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Miscellaneous Articles.

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WHY IS THE NAME JESUS CONFERRED UPON  
THE MESSIAH?

No. I.

THIS we are inclined to regard as a most important question—one through which we pass at once into the very *fontes solutionum* of some of the gravest questions which can fix, or occupy the attention of man. It is, in fact, a test question; for upon our answer depends our theological standing, as Pelagians, Semi-Pelagians, Universalists, or Calvinists. That such importance must attach to this question is obvious from the import of the name Jesus. As Jesus and Saviour are synonymous, identical in signification, the question before us, is all one with the question, Why is the Messiah called Saviour? on what ground is his right to such a title based? It is our present purpose to answer this inquiry; and, in order that the solution proposed may have all the advantages of a contrast with opposing errors, we shall first consider some of those reasons which men are accustomed to assign.

We know of none, who lay claim to the Christian name at all, who do not ascribe some honour to the Messiah—who do not speak of him as a Saviour—who do not look upon his mission as one of great importance to our race. Thus far, all are agreed. But when we come to ask why the Son of God is called a Saviour—to ask what those benefits which flow from his life and death really are, we soon discover, that the agreement with which we consoled ourselves, is one which does by no means extend to details. When the question is put, what has the Mediator really done for man? there are given back, in reply, answers the most conflicting and

O God, Most High! who from the dust created living man,  
And suffered him to fall from Thee in thy mysterious plan;  
That by one wondrous act of grace on Calvary's cursed tree,  
Sin's penalty might be atoned, and man brought back to Thee.

Hear then from heaven! protect and bless each erring child of clay,  
Save us from sin, and lead our steps into "the narrow way;"  
Teach us to know Thee—God of love, our Father—Saviour—Friend!  
That we may love Thee, and be found in faith unto the end.

*From the New Irish Pulpit.*

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## AN ADDRESS TO THE STUDENTS OF THE WESTERN THEOLOGICAL SEMINARY.\*

### BELOVED YOUNG BRETHERN :

The duty has devolved upon me, of addressing you, in behalf of the Committee on Examination, who represent the Board of Directors on this occasion, a few practical suggestions, at the close of another seminary year. In addition to the other manifold evidences of Divine favour toward the Institution, it is a pleasure to acknowledge that the examination just completed, has confirmed our high confidence in the ability and fidelity of each of your distinguished Professors; whilst it has also given us a very grateful impression, generally, of your attainments in study, and of your prospective usefulness. In our common judgment, no similar exercises, heretofore, have afforded so decided manifestations of solemn and successful earnestness; nor have we ever felt clearer convictions, than at this moment, of the permanency and future prosperity of the Seminary itself. We will not withhold from you our words of gratulation, though indeed, they must be qualified by the solicitude which looks at your responsibilities, and the results, for good or evil, which will probably attend your future labours.

Though you hear it now, in the utterance of only one voice, be assured that the attention of the whole Church is anxiously turned towards you, and the other candidates for the ministry, who will enter upon the work of the Gospel, at a time of unsurpassed interest, when events are hurrying forward to the consummation of the high purposes of Providence, and when the generation of Christ's servants, called to more severe toils than any of their predecessors, have also corresponding prospects of success. Never, in any previous age of the Church, was the demand greater than at present, for ministers "thoroughly furnished," and ready, with all the qualifications of consecrated talent, untiring energy, and matured skill, to meet the crisis which is upon us. Infidelity,

