealed truths revolve; and from whom, as a sun, they all receive their light and heat, their sanctifying and saving influence.

Now, if it is lawful, proper and advantageous thus to study the Bible, we may avail ourselves of the assistance to be derived from the writings of those pious and devout and able men who have preceded us in this mode of studying it; and in teaching candidates for the holy ministry, we may direct them to follow the same plan.

Indeed, this appears to us to be not only a wise, but a necessary plan for conducting a course of theological instruction. Let me not, nowever, be understood, as intimating that the exegetical mode is unnecessary in studying the inspired volume. By no means, I regard it as important and necessary. It should go hand in hand with the other. We must understand the Scriptures before we can collect from them a regular and correct system. In every Theological Seminary, students should be taught to study and understand divine truth in the connection in which it is exhibited by inspired writers; to read carefully the epistles of the Apostles, and other parts of the Scripture, and critically to ascertain the mind of the Holy Spirit; so that in adducing parts of them in support of particular truths, they may present true testimonies, and not misunderstood texts of sacred writers. Provisions for such instruction is made in our Theological Seminaries.

Active exertions were made at an early day, by members of the Presbyterian Church, for the establishment of schools and colleges; but it is to be lamented, that our Church did not sooner found Theological Seminaries. Other Churches took the lead in this commendable enterprise. Our brethren in New England, of the Reformed Dutch Church, and of the Associate Reformed Church, all went before us; and set us a praiseworthy example, by establishing seminaries for the public instruction of their candidates for the ministry. It was not till 1812, that our valuable institution at Princeton, New Jersey, was commenced, under the authority and inspection of the General Assembly; an institution that has proved a great blessing to our Church, and from which have gone forth many well-instructed men, who now occupy important stations with reputation to themselves, and credit to their teachers. May it ever flourish! In 1826, the assembly received under their care and patronage, the Theological School, that had a few years ago been commenced by the Presbytery of Hanover, in Virginia; but now styled the Union Seminary of the General Assembly, under the care of the Synods of Virginia and North Carolina; and in 1827, they resolved to locate the Western Theological Seminary in Allegheny Town; a seminary in which we take a deep and lively interest.

It is known to my audience, that I have accepted the office of Professor of Theology in this Seminary; and that I am about to enter on the duties of this responsible office. I am sensible of my insufficiency; but, after long deliberation and much prayer for divine direction, I felt it to be my duty to comply with the call of the Church, and to remove to this distant place for the purpose of attempting, in reliance on divine assistance, the education of youth for the Gospel ministry. In these circumstances it may be expected that I should announce my views and declare my creed.

My views of the qualifications of ministers, have already been presented. I have stated that, in my opinion, they ought to be well educated, and fervently pious. It will then be my wish and endeavour, as far as my feeble powers will permit, to send from this institution, sound, evangelical, and pious, able and devoted men, to labour in the vineyard of our Lord and Master.

The Bible is the religion of Protestants; and, from the Bible I shall endeavour to derive all my instructions. The Bible shall ever be held up as the only infallible standard of truth; and the students, who may come under my care, shall be taught to test, by this unerring directory, all their religious opinions and sentiments; to reject every notion, how pleasing soever it may seem, that will not abide the trial, and to hold, with a firm unwavering faith, every sentiment that accords with its dictates, however opposed, hated, and reviled by ungodly and unbelieving men. It will be my aim to bring them to an acquaintance with every doctrine, precept, promise, and threatening of this divine book; and

to stimulate their endeavours to become more or less familiar with every part of its inspired records.

I am aware, that, in this day, in which heretical men profess so much reverence for the Bible, and pretend to derive from this sacred fountain, all their destructive errors, the statement just made will not be sufficient to determine the character of the system of truth designed to be inculcated in this Western Theological School. Let me, then, be more specific in my statement, by giving a summary view of the leading doctrines which I believe to be taught by inspired men.

