

ADDRESSES

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AT

THE INAUGURATION

OF

JAMES CLARK, D. D.

AS

PRESIDENT OF WASHINGTON COLLEGE;

WASHINGTON, PA., SEPTEMBER 24th, 1850.

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AN

INTRODUCTORY ADDRESS,

DELIVERED AT THE INAUGURATION OF

JAMES CLARK, D. D

AS PRESIDENT OF

WASHINGTON COLLEGE, PENNSYLVANIA,

SEPTEMBER 24th, 1850,

BY THE

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REV. DAVID ELLIOTT, D. D.

PRESIDENT OF THE BOARD OF TRUSTEES.



ADDRESS OF DR. ELLIOTT.

On behalf of the Board of Trustees, I rise, fellow citizens, to congratulate you on the election of a new President for Washington College. In this selection, so unanimously made, I am happy to know, that the choice has fallen on a gentleman of acknowledged qualifications; distinguished alike by his extensive literary acquirements, urbane manners, and high christian character: a worthy successor to the venerable man, who, for so many years, adorned the chair, which he is about to occupy. And it is among the pleasing recollections of the occasion, that of the several gentlemen, who, for different periods, have presided over the institution, all are yet living to witness and rejoice in its prosperity. It is, moreover, a co-incidence, somewhat striking—perhaps auspicious—that without any special arrangement for that purpose, the induction to office of the new President falls out on the anniversary of the original charter of the institution. *Sixty-three years ago*, this day, “Washington Academy,” now Washington College, received its chartered existence from the hands of the general Assembly of the Commonwealth of Pennsylvania.

As an Academy, it soon acquired distinction, by having for its first President, the *Rev. Thaddeus Dodd*, one of the early literary pioneers of Western Pennsylvania—the associate of M’Millan, Power and Smith, in the formation of the first Presbytery West of the Allegheny Mountains, and probably, if we may trust tradition, the most accomplished scholar of their number. Under another of its Principals—the *Rev. Matthew Brown*, now Dr. Brown—it was destined to acquire a still wider reputation, and to take position among the higher literary institutions of the land. Upon his accession in the Spring of 1805, I wish to say, if (you will pardon the digression,) that your present speaker, then, a youth in his teens—was associated with him, as an assistant.—

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He refers to the fact, for the purpose of saying, that, yonder, in that old central stone building, then without wings, we had for our pupils, the *Hon. T. M. T. McKennan*, our distinguished townsman—the *Hon. T. S. Cunningham*, late a Senator of Pennsylvania, and the *Rev. Andrew Wylie, D. D.* now President of the University of Indiana, "*nomina haud famæ ignota*," and others equally worthy, but less known to fame.

Through the efforts of Dr. Brown and others of your citizens, early in the Spring of 1806, Washington Academy, by an Act of the Legislature, became Washington College. The successful Principal of the Academy, was, shortly afterwards, elected the first President under the new charter—and, it is matter of thankful gratulation, that after the lapse of forty four years, and of the countless vicissitudes of so long a period, that Rev. gentleman still survives, venerable by age, and distinguished by the honors and rewards of a long and useful life, spent in the service of learning and religion. It is also a source of peculiar gratification to observe here, on our platform, this evening, two gentlemen, who were pupils of his Academy, one of whom, and his absent classmate are the oldest living graduates of the newly chartered College, of which he was the head.

After a prosperous administration of ten years, Dr. Brown resigned, and was succeeded by the Rev. Dr. Andrew Wylie—his former pupil, who occupied the Presidential chair for twelve years, with various measures of success. Upon the resignation of Dr. Wylie, the operations of the College were suspended, for a season. Of the causes, which led to this result, it is not our province to speak. To the future historian and biographer it will belong to record the eventful history of the administration of the two eminent men, who, up to this period, held the chief place in your Institution.

Early in the year 1830, the Presidency of the College was offered to him who now addresses you, who had shortly before become the pastor of the Presbyterian church in this place. This offer he declined, preferring to devote his whole time to the duties of his pastoral charge. Upon the failure of the Board, however, to secure a President, he yielded to their urgent solicitations to act in that capacity, until a suitable person could be obtained; and, the next fall, (1830,) the institution, was resuscitated, under his superintendence. With what measure of success this almost hopeless enterprise was attended, is known to you all. It may not be transgressing the laws of propriety, however, to say, that being ably seconded, from the outset, by the other members of the Faculty and by the Board of Trustees, the institution soon gave unmistakable signs of restored and healthful existence. And he cannot suffer the occasion to pass, without saying, that, two of the gentlemen of your present Faculty, Professors Alrich and Gow, the first, an original member of the Faculty, at the time of its resuscitation, and the last, brought in at the commencement of the second session, the College

owes a large debt of gratitude, for their faithful and efficient services at a time when such services were indispensable to success.

