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ADDRESS,

BY THE

Rev. CHARLES C. JONES.

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ADDRESS
TO THE
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ADDRESS.

BELLOVED YOUNG BRETHREN,

You have now completed your preparatory studies for the sacred Ministry, and are about to enter upon its responsible duties. Suffer me to present to you a few thoughts adapted to this occasion, in behalf of the Faculty, as their brief, but affectionate *farewell*.

1. The foundation of your character and usefulness, and individual happiness, as Ministers, is laid in your *Piety*.

We trust—nay, we believe, you have all experienced that great change, essential to your personal salvation, and to your office as Christian Ministers. Had we *doubts* in respect to any of you, on this point, our separation would be with trembling, and in bitterness of spirit.

Your *Piety* must be *sincere*, not *feigned*: *eminent*, not *ordinary*: for you are *shepherds*, and must be *examples* to the flock of Christ. But you will not be eminently pious, simply because you are *Ministers*. In common with the humblest Christian, your piety is to be *cultivated*, and in so doing, you are to use the *very same means*:—*a diligent reading of the Holy Scriptures*, accompanied with *self-examination*:—*humble fervent prayer*, accompanied with *watchfulness*, lest ye enter into temptation.

Your *growth* in *Piety*, will depend, under the gracious influences of the Spirit, upon the *sincerity*, and *regularity*, with which you use these divinely appointed means. Formality is spiritual death. Irregularity leads to the same end. Let neither business, nor pleasure, nor society, nor any circumstances within human controul, deprive you of your appointed hours for retirement. Your Father which seeth in secret, waits for your coming. Let these hours be well chosen. Take the best time to attend to the best thing. Let them return with the regularity of the sun

in his course : then like him, bursting from the chambers of the East, clad in his glory, you will day by day, rejoice as a strong man to run a race, and your light and your heat will extend to the utmost bounds of your influence.

2. To your Piety, *Knowledge* should be added. It is the doctrine neither of reason, nor of revelation, that knowledge is *unnecessary* to the Christian Ministry. All secular professions require knowledge : so should the sacred ; and for a greater reason, for upon a competent discharge of the duties of that profession, *the highest and best interests of mankind depend*. "For the Priest's lips should keep knowledge, and they should seek the law at his mouth : for he is the messenger of the Lord of hosts." You are the *Teachers* in Israel. Ignorance in you who aspire to the office of Teachers, is a disgrace, nay a crime, and that of the first magnitude. Let every man be a fool : but let him that teaches the way of salvation and *watches for souls*, be wise !

Knowledge comes not by nature : it comes not by intuition. It is the product of diligent, persevering, protracted and thorough *study*. You must not depend upon native talents, nor upon genius ; but upon your mind, whatever that may be, cultivated in all its faculties, and enlarged by study.

The man of *genius* is seen and felt chiefly in immergencies and in excitements. The man of *study—of application*, at all times. The one is like the lightning ; all nature is breathless with expectation ; the sudden glare illumines the earth and overpowers the eye ; the startling sound succeeds, it rolls along the heavens, it dies away and is gone. The other, is like the sun himself. Nature rejoices at his coming and hails him as her benefactor. He gathers effulgence and strength as he rises ; earth turns her teeming bosom to his ray ; luxuriant harvests spring forth, and the glad voice of the reaper is heard bearing homeward his golden sheaves.

Industry and *application* will make the man, however ordinary his mind may be. The mind is created on the principle of *indefinite expansion*, of *unlimited growth*, so to speak.

The coral reefs of the sea, are built up from almost fathomless depths below ; they spread over extensive tracts and rise to the surface of the waters ; the drift-wood of the ocean, and marine substances of every kind are thrown upon them ; a soil is formed, thither are borne the seeds of vegetation ; the rain and the dews

of Heaven descend, and in a little while you behold an evergreen Islet, inviting to its cool shades and limpid fountains, the weary mariner, and reaching forth for his refreshment a thousand luscious fruits. Whence came this beautiful and this useful spot? In what manner was it formed? It was formed *by accretion*: by *animalcules* scarcely perceptible to the naked eye, each generation of them building their tiny cells upon those of their predecessors and of indistructible materials. So, the most indifferent mind on the principle of accretion—the accretion of solid thought, of indistructible truth, by constant study, may attain to any size; and being kept open to the genial influences of Heaven, may become the delight, the refreshment and the salvation of thousands.