They teach us, that there is but one only living and true God, and that this one God exists in three persons, the Father, the Son, and the Holy Ghost; that this one God, who is infinitely wise, powerful, and good, created all things, the heavens and the earth, and all their inhabitants, out of nothing, by his word; that he upholds and governs all things, according to the wise and holy counsels of his own will; that the eternal decrees of his infinite mind, comprehending all his creatures and all their actions, are accomplished in time, in a manner perfectly consistent with his holiness, and with the free agency and responsibility of man; so that every sin is effected, not by any positive influence from on High, on the human mind, but by the depraved will of the transgressor; who consequently must bear all the blame, and will in vain seek an excuse for his iniquities, in the secret purposes of heaven.

They teach, that man was at first created in the image of God, pure and holy; that, while in this state of perfection, the Most High condescended to enter into a covenant with him, as the head and representative of all his natural posterity; in which was promised to him eternal life, on condition of full obedience; that Adam, instigated by Satan, did wilfully violate the law of this covenant, and thus, brought himself and all his represented posterity under the wrath and curse of God; who might justly have suffered them all to perish, with their guilty head, in eternal misery.

But, they inform us, that God, the Father, Son, and Holy Ghost, looking down upon a lost and ruined world, in infinite compassion, did determine to save from merited destruction, his chosen people; that the Father, in infinite love, appointed his coequal Son to be the mediator of the new and better covenant of grace, devised by his unsearchable wisdom for our salvation; and in the fulness of time, sent him forth from his bosom to accomplish the mighty work of obedience and sufferings; that the Son, in infinite love, accepted the appointment, and most willingly came into the world, and assumed our nature into a personal union with his divine nature, that he might become our legal substitute; that, in this character, he did voluntarily obey all the precepts of the law for us, and endured the penalty due to our sins; that, having died for our sins, he rose again for our justification, ascended into heaven as our

forerunner, where he has prepared mansions for us in his Father's house, that the Holy Ghost, in infinite love, condescends to apply the salvation of the Son to sinners, by renewing and sanctifying their depraved nature, and fitting them for heavenly happiness.

Inspired writers state, that it is by faith we become united savingly to Christ, and obtain a saving interest in his merits; that believing sinners are justified through the imputed righteousness of Christ; or, in other words, are, on account of his sacrifice and merits, freely and fully pardoned, accepted as righteous in God's sight, and graciously invested with a right to eternal life: and at the same time they assure us, that, although believers are by faith freed from condemnation, and no longer bound to obedience in order to merit life; yet they are, and must eternally be, under obligations to obey the law considered as a rule of conduct; and hence they solemnly proclaim the absolute necessity of being born again, and obtaining a new heart, and a new spirit, that, from principles of holy love and affectionate gratitude, we may yield that evangelical obedience so indispensable to a state of friendship with God; an obedience embracing a hearty repentance of all our sins, and a steady practice of every duty that we owe to God, to ourselves, and to our neighbours; an obedience presented, not in the spirit of a proud Pharisee, but in the spirit of an humble publican; not to secure our justification, but to express our gratitude for the free donation of so great and unmerited a blessing.

Inspired writers assure us, that all believers, being, by free grace, brought into a state of acceptance and friendship with God, are, by the same grace, preserved in that happy state, and enabled by it to continue in the exercise of faith and obedience, in opposition to all the difficulties and temptations arising from the world, from Satan, and indwelling sin, till they reach a state of perfect holiness and blessedness in heaven.

Finally; they teach us, that there is a future state of being, in which the righteous will be graciously rewarded, and the wicked justly punished; that, in the last day, the Son of God will come as the universal Judge of quick and dead, in unutterable pomp and majesty, to terminate the present dispensation; when the righteous, raised in glory from the dead, shall be adjudged to immortal happiness and endless honour, in the highest heaven; and the wicked consigned for the punishment of their sins, to everlasting torments in hell.

This is the summary view of the system of divine truth taught by inspired writers. These doctrines are denominated the doctrines of grace, and the doctrines of the Reformation; doctrines more fully and better expressed in the Confession of Faith, the Shorter and Larger Catechisms of the Presbyterian Church. These doctrines I intend, with the help of God, to teach, not merely because they constitute the creed of our Church, but because I

believe they are contained in the Bible, and are there taught by inspired men.