After the lapse of a year and a half, embracing three sessions, the Board having elected to the vacant chair, the Rev. David McConaughy D. D., the Presidency of the Institution passed into his hands. From that time to the close of his administration, a period of upwards of seventeen years, its course has been only onward and upward. And, the venerable ex-President and his associates in the Faculty may confidently appeal to the history of the College, during his incumbency, as furnishing an unerring index of their fidelity and success. And, now, at the accession of the new President, the friends of the institution have good reason to congratulate themselves on the favourable prospects which open to their view. Mutual confidence and co-operation, on the part of all its friends, and vigorous and well regulated action, on the part of the Board and the Faculty, with the blessing of God, cannot fail of achieving for the Institution the high ends of its organization, and of continuing to secure for it the honorable position it has heretofore held among the Colleges of our country. In stimulating this feeling of regard and concentrated action towards your College, I trust I shall not be charged with encouraging a feeling that is merely selfish and local. For although it is true that the Institution connects itself intimately and auspiciously with the best interests of your town and its vicinity, it has a much wider range, and a much higher mission. As one of the literary institutions of our land, it is designed to bear, with an ameliorating and life-giving force, upon the social, civil, and religious interests of this great nation. To each and all of these, education imparts its healthful and invigorating influence.

To the social state, in its ordinary form of existence, how much that is pleasing and profitable does it impart? The intelligence, the refinement, the expanded views and high moral bearing which young men acquire at College, they carry back with them into the midst of their associates at home, who are soon made to feel their transforming influence and to participate in their benefits. The consequence is, that Society, under this renovating power, soon acquires a new aspect. Ignorance gives place to intelligence, clownishness to urbanity, the narrow conceits of untaught minds to the comprehensive views of educated intellect, and the sordidness of vice, to the refined morality of the Bible, which regards alike the claims of God and the rights of man.

Nor is education in its highest forms, less favorable to the civil and political interests of the community. What is it that prepares men for high achievements, and the exertion of a great and controlling influence in the field of political action? Is it not cultivated talent, liberal acquirements, and the power of speaking with readiness and effect, all the fruits of proper collegiate training? Do we not observe this every day? Who are the men that wield the greatest influence, and control effectively the largest amount of mind, in the public councils of the country,

in the cabinet—in the legislative halls, and on the benches of justice? Are they not the liberally educated men of the country, the alumni of our different Colleges? It is admitted, that there are exceptions to the rule. But even these owe their power of action and influence very largely to the educated portions of the community, from intercourse with whom, they have received much of the knowledge, and many of the liberal impulses, by which they have been enabled to distinguish themselves from the masses around them. It is for no merely sectional or trivial interest, therefore, that we would enlist your influence on behalf of this College. It is, that your country may reap the profits of her labours in the persons of her sons; that, by their ripe scholarship, mature wisdom, incorruptible integrity, well regulated patriotism, and comprehensive statesmanship, they may aid in giving stability to our institutions, and perpetuity to our incomparable Union. Men of this description are now eminently needed, and we must do our part in providing them.

But, we have referred to the religious interests of the community, as intimately connected with our literary institutions. Any scheme of collegiate instruction which leaves religion out of view, is essentially defective. For learning without religion, as a chastening and controlling element, furnishes no security against the anarchical and disorganizing tendency of our fallen nature. Never did Burke speak more wisely, nor more truly, than when he said, “we know, and what is better, we feel, that *religion* is the *basis* of civil society, and the source of all good, and of all comfort.” For want of it, the mighty energies which the French nation have put forth to rectify their social state, have proved in the language of their own Guizot, “a miserable failure.” “And why?” asks this sagacious Statesman; and his own answer is—“Because man was made for eternity; and we have scught for nothing more than to fit him for the brief space he occupies in time. Let us, then, (he adds) by disseminating the Bible, from the first, begin to train man for eternity, and that, of itself, will adapt man to the duties and enjoyments of his earthly state.” Admirable remark! Profound, yet obvious truth! *Train man for eternity, on the platform of the Bible, and you qualify him best, for the discharge of the duties, and a participation in the enjoyments of time!* And, assuredly, the collegiate institution, which best performs this high function, in connection with her other duties, contributes most largely, not only to the eternal well-being of man, but to the peace, the security, and the permanent welfare of the social fabric. Thus, good and able men are prepared to pass into our Theological Seminaries, our Schools of Law, and Medicine, and in due time, to fill our pulpits, occupy our courts of justice, and halls of legislation, and to minister at the beds of the sick and dying.