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routed in open and honourable warfare, has coaxingly taken the Christian name, has received baptism at the hands of self-consecrated priests, and adorned with the gems of literature, and boasting an exclusive right in the discoveries of science, would seduce or overawe our confidence, under the profession of simple clearing away from the truth the rubbish of bigotry and superstition. Then, there is a rationalism, which has crept still further into the sanctuary of our faith; which employs the channels of the press, the popular lecture, and the pulpit, to make itself felt; which pledges itself to follow revelations, just so far as it can be philosophically explained, for the privilege of politely laughing at our sacred mysteries; which would subserve the cause of religion by moulding Christian doctrine after the latest developments of popular sentiment; and which would conduct reforms, not under the restrictions of the Bible and of enlarged experience, but under the rule of conforming biblical interpretation and church action, to a foregone determination of what they must be. Popery too, that old foe of evangelical religion, about to be foiled by the reaction of its own lofty claims, and enormous efforts to pervert our popular education, to aggrandize itself with property beyond the control of even its own people, and to reach the high places of power by throwing itself, as a distinct element, into the strifes of politics, has learned at length, with lamb-like meekness, to invoke public sympathy towards its soul-destroying errors, by substituting, through a dire necessity, the plea of compassion for tones of defiance. Nor is it to be disguised, that there is a tendency far too prevalent, in quarters too, where it ought not to have been expected, to put the "meat and drink" of the kingdom of heaven into the place of the "righteousness and peace and joy in the Holy Ghost," which are its real constituents; to seek the commendation of religion more by outward show, than by the fruits of its spiritual power; and to make salvation itself turn upon ecclesiastical pedigree, external administration of ordinances, and church services, rather than the living union of the heart to Christ. These are only a few of the sources of opposition to the work of an evangelical ministry, which the young ministers of our day must confront. But, back of them all, is that supreme difficulty which ever springs from the bosom of the unregenerate sinner, whatever may be his circumstances in other respects—"an evil heart of unbelief, in departing from the living God." Hear then our words of counsel.

I. AIM AT THOROUGH PREPARATION FOR YOUR WORK.—Let each one of you apply Paul's admonition to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The time has gone past, when superficial harangue, written or unwritten, would meet the obligations of the pulpit. The spirit of inquiry is too widely abroad, thought is too independent, and the strifes of sect are too rife to gain credence for any opinion that

will not bear scrutiny. Even that profound respect for ministers, as compared with other men, which marked the days of our fathers, has so far been diminished by the multiplication of other sources of popular information, as to impose the necessity of a respectable degree of learning, in order to arrest attention at all. A minister now must be able to "render a reason" for all he says. Errorists are not simply to be denounced, but vanquished with argument. Objectors must be disarmed, and their weapons turned against themselves. The banner of the truth must float in triumph over the open field of inquiry and conflict. He is an unfaithful champion who is willing to leave the heights of science in possession of the enemy; as he has reason to doubt whether, by any just call, he is "set for the defence of the Gospel," who is unprepared to bring the helps of critical analysis, and the lights of history to the exposition and vindication of sound doctrine. Flippant oratory and vapid declamation—too often the miserable gauze thrown for a covering over barren thought—may, for a time, catch the applause of the unwary, but will neither edify believers, nor stop the mouths of gainsayers—to say nothing of the multitudes of hearers of the Gospel, whose very intelligence unfits them to be reached, except through the discoveries of truth. Mere sound in the place of sense will neither silence opposition to the Gospel, nor lodge its principles in the minds of thinking men.

With all the confessed advantages of extemporaneous preaching, on the part of those who are prepared for it, there is reason to doubt whether the clamour upon this subject is not sometimes pushed to the extent of *discouraging faithful study* in our young men. The most animated address in the pulpit is to be desired; but surely not at the expense of that thorough preparation, which shall enable ministers to instruct as well as to please and excite the people. Let a candidate for the ministry aim, by all means, at a popular and impressive oratory. Let him, for the highest reasons, cultivate the facility requisite for the most direct and moving appeals to the hearts of men. But before he allows himself to be deceived by the glitter of applause, which so often attends the off-hand efforts of young men, so as to rely upon his natural genius, without systematic and thorough investigation of every subject which he may treat, let him pause and consider carefully the brief pastorates, the meteoric reputation, and the intolerable sameness and dulness, which mark so commonly, the ministry of men who claim an order of genius above the necessities of toilsome preparation. In the Seminary, or out of it, there is no substitute for close and prolonged study. Whatever contracts the circle of research, or tends to superficiality in it, is, just so far, a hindrance to the ministerial work.