In order to *success* in study, you must be *systematic* and *constant*.

Without system, you will accomplish little. You should have hours as sacredly devoted to study, as to prayer; and you should have studies assigned to their respective hours.

You can, or rather, you should never arrive at that period in life, as long as God shall spare you health and strength, at which you shall shut the Holy Bible and every human production from your eyes; and turn away your eyes from all observation *and live upon the past*.

How many, alas! intoxicated by the praises of men, or induced by a spirit of earthly-mindedness, or of sloth, or of self-sufficiency, have committed this sad mistake. They have declined from the very hour in which they ceased to study: they have outlived their reputation and influence, and been removed from the stage of action as mere *cyphers*, in a green old age!

Your studies in this world as Ministers, are to end only with your lives: and your studies as the children of God, in that which is to come, are to end only with eternity. We are to be, *students forever*.

Never indulge the thought that you know enough, or that your subject may be exhausted. *God* is the subject of your studies in the infinity of his nature and of his operations. "You cannot by searching find out the Almighty to perfection." Ascend to the height of the third Heaven, and there are Heavens above you still:—descend to the depth of the abyss beneath, and there are profounder abysses beneath you still? Lay by nothing as per-

fect. Your maturest and most laboured efforts can always be improved.

That you may give your minds enlargement and liberality, richness and variety, do not confine yourselves wholly to *professional* studies. Theology is the comprehension of all sciences: that vast ocean into which they flow as streams. Extend your studies as you may, you can always gather something of use in your own profession. Read and study and think and converse at all times and under all circumstances *as Ministers*. The "little busy bee," visits a vast variety of flowers; but in the midst of their fragrance and beauty she never forgets her errand. She hides herself in their opening bosoms: she extracts their sweets: presently she comes forth and upon a hasty wing, bears them away to her quiet and well stored hive. Solomon sent his ships to Opher for gold and precious stones and rare commodities: he plunged his hand into the sea, and drew forth goodly pearls: he opened the earth and rewarded himself with the finest of silver: he traded with the merchants of Tyre and obtained fine linen and embroidered work: he went up upon the sides of Lebanon, and felled its beautiful cedars: the rough rocks became smooth at his touch, they bent themselves into polished arches, or stood before him in majestic columns. Every country and every people supplied him with the choicest materials; and for what intent did he gather them? That he might *build a Temple to the Lord, and enrich Jerusalem the city of the great King!* Go and do thou likewise. Lay all things under contribution, for the perfection of your great and good work.

3. To Piety and Knowledge, we must add *Activity*.

Your zeal should be unquenchable: your labours limited only by your mental and physical ability. The Church agonizing amidst amazing obstacles to enter in at the straight gate; and the world rushing downward the broad road that leads to destruction, call for activity on the part of the Ministers of the Gospel. If you are lukewarm the Redeemer will spue you out of his mouth: if you bring your talent to him in the day of reckoning, folded in a napkin, he will bind you hand and foot and cast you into outer darkness.

Let it be said of each of you, as it was of that eminent servant of God, Mr. Richard Baxter, "*he lived to labour: and labour was his life.*" But our highest example is the adorable Redeemer. His meat was to do his Father's will. "He went about

doing good." He is called in scripture, "the *Sun* of righteousness." He calls himself, "the *light* of the world;" and to his Ministers he saith, "Ye are the *light* of the world;" and the light that is in them must shine before men, *through good works*. Our name is "*Workmen*"—"Labourers:" our lives should evidence the appropriateness of the name.

There is not a day that passes over us, in which we may not find something to do in our Master's vineyard. Other men may cease from their labours, but Ministers, never. Death only, introduces them to their rest. Your piety and your knowledge, great as they may be, will avail you nothing without activity. The bravest and best disciplined army in the world will accomplish little, if it abides forever in its camp. The miser hoards his silver and gold, and is unprofitable to his fellow-men. Act not the miser's part. Your talents must go out to the exchangers, that the world may receive benefit, and the Lord his own with interest. This is the way to *double* your talents.