And here, by this last remark, I am reminded of the value of collegiate training in reference to the healing art. It is a far too prevalent opinion, that a liberal course of education is altogether unnecessary for

medical men. This we are compelled to infer, from the extensive patronage, which is bestowed on ignorance and quackery, in this department. But never was there a greater mistake. For this profession, if any where, we need thoroughly educated men—men of cultivated minds, disciplined to thought, accustomed to discriminate, able to analyze and decide upon diversified and complicated phenomena, and to make up an enlightened judgment upon the indications presented.—To train such, the laborious drilling of the Academy, and the rigid and finished culture of the College are necessary. And, we trust, the time will come—though we may not live to see it—when public sentiment will demand, that those who, under God, have charge of the health and lives of the community, shall be men of thoroughly disciplined minds, and not, as is too often the case now, half taught sciolists, and ignorant pretenders to that which they never learned, and which they do not possess.

But, I must not detain you longer, from the rich intellectual treat which awaits you. It only remains, that, in the name of the Board of Trustees, I tender a cordial welcome to the newly elected President, and assure him of our undissembled pleasure at his induction to the distinguished post of honor and usefulness which by our united suffrages he has been invited to occupy—May the blessing of God the Father, Son, and Holy Ghost, rest upon him; and, in the healthful action and rapidly augmenting prosperity of the Institution over which he has been called to preside, may he find the consummation of his fondest hopes, and most ardent aspirations on its behalf!

The venerable President of the Board of Trustees having concluded his Introductory Address, the Oath of Office was administered to Dr. Clark, by GEORGE BAIRD Esquire. After which, in the name of the Trustees, Mr. Baird presented to the newly inducted President the Keys of the College, as emblems of the oversight and other duties committed to him; addressing him at the same time in serious and appropriate terms.

INAUGURAL ADDRESS

OF

DR. CLARK.

Is there any thing in an occasion like the present which should hinder a christian man from expressing his strongest affection? Why, standing where I am and for the purpose which I have, should I hold back the avowal of that principle which must surely incite the believer, in every station and in every office? Why, expecting prosperity from the merciful God, should the Professors hesitate to confess that we are servants in this Institution, to seek the exaltation of the name of our Master, Jehovah Jesus, to honour him in our teachings and whole deportment, and to endeavour at his enthronement in the hearts of those entrusted to our instruction?

No! there is nothing here which ought to hinder the full and frank avowal of such a sentiment. There is very much to require that avowal. To say less, were to use the language of unbelief: to say something nobler and better as our intention, we are unable: and to shrink from uttering it were to decline one method of confessing Christ before men. If there be true science upon earth, it is because He whom we confess is "the true light." If there be understanding in men, it is from the inspiration of the Almighty. Often, indeed, has education been under the shadow of infidelity, even when gilded with a christian name. Concerning this College, may the friends of religion know that in it He who was crucified is acknowledged as "the true God, and eternal life"—that whatever parts of creation shall be studied by us, whether they be within, or near, or remote, are to be learned as His works and as His property,—and that our duty and our intention is to find out parts of His ways, and so by His favour to find them out, and so teach them, as to adore and enjoy Him.

That may be an ingenious hypothesis, but it is no true theory which overlooks a portion of the facts, and assumes as real, others, which are imaginary. The true theory meets all the conditions of the question. Now, it is a flattering and a false view of things, a cheating theory, and very hurtful withal, which regards the creature to be educated as other than an evil-hearted creature. Let this quality, this element of the question be once left out,—let the superficial courtesies of life be mistaken for conscience toward God, let the dreams of Pelagius be substituted for the truth taught by Him who knows what is in man,—let the fact be denied or slurred, that we now naturally go astray from God—and your treatment of the problem, how to educate a human being, will be utterly faulty. You will have left out of your calculation a ruling element of the subject, and in your proposed solution will have put from view a quality which must be met at every step.