Just here lies the necessity of a full and thorough course in the Seminary, before the field of active labour is entered at all. Every part of the course sustains an important relation to the whole, and

should receive faithful attention. Instead of settling for themselves what branches are to be preferred, to the neglect of others supposed to be of less consequence, students should defer to the judgment of the Church, as expressed through the Professors whom she has intrusted with the business of training her ministry. Subsequent experience, it is believed, will never fail to demonstrate the wisdom of such deference. And to those gifted young brethren who persuade themselves of a call to receive licensure, in anticipation of the regular time and arrangements of study, hoping thereby to have a part of their work done at that point, when they are expected to commence it, I know not what to say, other than, first, to commend strongly their zeal, and then, nevertheless, to suggest, that in the judgment of older and wiser heads, it is better for them to "tarry at Jericho until their beards be grown."

II. ENDEAVOUR TO BE PRACTICAL MEN.—If something more than mere exhortation is required of the ministry of our day, so upon the other hand, more is needed than the mere learning of books. Communion with the great minds of other generations is indispensable; but its chief value consists in preparation for communion through a thousand points of contact, with the present living age. A minister, in order to be really effective, must be in full and earnest sympathy with the times in which he lives. He must be able to take an accurate survey of the whole field of his operations. He must study well the errors, the habits of thought, the avenues of feeling, and the whole circumstances of the living men around him. He must be prudent in counsel, careful in speech and action, and energetic in embracing all the channels of usefulness which Providence may open before him. He must not only be as "harmless as a dove," but as "wise as a serpent." If for any sphere of life, practical discretion added to a familiar acquaintance with men and things, is above all price, who shall proclaim these qualifications, of little moment to the man, who, under the high responsibilities of a commission from Jesus Christ, is called to deliberate upon the grave concerns of the Church, to expose every form of heresy and sin, to promote all the practical enterprises of religion, and most of all, to bring the Gospel in all its instructions, warnings, and consolations home to the hearts of persons of every variety of age, condition, and character? Alas! for the deficiency in skill, which hinders not a few most devoted ministers from employing successfully their talents and acquirements. Alas! too, for the practical blunders which in the case of so many others, not less devoted, spoil their work in their own hands.

It is admitted that much of this power of adaptation can be acquired only by experience. But some proper conception of it, as well as a deep sense of its necessity, must possess the mind of the student, if its benefits are to be expected in the life and labours of the minister. A young man in course of preparation for such a

service, owes it to himself, but especially to his Master, to strive after the very best practical methods of performing his work. Let him, from the very first, seek to acquire such habits of thought, feeling and conduct, such a manner of intercourse with society, such a perception of the differences of human character, such a power of turning incidents, and even opposition, to good account; and such a facility of approach to all classes of persons, for the objects of his mission, as will at once establish him in public confidence, and bring him into contact with mankind at all possible points of influence for good. And for his help, let him keep continually in view the very best models of pulpit and pastoral service. In short, let the mould of his ministerial preparation be practical, that he may in due time be fitted for the *actual necessities* of the sacred calling.

These are the elements of power, the capital from which usefulness is only a fair return. Happy must be the ministry of that man who combines with the high purpose of his consecration to Christ, the faculty of wielding his influence in every direction and upon every legitimate object. He has won the triumphs of the noblest art, when, as the representative of the Gospel, he can make himself at home, in the parlours of the rich, and the hovels of the poor, in the marts of public intercourse, and in the chambers of affliction and of sorrow; when, at will, with "the pen of a ready writer," or "the tongue of the eloquent," he can expose the sophistries of error, wither sin with the rebukes of righteousness, charm the ears of intelligence or ignorance with the sweet strains of gospel grace, and, suiting himself to the varying capacities, tastes and pursuits of men, can "allure to brighter worlds and lead the way,"—when, in the highest elevation, where his talents and piety may place him, he can hold ascendancy over the minds, hearts, and habits of mankind, as a sacred trust, for his Master's glory.