The divine spirit in putting you into the Ministry, if you are good men and true, hath breathed into you, the *breath of life*. You are to endeavour so to live, as to demonstrate, through grace, to yourselves and to the world, the *principle of perpetual motion*, if I may be allowed the expression. Ministers are indeed, living creatures, waiting around the Throne of God, all eye, all ear, all animation, burning ones, that can turn every way to execute the will of the Lord our Righteousness. Oh! what multitudes of souls have been lost and what worlds of good left undone, through the inactivity of Ministers! If you intend to yield yourselves to idleness: if you intend to eat and drink, and lie down and slumber, and be dumb dogs that cannot bark, then pause ere you proceed another step. Take your *licences* from your bosoms, and send them back to the Presbytery: fall upon your knees and invoke Almighty God to withdraw your *call* to the Ministry: and go—seek some retired spot, far far away, in whose impervious shades you may hide yourselves from the gaze of angels and of men! There await with trembling the hour, when the Son of man, having finished his reckoning with his good and faithful servants, shall condescend to notice you, and call you into his awful presence, for judgment and condemnation. The response of your every heart is, "God forbid! By his grace helping me, I will live and die on the field, in his service: I will make full

proof of my Ministry!" The Lord in his infinite mercy, enable you so to do!

4th. Be sure, according to the command of the Apostle, that you give yourselves *wholly to the work of the Ministry.*

Neither Physicians, nor Lawyers prosper in their profession, when either teaching, or merchandising, or planting, is allowed to occupy their attention; neither can Ministers prosper in their profession, if they engage in any secular business whatever. And for the plain reason that no man can serve two masters: no man can do justice to two callings, each of which, demands his *entire* attention.

There can be no doubt that *Teaching*, comes next to *Preaching*: and if a Minister is forced by ill health, or by other providential circumstances to abandon the Ministry, or to connect with it some other employment, it is a thousand fold better for him to become a Teacher, than a Merchant, or Planter, or Speculator. Indeed it may, under particular circumstances, be the duty of a Minister to exchange the regular preaching of the Gospel for the special employment of teaching.

That so many Presidents, Professors and Principals in our Colleges and higher Seminaries of learning, have been Ministers, is to be attributed to the honest and just conviction of the intelligent and pious part of community, that they are proper men for such stations of usefulness, and are, in general, better qualified to fill them, than any other class which we have amongst us. Nor does this conviction result from the superiority of the literary or scientific, or moral attainments of Ministers, for in such attainments they may be and often are excelled by other men; but from the fact, that they have been themselves educated as *Teachers of men*, and are well practiced in the art:—that they take the deepest interest in the correct education of youth, knowing that such education is enjoined upon us in Scripture, and lies at the foundation of usefulness here and happiness hereafter:—that from the purity of their character, and the sacredness of their office, and the consequent greater fidelity expected of them both from the Church and the world, there is greater assurance of the safety and success of the Institutions committed to their charge. I may further add, the Christian Religion is the only *true Religion* upon earth, and it is *the Religion of our Country*, and upon the prevalence of its principles and practice, as every sober

and thinking man knows, depends our stability and purity, our prosperity and elevation as a nation. It is a duty therefore, which we owe to our country, (to look no higher) to have our youth early instructed in Religion, especially our educated youth who are destined to wield an extensive influence in society. And when can this more advantageously be done, than in the progress of their education, here a little and there a little? and who are better qualified for the work, than the Ministers themselves of that religion? In teaching, Ministers may in an eminent degree preach the Gospel and forward the interests of the Redeemer's Kingdom. As we before remarked Teaching comes next to Preaching. Whenever our literary and scientific Institutions shall be given into the hands of free-thinkers, and infidels and deists, and men indifferent to true piety as the foundation of all private and public virtue, then will the fountains which have heretofore, with a very few exceptions, sent forth streams of water for the beauty, the refreshment and fertilization of our land, become volcanic craters, objects of terror, with annual irruptions, pouring over streams of red hot lava, withering and blasting every thing desirable among men, in their courses!