If any to whom the teaching of youth is entrusted, leave out of

view this dark feature of the case, and will not admit this humiliating reality of our condition because of a conviction that no human apparatus could compass such an admitted difficulty, and because of an unwillingness to make their resort to that Higher Power and that Sovereign Mercy to which the necessities of the case point, is not their method most unphilosophical, and their temper, is it not irreligious ?

Now if the thing to be done in education is not merely the communication of knowledge, but the formation of such habits as shall be a preparation for the discharge of life's duties, the training of the pupil to right dispositions and right conduct—let human impotency be at once and broadly confessed ; and let the acknowledgment stand out in full light that the true Educator of man's mind is the Saviour of his soul, and that an educational Institute must have the grace of God our Saviour or it will send forth year by year miserable abortions instead of educated youth.

If then to educe good from beings in whom an irreligious temper ruleth is what man cannot achieve, it is evident that to plant what is good and to train it—"Pflanzung und Leitung," as the German hath it—is the process, in which human activity must serve, and in which the excellency of the power must be of God.

In searching for *our warrant* to institute or to perpetuate a College, and in conducting our search upon the christian principle to find a Scriptural, an inspired authority for our undertakings, we would inquire whether, according to the Scriptures, the teaching and training of youth, education, is in the commission of the Civil Magistrate ; or whether the collegiate Institute, the collegued professors, must not be regarded as *part of the instrumentality for teaching the nations all things which the Redeemer commands them to be taught by the labors of the Redeemer's disciples* ? Living as we do in the Messiah's world, are not the things which we study and teach phenomena of the creation and providence of the Mediator ? Are Colleges rightly considered training-instruments for christianity—are they schools for the church ? And do we send our youth to them to be taught religion in all the sciences of the course and by means of them all ? These are indeed interesting questions. You know that He who hung upon the Cross painted every flower, and moves every world, and conducts every process which we call natural ; and that *He is God in all the sciences* ; and that your own frame of body and constitution of mind, and the frame of the Universe, with all that is great in it, and all that is minute, "all things were created by him and for him," and "by him all things consist." You know, moreover, that *he governs now all things for a special end* ; that he is Head over all to the Church.

There is indeed much of the Church about the College,—about its government and its scheme of teachings. In these halls the Son of God most rightfully presides. “Lift up your heads, O ye gates”—and, King of Glory, do thou graciously dwell here!

Why is it that the heart of the christian parent so often hesitates whether he shall commit the son of his many prayers to a collegiate course? He doubts not that intellectual training in the sciences will be attempted by the instructors, in behalf of his son; and that it may be achieved. ‘But will those instructors watch over my son for good?—will they feel an interest in his soul’s welfare? When my poor, erring, beloved boy is away from home, far from a father’s eye, and from a father’s voice, will those teachers take him by the hand, and warn him, and point him to the Lamb of God? Or will they say that they are not called to do this, that they have not time to do this, and that the College was not constituted for this? Well then if it be not constituted for this, how can I send my boy to such a College,—in which, although professedly a school preparatory for the labours of life, the most needful preparation is crowded into the narrowest place,—in which religion is not brought by the professors into their rooms of instruction and is not exalted to enrich and make *truthful* every science—a college in which the highest science has not the highest place, and in which as professedly an educational Institute, the nobler constitution of my son must be left untrained!—how can I send my son to such a College?’

Yes—let colleges as well as individuals hear that sure word of holy writ—‘them that honour me I will honour, and they that despise me shall be lightly esteemed.’

While the young men who gather to these halls are objects of superior interest, and while it may be they know this, and sometimes proudly know it; while they hear themselves described as the hope of the country, as expected to become pillars in church and in state, yet are they aware of some of the ingredients, some of the peculiarities of that interest with which they are invested in the regards of good men? Do they know that the expectations which cluster around them are in a large measure *apprehensions*—that while we hope for good concerning some, we look forward to great evil concerning many of them? Indeed there is that in the interest which a good man takes in our youth which is not at all adapted to flatter them. He knows that in them is depravity—that a rebellious temper is in them unless they have been renewed—and that around them are traps, and baits, and mischief: and judging what will be from that which has been, he can foresee the dark clouds, and hear the heavy thunder, and can at length behold

in fancy, alas how true! the once promising youth sinking into the grave, a poor, worn, blackened, blasted, lost thing!