### III. ABOVE ALL OTHER THINGS, STRIVE TO ATTAIN DECIDED AND EMINENT PIETY.

Piety in a minister, is the qualification, which takes precedence of all others. Without it all the gifts of talent, and all the offerings of zeal, are but as "strange fire before the Lord." Without it, indeed, the most private membership in the Church is an intrusion. Beyond measure, therefore, must be the wickedness of proclaiming "the unsearchable riches of Christ," with no experience of their power, and with no "unction from the Holy One."

A minister is by the very terms of his office an "ambassador for Christ," and standing "in Christ's stead," his business is to "beseech men to be reconciled to God." He comes to his fallen race, the bearer of messages of eternal life. He is a "steward of the mysteries of God,"—a "labourer together with God,"—a visible agent, through whom invisible and divine power is exerted upon mankind. His functions are simply ministerial and declarative,

begun and ended with the commission to preach the Gospel and administer its sacraments, yet in this he represents the Head of the Church, in the pleadings of heaven's love with guilty men. And it is no small part of this embassy, that he shall stand before the eyes of men a living illustration of the message he utters—himself, a sinner, saved by the very grace which he commends to others. He is a medium between God and his ruined fellow-men—a mere instrument indeed—but one of high and holy use. His own heart, therefore, must necessarily be, to no small extent, the place of connection between the Gospel and its living power—between its promises and their fulfilment. Its practical impression upon the minds of others, through him, must be somewhat after the fashion of his own spirit, and the power of the truth over his own heart. This is emphatically God's ordinary method of shining upon our lost world; first, by the Spirit of the truth, to reveal the light and glory of the cross in the soul of the faithful herald of salvation, and then, by a blessing upon his spiritual views, deep experience, warm love, abiding faith, and ardent zeal, to reach others through the medium of sanctified human sympathies, and a common interest in the offers of mercy.

What reasons, for the cultivation of personal holiness, grow out of this view of the sacred office, it is not difficult to see. "The secret of the Lord is with them that fear him, and he will show *them* his covenant." How dare a man expect anything else than God's curse upon his unbidden service, who affects to speak "the mind of Christ," and yet has never received God into his own heart? How shall he guide trembling spirits amidst the struggles of temptation, or lead inquirers to the peace of the cross, or "watch for souls," with the earnestness of those who feel that they must "give account," if to him the mystery of "Christ crucified" is nothing more than a cold theory? How shall such a man show himself "a pattern of good works," or be "an example of the believers," in word, in conversation, in charity, in spirit, in faith, in purity? His ministry may be popular, but it will lack the zeal of the Spirit, in his own soul. He can, at best, offer counsels which his heart has rejected, and every word he utters is a sentence of condemnation against himself. He may preach the Gospel in its doctrinal and historical accuracy, but what blessing of heaven can he ask to attend his utterances, and what else can he expect for himself but finally to be "a cast-away?"

Piety, let me repeat it, young brethren, is the all-important requisite for the office which you have chosen. And not piety, in the smallest measure consistent with your personal salvation, but eminent, devoted, and earnest piety. Your success in study, your support in discouragement, your power of utterance in the things of the Gospel, your general personal influence, and your right to expect a divine blessing, all depend upon the closeness of your communion with God, and your daily supply of the Spirit of His

grace. You should shudder at the very thought of entering upon such a service with a heart only partially alive to its responsibilities. Beware of the suggestion of Satan, that you may make amends hereafter for a low standard of experimental godliness now. Here upon the threshold, you need the very highest measure of personal consecration. You cannot proceed one step safely without it. You should be much engaged in prayer now for your sanctification as well as for your guidance and support in all your way. You should endeavour to commence your ministry, like Barnabas, "good men and full of the Holy Ghost and of faith," and then you may expect it to be recorded in your history, as it was in his, that "much people was added unto the Lord."