Yet we should make a distinction between such stations of high responsibility and extensive influence, as those now referred to, and such as we find Ministers from time to time occupying; extremely limited both in responsibility and influence;—mere heads, or principals, or solitary Teachers of common or high schools: stations which may be equally well filled by other men. If ever you "keep a school," let the necessity be as great as that which pressed upon the Apostle when he exclaimed, "Wo is me, if I preach not the Gospel!" and lay by all thoughts of regular study and improvement in the Ministry: calculate certainly upon gradual depreciation: make up your mind to preach your old sermons over and over, and whatever you may chance to catch up during the week, until the people shall not be more tired of you than you shall be of yourselves. In all this matter, "let the dead bury their dead, but go thou and *preach the Gospel.*"

Engage in no *secular* business as a source of emolument; especially, be warned of engaging in *Planting and the management of Negroes*; for to this business, either by inheritance, or family or marriage relations, you may, more than to any other, be exposed. If God in his Providence has given you this property, attend to their religious instruction, but manage them

through friends or responsible persons, if it be within the bounds of possibility. Not that you cannot manage them and maintain your piety, but you cannot manage them and maintain your standing and influence as Ministers. You will find such business a sacriligious thief, to rob you of your sacred hours of study and pastoral visitation: a charmer to lure you into the world: a Delilah, that will cause you to slumber sweetly on her knees, that you may be shorn of the locks of your strength; and when you rise up to go forth to your Ministry as at other times, you will be weak as other men; and what is worse, you will "wish not," that the Lord has departed from you. As soon as you begin to watch the changes of the heavens for the early and the latter rain, and to converse freely of seasons, and soils and prices; and to show yourselves as anxious as other men are for full returns from your fields; as soon as you have your head and hands filled with the nameless and numberless cares of a Plantation, then will the Minister be merged in the Planter: then will the millstone be fairly hanged about your necks, to drown your Ministerial character in destruction and perdition.

If secular employments will injure you, so will *debt*, and debt may be the occasion of immersing you in them. If you wish to lie down and sleep quietly upon your pillows: if you wish to meet your friends and neighbours with an open face: if you wish to be independent, and have liberty of speech in the Pulpit, *beware of debt*. It is a rock upon which many Ministers have suffered shipwreck. Run in debt to preach the Gospel to no people. Should your salary be insufficient, and if you *remain* with your people, *debt must accumulate upon you*, tell it to your people; if they will not hear you, change your field of labour for another: if that be impossible, then in the fear of the Lord do whatsoever your hands find to do, to relieve yourselves, from pecuniary responsibilities.

But be careful that the fault is not your own. The certain way of never being in debt, is to live *within your income*. Manage your own pecuniary affairs yourselves, economically, not parsimoniously. As a general rule, in business transactions, ask as few favours as possible: beware of men: it is not all gold that glitters: put yourselves in the power of no man, nor set of men: you have, as yet, had but little to do with the world, and consequently you know little of the *power* of the principle of *self-interest*. It has been called the "*primum mobile*" of human action. So it is, until subdued by *grace*. In your engagements

and contracts, in your receipts and expenditures, be punctual and exact: let *your word be your bond*: you will thereby preserve a good conscience, and be had in reputation by all worthy and honest men.

And should God bless you with *families*: as He shall enable you, provide not only for their *present*, but also for their *future* wants. This is one of your first duties. When you come to die, do not leave your wives and children in a state of poverty, to the care of God, when He gave you the means and opportunity of leaving them in a state of competency. It will be downright presumption on your part: you can plead no promises in your favor; and whatever of suffering your family may endure after you are taken from them, on account of your negligence or prodigality while living, may very justly be laid to your charge.

5. That you may be actively and entirely devoted to your work, *seek a settlement where you may have a competent support.*

The sacred Ministry? It is *the heart* of the community. Upon the healthful, and regular pulsations of that heart, the peace, improvement and salvation of communities depend. Such is the magnitude and importance of the work of the Ministry, that *to fulfill*, men must be *wholly devoted* to it: and they cannot be wholly devoted to it, unless they receive a competent support.

The right of the Ministry to support has been settled *by the infinite wisdom and authority of God*. The Levites possessed no inheritance, but residences only: for "they that served at the Altar were to live of the Altar." The Redeemer hath ordained that "they that preach the Gospel should live of the Gospel."

The right has been recognized also *by common sense and justice*. The Ministry is the most useful and laborious office under the Sun; and if in any office, whether you consider the actual amount of labour performed, or the value of that labour to the world, the labourer is worthy of his hire, it is emphatically true in respect to this. As to the idea that compensation may be given for the *labours* of faithful Ministers, it can have no place in a reflecting mind; for the value of those labours to perishing men, can never be estimated in silver and gold. Ministers are supported *that they may labour*: their *labours*, in themselves considered, *are above price*.