And knowing all this, and knowing how chief of all are the relations in which we stand to the blessed God, it were irrational and wicked if the master-spirit, the temper which pervades and rules in our educational plans and movements were any other than that learned from Him, who came to save men and to glorify God. When young men are committed to us for training, it were cruelty to them, as well as treason to God, to put them off with some fragments of the Sciences, and with some discipline of mental powers, while yet the one great thing, in view of which these youths are clothed with such intense interest, and which shall invest their whole future life with blessing, or, if neglected, shall leave them to woe, has been subordinated—miserably subordinated.

In the estimation of many it were a work of no small advantage to young men, that in one of the departments of our college course, the teacher of mental and moral sciences should direct and accompany them in an excursion through the fields of ancient and of modern philosophy. A view of the ancient and of the modern systems, would indeed furnish many a valuable lesson, to those who had learned from the Divine Master the ends and methods of his providence.

Contemplate now a partial outline of a course of study for young collegians in the History of Philosophy: and notice that in order legitimately and thoroughly to teach this history of philosophy, religion must be taught in it and by it.

The professor then, with his band of students, in making their journey through the earlier and later systems, having attentively regarded the revelations from God to man in the first history of our race, might dwell briefly upon the so called period of the Oriental Philosophy, the speculations of the human mind in remote antiquity in India and China, in Persia, Chaldea, and Egypt; and coming with watchful eye along the passages of civilization from the East into Greece, might look with some particularity upon the evolutions of Greek Philosophy, from Thales, who lived some six centuries before the christian era, to Socrates; and from Socrates to Sextus Empiricus the Skeptic, who lived in the reign of Marcus Aurelius.

On this broad Grecian area, the student may hear from his professor the teachings of at least some of those who once discoursed to many admirers—whether of Thales of Miletus, who in his philosophy practised the method of induction, without, however, defining it as the true method, and who spoke of a primary uncrea-

ted matter, and of a primary intelligence or soul which produced the universe from that original matter; teaching thus a dualism not like that of the Persians, conflicting, but one mutually dependant—or, the doctrines of Pythagoras of Samos, who philosophized in the way of deduction, assuming for his deity a Monad, an Unity made up of spirit and matter confounded, and who proclaimed that spiritual beings having emanated from God, and having fallen, are saved by means of science, volition, and metempsychosis, even unto transformation or absorption into God. Nor are there wanting, we think, in our own day, Transcendentalists who set forth much such a scheme as that of Pythagoras.

After glancing at a succession of Greek Philosophers who followed out or modified the systems of Thales and Pythagoras, such as Democritus of Abdera, on the one hand, and on the other Xenophanes and Parmenides, and as the student is led to see the Grecian schools running into idealistic Pantheism, or into materialistic Atheism, let him next listen to the skeptical Sophists, plying like mountebanks their sad trade of frivolous argumentation on either side of a question, until a re-action took place, and philosophical speculation did not yet perish in Greece, for Socrates appeared—Socrates, to be hated intensely, to suffer severely, and to teach that virtue has for its model, God; for its seat, the soul; for its essence, justice and piety; for its means of cultivation, self-knowledge and moderation on the part of man and influence or inspiration from God—but with all this, to shew in all his doctrine no scheme and no process by which ruined man might obtain forgiveness and hope, and purity and perfection.

Let the student be led next into the gardens of the Academy, to that disciple of Socrates, descended from Cadmus and from Solon, the far-travelled and largely learned Plato; and from this Plato let the youth hear such a mixture of perverted traditions, and such a deep and broad theory of ideas and things, and such lofty pretensions to the absolute knowledge of things in themselves, as no heathen before nor since ever gathered and schemed and moulded and uttered.

The student might then be made acquainted, at least in outline, with the theories, of Epicurus, of Aristotle, and of Zeno the founder of the Stoic School. We may not now tarry to exhibit those theories; but must hasten in the partial sketch of a course of philosophy which we are offering.

And as the teacher conducts his pupil to the *declining phase* of Greek Philosophy, and shews him that Platonism which seemed so to exalt the human mind, and which it was hoped would dissipate the mental darkness of man, unable however to withstand inces-

sant objections, and at length doubting its own theory, despairing of the human intelligence itself and vibrating into skepticism, let the pupil behold this proud philosophy struggling, sinking, admitting the impossibility of knowing what is, aiming to know only what appears to be, renouncing certainty, seeking probability, and in the men of the New Academy, asking, it may be despairingly or sneeringly—what is truth?