Allow me to say, in conclusion, that these thoughts are invested with additional solemnity, because of an event by which you, like myself, must have been deeply affected. Until very lately I expected to find associated with you in these exercises, the lamented JAMES F. CRAIG, of Venango County, Pennsylvania, your talented and promising fellow-student. But it was the will of the Lord that his place among us should be made vacant, that he might fill a place in heaven. He departed this life at the residence of his father, on the 23d of April, in the 25th year of his age.

My intimate acquaintance with him commenced some six years ago. At that time, which was shortly after his entrance, as a student, into Washington College, he sought admission into the church under my pastoral care, by profession of his faith. Of course, I became familiar with his religious experience, his struggles and his hopes, as well as with his general character. From the period alluded to, until his graduation at the last College Commencement, he was under my inspection as a Pastor, a Trustee of the College, and, for a time, a member of the Faculty. His superior talents, his fidelity as a student, his irreproachable conduct, his gentlemanly bearing, and his consistent piety, combined to endear him alike to his Professors and fellow-students, as well as the community generally; and he carried with him when he left college, the good will of all who knew him, and a share of the highest honours of the Institution. His career, as a student of theology, which was commenced with impaired health, has been brief, yet it was according to the measure of his Master's will. Having won here, as in college, the high approbation and affectionate regard of all who were associated with him, he was obliged by ill health to leave the Seminary finally on the 9th day of April, to spend the brief remaining period of his life in the cherished circle of home. His last hours were marked with much suffering, yet during the intervals of bodily ease, his mind was at peace in the blessed hopes of the Gospel. "He told me during his last sickness," writes the Rev. E. Henry, the pastor of his father's family, "that he had an ardent desire to preach the Gospel of Christ, but he wished to acquiesce in the will of his Heavenly Father." Very high expect-



tations were generally entertained of him as a popular and useful preacher, which have all been cut off, by the dispensation which has thus early called him away from earthly trials and duties, to serve Christ and praise him, on high. But the will of the Lord is right, and we must bow under it with cheerful submission. He followed closely his college classmate, and valued friend, R. Boyd Jack, another promising candidate for the ministry, who, but for a slight change of circumstances, would have come to your Seminary at the beginning of the present session, and definitely intended to be here the next, but who, during the past winter, has been called to his rest. Their purpose was, no doubt, accepted, but their actual service in the ministry was not needed on the earth. They held sweet Christian communion in the fellowship of the Church below, and now they rejoice together in the presence of God and the Lamb.

Young brethren, it is not given to any one of you, to know how long you should labour in the ministry, or whether you shall ever be permitted to enter it, but I exhort you, to be faithful in all things, that you may not fail, through the grace of Christ, to receive a crown of life.

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## THANKSGIVING FOR THE HARVEST.

(From the United Presbyterian Magazine.)

GOD has crowned the year with his goodness; and the abundant harvest demands our special gratitude. Great anxiety was felt as to the harvest, which has now been safely gathered in. The last season was most unpropitious, and it was only with a hard struggle that many of the poorer classes could make their income meet their expenditure. Had the present harvest been as deficient, it would have occasioned a fearful amount of misery. Bread would have risen and wages would have fallen; and the misery would have been greatly increased by the circumstance, that the nations are engaged in war. Mercifully delivered as we are, from the horrors of war upon our own shores, we are not allowed to forget that war is not only the most savage, but also the most expensive employment in which man can be engaged. The increased taxation to defray the expenses cannot but press, with more or less severity, upon the springs of trade and commerce. Thoughtful men were afraid to express the ideas which sometimes darkened their spirits, when another deficient harvest presented itself to their imagination; and prayers were offered, with unusual earnestness and solemnity, that God would remember us in mercy, and make his paths drop down fatness—and it was so. We have had a season of almost unexampled brilliancy. And when the appointed weeks of harvest came round, the fields were waving with yellow corn, and