We are not to be accused when we require a competent support, of going beyond what is written in the Scriptures. It is

the express command of God our Saviour that we be supported. Nor are we to be accused of covetousness and love of the world. Can Ministers and their families live upon *air*? Are they supplied with changes of raiment and necessary food, as are the lillies of the field and the birds of the air? Are their various wants supplied by their fellow men, free of costs and charges? By no means. They buy, and they *pay*, as their neighbours do: and this is right; but it is not right that they be not counted worthy of their hire. It is a miserable spirit in men to exact and receive and enjoy labour, without rendering a suitable reward in return.

Take it therefore as a plain intimation in Providence, that you are not called to settle among any people who will not give you a competent support, independent of your own property or exertions. Let the call of duty amount almost to a voice from Heaven, when you act otherwise. The poor and the destitute we supply with Missionaries duly commissioned and supported. If you are able to preach to such, *gratuitously*, and are so minded, do it, and your reward will be laid up in Heaven.

6. *Be decided men in your doctrines and system of Faith: building yourselves upon the plain declarations of the Bible alone.*

The best compend of the doctrines of the Bible, you have in our *Confession of Faith*, understood according to its plain and obvious meaning, in which manner we trust you have all sincerely adopted it.

Should you ever depart from the doctrines or discipline of the Church, act ingenuously. Do not remain in the Church, hoping to gain others over to your way of thinking; the mean while, concealing your real sentiments, prevaricating and quibbling, and labouring to make the impression that you agree with our standards, when in your own conscience you know that you *do not*. Leave the Church like honest men, with the reputation of honest men, if not of sound Theologians.

While you remain in the Church, defend its doctrines and discipline, with a spirit of Charity, yet with decision. Repudiating *sectarianism* and *bigotry*, be devoted to your own denomination. We have neglected duty to ourselves in this respect, until we have most severely suffered. Maintain and teach the *distinctive features* of *Presbyterianism*, with confidence for they have their foundation in the pure word of God: make your respective char-

ges thoroughly acquainted with them, that they may know what they believe, and that they be not shaken by every wind of doctrine, and proselyted by surrounding denominations.

Attend punctually upon the meetings of the Judicatories of the Church. Cultivate every acquaintance with your Brethren, that you form, and treat them all with confidence, affection and courtesy, rendering cheerfully, honour to whom honour is due. Above all things avoid the very appearance of pride, distance, austerity, dictation, self-sufficiency. During the sessions of Presbyteries, Synods and General Assemblies, be sure to appropriate daily, as usual, time for retirement, for private reading of the Scriptures, meditation and prayer. If you can command no place for these holy duties in the houses where you lodge, then go out into the high-ways, into the lonely fields, and silent woods. Hours thus spent will not be lost; they will enlighten your understanding, soften your heart, allay your passions, bring your whole soul into sweet captivity to Christ, and be your best preparation for a sober, judicious and pious discharge of your duties in those Bodies.

7. *In all your character aim at elevation, and spotless purity.*

If any men on earth, should possess elevation and nobleness of character, it should be Ministers of the Gospel. It is expected of them. A small blemish may effect their ruin. It will not be beneath you to cultivate "a good behaviour," that you may be welcome and agreeable in all circles. A discovery of our faults is the first step to amendment; therefore acquaint yourselves with the faults of your character; with those sins to which you are most exposed both in private and in public. If you are at little pains to know yourselves, your distance from perfection will be great.

Ministers in their *habits*, should be strictly temperate and regular: in their *dress*, neat without extravagance: in their *manners*, dignified, cheerful without lightness, and sober without austerity: in *Spirit*, not soon angry, nor contentious, but social, frank, generous, hospitable and kind: *in office, and intercourse with men*, calm and self-possessed, abhorring all littleness and meanness, covetousness, dishonesty and deception in every form: free from ambition and detraction, with a willingness to serve, and to behold Brethren elevated above them:

self-sacrificing for the good of men : meek, forbearing, forgiving injuries, and above all, clothed with humility.

As you are *public men* and men of *influence*, you must possess a *public spirit*, taking an interest in, and promoting every object, having for its end the improvement and benefit of mankind ; warning the public mind of special evils, and giving it a right direction on all subjects of moment where it can safely and consistently be done.