I am not one of those who pretend to have made great discoveries in relation to the leading doctrines of inspiration. Discoveries may be made in the interpretation of prophecies, in the critical exposition of obscure passages, and in relation to points of this kind; and new light may be shed upon truths long and well known. But, to talk of making great discoveries in reference to the leading doctrines of a book that has been diligently studied by the Church for nearly 1800 years; doctrines taught by the Apostles, and taught by ministers in every age, is truly absurd. And in fact, the great discoveries of which some talk and boast, are found, when examined, to be nothing more than old errors, presented in a new shape, and exhibited in a new dress; errors that lead, not to the Gospel of Christ, but to a Gospel which Paul would have reprobated in the severest terms of just condemnation. "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."*

The success of this institution will depend much on the ability and fidelity of its teachers. But, without the vigorous co-operation of the Board of Directors, allow me to say, even a fair experiment cannot be made. To secure the labours of competent men, funds sufficient for their support must be raised; and for these funds the seminary will depend on the wisdom and efficiency of the directors, aided by the counsels and patronage of the General Assembly. It is for them, by the adoption of judicious plans, and the appointment of active agents, to obtain from the Churches comprising this Synod, and from other branches of the Presbyterian Church, that aid, which, we trust, they will cheerfully and liberally afford, for the temporary and permanent support of the Western Theological Seminary. Of the General Assembly, she is an offspring, as well as her elder sister at Princeton; and she has, therefore, a right to look to the whole Presbyterian Church for contributions to her funds. Will she look in vain? Methinks she has only to remind the Church of the moral and religious wants of the millions living on this side the mountains; who already exert a powerful influence in our national councils, and who, by the rapid increase of population, will, in a few years, be able to give laws to the Union; to convince the patriot, the philanthropist, and the Christian, how important it is to assist a seminary, from which, it is hoped, will, in future years, issue hosts of enlightened and able ministers, determined to spend their lives in endeavouring to bring this mighty mass of rational being under the renewing and sanctifying power of divine truth.

We close this address, by observing, that, while we notice our

* Jeremiah.

need of the pecuniary aid of all who have the ability to afford it, we are especially solicitous to have an interest in the prayers of the pious; that this institution may prosper, under the smiles of the Great Head of the Church, and never, never, be diverted from the maintenance of those evangelical truths for which it has been founded, by the highest judicature of the Presbyterian Church.

ARTICLE XIII.

GO, AND PREACH THE GOSPEL.*

BY THE REV. JAMES M. MACDONALD, D.D.
Pastor of the First Presbyterian Church, Princeton, N. J.

"Go ye into all the world, and preach the Gospel to every creature."
MARK, 16 : 15.

IN these words, we hear the voice of the Lord Jesus Christ. When they were first uttered, men like ourselves were looking on him, their ears heard him. What was real to their senses—the very presence and voice of Christ, must be made real to our faith, if we would have aught of their spirit of zeal, and of dependence in the enjoined work, and meet with any measure of their glorious success.

It was the evening of the day on which Christ arose from the dead, when he appeared first to the company of his Apostles. Ten of them were assembled in a certain house in Jerusalem, with the doors carefully secured, for fear of those who had crucified their Lord. They sat at meat, listening to the narrative of the two Disciples who had met and conversed with him, as they were journeying to the village of Emmaus, when suddenly the doors, which they had fastened, opened, and Jesus stood among them. Terror seized them; but that well-known voice, "Peace be unto you," reassured their spirits. He permitted them to take him by the hands; he showed them the wounds they bore, and the wounds in his side and feet. He reclined at their table, and partook of their frugal repast. And then, what words of heavenly life and power fell from his lips, as he explained to them Moses and the old Prophets, saying, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins, should be preached in his name among all nations." "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." And then he breathed on them and said, "Receive ye the Holy Ghost."

* A discourse preached in the Presbyterian Church, at Princeton, N. J., and now published by particular request.