In all this movement in Greece, as well as in the philosophical progress of the Romans, the learner may be directed to notice the powerful appearance of Oriental tenets and speculations.

The student may next be conducted to the two new centres of intellectual activity, Alexandria and Rome; and may witness the Greek philosophy imbibed by the Latin mind, and poured upon the Latin speech, and may read the principles of the New Academy in the writings of Cicero, who wrote in large part as Latin Secretary to the Greek Schools, and who in philosophizing concerning the nature of the gods, began and ended his treatise with a—perhaps!

Accompanying now the student along the first centuries of the Christian era, the teacher may exhibit to him those strange mixtures, those corruptions of christian truths by Oriental philosophical doctrines, which took the names of Gnosticism and Manicheism; and again, that other system, known as Eclectic or New Platonic, resulting from attempts of the Philosophers of Alexandria to unite the Oriental Philosophy, to the Greek; not forgetting, moreover, the remarkable labors of him who would have cemented Oriental and Greek Philosophies by the medium of Biblical doctrines regarded as allegories.

And now with a rapid transit through the history of philosophy from the sixth to the ninth century; and with an occasional pause to note some of the more remarkable manifestations in the Middle Ages—not altogether neglecting the Arabic Philosophy, which, derived from Aristotelianism, particularly developed the logical element, yet issued in skepticism and pantheism—and not forgetting the names and struggles of some distinguished ones who flourished in Britain and France in the times of Charlemagne and Alfred, such as the Anglo-Saxon monk Alcuin, and John “Scotus Erigena”—the student may notice the eminently theological character of the philosophy of the middle ages, may watch also the stirrings of the human mind in Western Europe, and may come in the thirteenth and fourteenth centuries upon the times of Roger Bacon and of Duns Scotus, when the want of experimental studies was felt, when the meagreness and barrenness of those dialectic subtleties which combine words without seizing the true rela-

tions of things, became manifest. And this dialectic method having been carried to extreme consequences, the student may note in the thirteenth and in the fifteenth centuries a reaction against the Scholastic philosophy, and a tendency to unite, with religious speculations, the observation of nature and of man, and experiment upon natural processes.

Entering, thus, lastly and most largely, upon the domain of Modern Philosophy, the professor with his pupils may glance, as they enter, at the attacks of the Humanists upon the Schoolmen, in which Erasmus was distinguished, and which had their part in calling forth a new mode of philosophizing; and may pause to view the wonderful speculations of Paracelsus and Van Helmont, their microcosm and illuminism and ecstatic contemplation.—Thus the times of the great Reformation will have been reached, and the student may behold the reformation in Science; may become acquainted with the impulse given to the methods of philosophizing by Bacon, Des Cartes, and Leibnitz.

And as in Modern Philosophy there is a large array of the names of those whose systems might be exhibited to the students some may be selected, in addition to the renowned ones just signalized to him, and with their distinctive tenets may be brought to his view. He may thus be made to know the teachings of Locke and Berkeley and Wolff,—and Reid, and Stewart, and Brown—of Kant and Fichte—of Schelling and Hegel.

Some such passage through the domains of Philosophy as that at which we have now hinted might result advantageously, in furnishing many a valuable lesson to those students of philosophy who had learned the ends and methods of the providence of Him who is head over all to his church. In all this transit through the realms of Philosophy, ancient and modern, to show to our attentive learners the traces of an original teaching, obscured in the mind by sin, or treacherously wasted and belied in tradition, or somewhat perceived yet with hate rejected—by means of all this to show our youthful Philosophizers that a Greater than all earthly teachers is needed—and through all this to point and urge them to the unerring Giver and Expounder of the laws of mind and morals, repeating to them the calm, commanding, comprehensive utterances of the Divine Teacher—this were a work noble indeed. This we would endeavor for our young men. That thus, from looking at the tangled web of Sophistries, the poor struggles of fallen mind—and from witnessing the oppositions of science falsely so called—and from hearing the powerless commands of earth-born ethics—and from viewing the ages of that wisdom

by which men knew not God—they may come to hear with all the deeper interest, and to welcome with the heartiness of a felt need, that inspired and inspiring announcement—“*we know that the Son of God is come, and hath given us an understanding, that we may know him that is true.*”