But suffer me to warn you in respect to the interest which you take in the *Politics* of our beloved Country. While you maintain your right as *Citizens*, of private judgment, of voting and acting, on all political matters whatever, a right never to be surrendered, yet avoid becoming in the slightest degree, what we denominate, *party politicians*.

To this temptation you will certainly be exposed, as from the popular nature of our Government and institutions, opening the widest door imaginable, to individual ambition ; and from the vast extent of our territory creating a diversity of interests and feelings, we are from time to time subject to political excitements, more or less violent and extensive. If you wish to preserve your respectability and influence, keep aloof from them : yours is the Kingdom of Heaven.

May you ever be *prudent, judicious* men : men that will think well and prayerfully before you act : men that can be hurried away neither by multitudes, nor by strong excitements from the sure paths of sobriety : men who cannot be made the tools of designing men, to remove away the ancient landmarks of truth, nor be induced to trample in the dust the character and opinions of men of God who have stood as pillars in His Church : men who cannot be inflated by pride so as to overstep the modesty of youth, and inexperience, and set yourselves up to dictate to your equals and fathers in the Ministry. You will greatly need prudence and judgment, for the present times are times of excitement, of overaction, and of extremes. We need the checks and balances of prudent and judicious men in every department of society, or we shall grate and jar and rush headlong to ruin. Men do not take time to think ; they look not enough at consequences. Put down to the extent of your influence that spirit of *misrule, radicalism* and *ultraism*, rife in our country. It has reared its head in politics, in morals, in religion, yea, almost in every thing. But

thanks be to God, there is strong reaction : may it increase, until all the people shall walk in "the old paths." If you are not in your character as Ministers, prudent and judicious, there will be little or no hope, of your extensive or permanent usefulness.

8. When you become settled Pastors, *redeem the Pastoral office, in your own persons, from neglect and contempt.*

Let your discourses from the pulpit, be *instructive* as well as *moving*, that the piety of your people may be coupled with Knowledge. Betake yourselves to *lecturing, to expository preaching*, such as was seen in the days of Nehemiah, when "the Levites caused the people to understand the Law : and the people stood in their place. So they read in the book, in the law of God *distinctly*, and *gave the sense*, and caused them *to understand the reading.*"

Visit faithfully and regularly the families of your Church and Congregation : *catechise and instruct the Baptized Children* : feed the Lambs of Christ's flock : and bring your Eldership into active service.

Especially let me entreat you to *remember the Religious instruction of the Negroes attached to your Congregations.*

This is a part of Pastoral duty which has been most criminally neglected in our Church, throughout the whole South. Other denominations can answer for themselves. The *Servants of Masters*, form as truly a part of your charge as their *Children*, and you have to account to God for the manner in which you watch over them.

When you settle, whether in Town or Country, let it be understood that you settle over masters and servants—over *the entire households*, composing the Church and Congregation : make it a stipulation, that a suitable portion of your time is to be given to the special instruction of the Negroes : for they cannot be expected to profit by your sermons to the whites. Experience proves that they do not.

You may preach, on the Sabbath, to the whites in the morning, and to the Blacks in the afternoon ; and perhaps, an evening or two, during the week, on neighbouring Plantations. By all means, establish regular Sabbath Schools, at your Churches, for Adults and Children ; influence Planters to make their people attend ; and call in to your aid your Elders and Members of the Church, as Superintendents and Teachers. Encourage *Planta-*

tion instruction, in the way of schools, conducted by Masters themselves, or by members of their families: and preach upon the relative duties of Masters and Servants. When the Black population is very large, and requires the entire service of a Minister, endeavour to obtain a Missionary for them. There are large and populous districts, where the Negroes must have Missionaries, or live and die, generation after generation, in ignorance and sin.

If the work of the religious instruction of the Negroes is not performed, my solemn conviction is, that the great sin of it will be *at the door of the Ministry*: for the overwhelming mass of our Citizens, is in favour of it, judiciously conducted—Our Citizens need only, to be led forward and encouraged by those, whose duty it is to watch over the spiritual interests of men, and emphatically, to preach the Gospel to the poor.