Thus may our students, beholding the providence of God in the history of philosophy, be taught by him to love the True Science, to cleave unto that Philosophy which surpasseth all the gnosis of earth. Thus may they learn to seek as silver and search as for hid treasures after the wisdom given, whether in ancient or in modern days, by that Saviour who is the life and the light of men. And thus may the proper aim of Moral Philosophy and of a Professorship in it be attained—to make men moral, that is, religious. It is written, “*the LORD giveth wisdom.*”

There—there—in His Book, learn the laws he has given of things mental and things moral, of things political and things material. Thou wast not with him when he laid the foundation of the earth; and the hoary frost of heaven, thou has not gendered it. But **THAT BOOK** he hath given thee, to teach thee therewith. And if in the Commonwealth dear to our citizens, but some of the teachings given through Moses, and partially embodied in our political structure, give to that Structure whatever lustre of wisdom it has, what may we hope for our country and for the world from the coming of His Kingdom, when all law on earth shall be according to the pattern shewed in the mount, and when his will shall be done in earth as it is in heaven!

We can conceive the holy exultation of a man who, however weak and unworthy in himself, yet brought through the grace of God to love his service, may have been called to the great work of training some of the youth of our republic. Not blind to the difficulties, the trials which shall go hand in hand with him as he aids his fellow professors to administer instruction and discipline, not ignorant that among godless young men he may sometimes be cursed by lips which should pray for him—yet, in all things, loving, trusting, hoping; with full purpose to imitate the Saviour-Teacher and to be his instrument in making some wise unto salvation; such a man, so called and so determined by his Saviour God, may well be glad and grateful at the area for blessed toil and the vision of lofty glory which are set before him. Rejoicing he may go onward. “*Toiling, rejoicing, sorrowing,*” let him run with patience! And, enduring unto the end, what will be his adoring and exulting gratitude to see among the redeemed of the Lord those whom in College halls or in their retired chambers he warned of wrath to come and pointed to the Lamb of God.

Such joy be mine!

Even for this life, it would be shamefully narrow, an egregious error, to make the question of a man's training, how it may cost least and gain most of silver and gold, or how it may make him a proficient, and honorable, in his own professional capacity alone. For, the lawyer is far more than a lawyer; the merchant is far more than a merchant. Those men are heads and builders of families, they are members of a social community, they are constituents of civil society. Their relations even for this life are many; and they should be educated to know and do the things which in these relations are required of them.

But as the work of education, including both communication of knowledge and formation of character, relates to the whole life of the mind and body in the present and in the future state, and as education is the process to obtain man's chief end, so the main design of a liberal training is not to make "professional men," nor is the standard of a man's education to be adjusted merely to his temporal occupation; but by various knowledge and earnest discipline we would raise up men who are to exercise themselves in an *endless* state of existence, yet who in this world may be mechanics, merchants, farmers, or the servants of God in any other righteous occupation.

And as instruments to this end, we the Professors of this Institution may well learn a lesson from the *companionship* of the Great Teacher with those whom he taught. The social and friendly intercourse to which he admitted his disciples is worthy the study of all who are called to teach. To keep our scholars at a distance, to make them recoil at the awfulness of superior knowledge and superior station, is not part of wisdom, nor is it lovely in the eyes of the student. It is but a mimicry of dignity; it is a freezing process. The learners of old "came and saw where he dwelt and abode with him that day." They were allowed to walk with him who was meek and lowly in heart. They were with him at the sea-side and on the mountain-side—they saw him rejoice and saw him weep. It warms the hearts of students to find their Instructor companionable, to find that their Superior in Science is sympathetic and may be looked to as their friend. The avenues of the young man's heart seem more open to the instructions of such a Professor: and, we doubt not, the Holy Spirit uses the kind companionship of teachers who have learned of Jesus, to win young wanderers to their Father in Heaven.