The *fanaticism* of a small portion of the Citizens of the free States, on the subject of Slavery, has very inconsiderately, been allowed, in a measure, to check the instruction of the Negroes. But matters are taking the right course, once more. Never let the movements of these men, interfere with you. The command of the Apostle is, "*from such withdraw thyself.*"

You will find this field of labour, now urged upon your attention, in many respects, a most delightful one: but one in which, you will meet with discouragements; one in which you, must *let patience have her perfect work*. I am certain you will not neglect this field. May your fidelity sound out into every quarter of our land: and the blessing of many ready to perish, rest upon you.

9. *Give to this Seminary, in which you have obtained your theological education, your prayers and your support.*

It is but a debt of gratitude to cherish your *theological, Alma Mater*: it is a duty which you owe to the Southern Church and country, for we must have our own Institutions for the education of our own youth in every department of learning: otherwise our wants will never be supplied. It moreover has claims upon you as a public Institution, established for the benefit of the whole human family.

And while you cherish the Seminary, let it be one prominent object with you, *to search out and bring forward suitable young men for the Ministry*. The fewness of theological students is

mainly to be attributed to the absence of *revivals of religion* in our Churches. Labour diligently, and pray fervently for revivals of religion:—"The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

10. I shall detain you but a moment longer. You are now going out to stand very much alone, and to take upon yourselves the highest responsibilities which men can assume. The *great object* for which, as Ministers, you are to live, is *the glory of God in the salvation of souls through Jesus Christ our Lord.*

You are ambassadors for Christ: God beseeches men by you, to be reconciled through Christ, unto Himself. Your Ministry is to be a savour of life unto life to some, and of death unto death to others! Knowing what we are by nature and by practice, we exclaim, why has God chosen *us* to this high office? Beholding the world of labour before us, and our awful responsibility, we tremblingly inquire, who is sufficient for these things?

Cherish ever the deepest humility, and sense of your unworthiness, and weakness, and depend upon the Spirit of God alone in all you do, for success.

"Our sufficiency is of God:" He alone can change the heart of man. "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." May you not spend years in a barren Ministry, and at the end discover that you have been depending for success upon your own talents, and powers as public speakers; or upon your own wisdom and righteousness. In our office, *God worketh all, and in all.*

Pray for grace, that you may crucify, and be dead to every other motive in fulfilling your Ministry, but *the love of Christ.* Settle it in your minds once and forever, *that none other will bear you triumphantly through.* O may you never discover that you have entered the Ministry *uncalled of God!* that you have entered it as a mere profession, a stepping-stone to popularity, influence, ease, or competency, thus making *God your Minister, and not yourselves, His!* Can there be greater iniquity than this?

You are destined to encounter difficulties, and disappointments, discouragements and distresses, of which none but Ministers have any knowledge. The *trying realities* of ministerial life are to come upon you. Remember that you have the sympathies and

prayers of your Brethren and of the Church. Remember *Him*, in whom your great strength lieth. Jesus hath said, "all power is given unto me in heaven and in earth:—and lo, I am with you alway, even unto the end of the world." Is it not *He*, that walketh among the golden candlesticks, and *holdeth the stars in His right hand*? Be of good cheer, Christ hath overcome the world. You can do all things through Christ which strengtheneth you. If you are faithful, *He* will come and take up *His* abode with you, and shew you *His* glory: *He* will grant you the firmest supports, the greatest comforts and joys, and when you have finished your course the chief Shepherd will award to each of you a crown of life.

Go then, youthful Soldiers of the Cross;—bear the glad tidings of Salvation to thousands of your fellow-men who are waiting your arrival! You carry with you the esteem, the confidence and affection of your instructors, of your brethren and friends whom you leave behind. We shall delight to hear of you as zealous, holy and devoted Ministers of the Redeemer. We shall rejoice and give God thanks at every report of your rise and usefulness in the Church and in the world. We shall remember you in our prayers, planted as lights in different parts of our land: we shall especially remember that one of your number, who goes far hence to preach the Gospel to the Gentiles. May Almighty God go with him: spare his life: give him favour in the eyes of the Heathen, and make him eminently instrumental in fulfilling the promise of the Father to the Son, "he shall have the Heathen for his inheritance, and the uttermost parts of the earth for his possession."

Live, beloved Brethren, with Eternity in your eye: Christ in your heart: and the word of Salvation upon your tongue. Go,

Each to his separate field,
 But all to the same labour given.
 God, be your sun and shield;
 Your everlasting rest, be Heaven.