But while we thus plead for the companionship of the Professor with his students, we need not be understood to advocate the abandonment of government, the neglect of discipline. The Col-

lege must have its code of law: and the power of a College government is in that law and in its righteousness. The Executive is the Faculty, or body of Professors. The power to be wielded is not that of civil government; but it is a moral power, that of ecclesiastical government. The college Court is not armed with the rod in the sense of civil pains and penalties, but is a Court of Conscience. The power of a College government extends to Ex-cision. And although a rebel youth might affect to regard lightly his expulsion, yet it is no light thing to be excinded from a well-governed College. Such an act of discipline is a declaration on the part of the Faculty that they could not control his behaviour by means of the exhibition of religious truth, and that his continuance in the Institution would be inconsistent with the moral order requisite there!

GENTLEMEN OF THE BOARD OF TRUSTEES—you have called me from distant scenes and from the life of a religious Pastor, to preside in this College—to assist my fellow Professors in ruling and in teaching. Recognizing in your invitation the call as I supposed of my Master, I came. Much have I thought of the solemn responsibilities incurred, and of the sacred trust confided; and but little time has been occupied in thinking upon the distinction which you have conferred. Let me not, however, be insensible to the unmerited kindness which has called me hither; but let me ever be sensible of the high interests involved in the undertaking, rightly to educate a portion of our nation's youth. The Roman Cataline, the American Burr, and others like them, seemed to know the value of young men for the execution of purposes not here to be named. And surely, as God's providence is filling this North American reservoir with myriads and millions from many lands; as in the progress of human affairs, emergencies, religious, social, political are to be met, and some emergencies in our land, such as are without known precedent—as questions of world-wide interest are being answered in this nation, and stupendous problems are being solved in our moral, civil, and social institutions and workings—and, as our youth are to be launched into this Ocean of beings and activities, and interests, among which they are to work for weal or for woe past computation, to be energetic fearfully for evil, or nobly instrumental of blessing to themselves and their families, to the church and the state, for time with its interests and eternity with its retributions—surely the men who instruct these youth, who would rouse and curb and stimulate them, who would pour the light of knowledge on their minds and teach them submissiou to the will of God, have a work, the magnitude of which no human tongue can tell.

You have published to the world, gentlemen, that not only are the students of this Institution required to attend daily upon public devotional exercises, but you have said, through your annual publication, that there shall be "frequently religious instruction and exhortation, designed to keep before their minds the importance of their salvation." Gentlemen, at this published declaration I rejoice. Hearty co-operation of the Trustees and Faculty upon such an avowed basis will evince that we have been taught of God, and will confirm the hope that we shall be graciously prospered by him.

And again—Gentlemen—you have announced to parents, to young men, and to the Community, that "with regard to the mode of instruction adopted in all the departments of the College, the recitations are conducted with a rigid attention to accuracy.—More regard is paid to the quality than the quantity of the recitations."

A wise announcement this! For, the superficial is a cheat—it is a training for knavery: *we call for a thorough education for our sons.* Truth and honesty and energy call for it. The good of the intellect and of the heart, of man personal and in all his relations, his good here and hereafter, all demand that his education should not be superficial but thorough. If it be but a foundation that can be laid here, let it be thoroughly done. If but the seeds, the elementary principles of all knowledge, can be sowed, let this be done—really done: let the elementary truths and processes be acquired. Let not our college-graduates be shallow, showy, superficial pretenders—as the Greek hath it—

καλοὶ καὶ ὑψηλοὶ, καὶ καρπὸν οὐκ εἰσουσιν.

Gentlemen of the Board, Our efforts shall be joined with yours—and may there be a cordial concurrence—in attempting, as God shall give us strength and opportunity, to train with a religious and comprehensive and thorough education the youth who shall be committed to our supervision.

In conclusion—Our beloved College bears a name, that of WASHINGTON, which over the civilized world awakens high thoughts; a name which the savage has heard with delight, and which suggests hope in God to millions of the down-trodden.—But we need the imposition of a mightier hand and the inspiration of a mightier spirit than that of any creature, however illustrious, however excellent. Oh yes! by all the promises of a sure Covenant, and all the faithfulness of a gracious God—by all the sacrifice and all the kingdom of Him who died for us—by the

Spirit poured upon us from on high—and further, by the prayers and watchings and tears of the departed, and of the living, who have watched and loved and cherished this College—by all this, have we a cheerful persuasion that **A GREATER THAN WASHINGTON IS HERE.** To Him, to the Great God our Saviour, be these halls dedicated—with his Spirit may the Professors and Trustees be baptized—upon the students here gathered and to be gathered may his rich grace be shed—and to Him be ascribed the Kingdom and the Power and the Glory, forever.

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