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ARTICLE I.

THE DEACONSHIP.*

The life of the Church, like every other kind of life, is perpetuated and invigorated by its own activities. The mode in which these activities are exercised constitutes its organization. This, of course, takes its form from the nature of its life, just as the peculiar form of each species of plant and animal is fixed by the nature and functions of its life; and the perfection of that form consists in its giving the fullest and freest exercise to those functions. For though the form springs from the life, that life may not be healthy; or its early activities may be prevented by some external obstructions from working out their appropriate effects, in which case the form that results must necessarily be defective. So a tree or an animal may, in its growth, be so obstructed in its development as to produce serious deformity, which may afterwards greatly interfere with the vigorous working of its life. While,

* This article was transmitted to us by vote of the Synod of Virginia, and is published at their request. It was read before that body by the author, Rev. James B. Ramsay of Lynchburg.—Eds. S. P. R.

the primitive church, and can give us also ! We have several ruling elders in every church—in the whole body there must be several thousands. Just imagine all these office-bearers to be worthy of their high vocation ; to be spiritual men, devoted to the service of the church ; to be real workers in her service, real pastors or bishops, carrying into every house and family the doctrines faithfully preached in the pulpit by the teacher, and in the high and worthy sense of the term, his assistants and his supporters ! How would such a ruling eldership re-act on the ministry itself, and help to push it up higher in efficiency and in power ! Our teaching and our ruling elders thus become, by God's blessing, what they should be, then would our church begin to understand the greatness and the value of her Lord's Ascension-Gifts for her permanent use and benefit,—then would she find out the real power of that simple yet mighty Ministry which Christ Jesus himself established, the ministry of pastors and teachers !

ARTICLE VIII.

THE NEW THEOLOGICAL PROFESSORSHIP—NATURAL SCIENCE IN CONNEXION WITH REVEALED RELIGION.

The importance of having in our theological seminaries an additional professorial chair to teach—not natural science in its minute and technical aspects, but the *connexion* existing between the natural sciences and revealed religion—has, by those who have observed the rapid progress in this department of human knowledge, and especially the use made of it by infidelity to invalidate the authority of Divine revelation, long been felt by many individuals. Public attention was called to this subject some eight or ten years ago by Professor Hitch-

cock, in his valuable book, "The Religion of Geology." And all of us, whose lot it has been to combat Infidelity, within the last score of years, are perfectly aware of the fact, that the great "Battle-field with scepticism does not now lay in the regions of metaphysics, or history, or biblical interpretation, as formerly, but within the domains of natural science."

No steps, however, were taken towards the establishment of such a professorship, until the autumn of 1857, when the Tombeckbee Presbytery adopted, unanimously, the following preamble and resolutions, viz :

Whereas, We live in an age in which the most insidious attacks are made upon revealed religion, through the Natural sciences, and as it behooves the church, at all times, to have men capable of defending the faith once delivered to the Saints, therefore

Resolved, That this Presbytery recommend the endowment of a professorship of the natural sciences, as connected with revealed religion in one or more of our theological seminaries, and would cheerfully recommend our churches to contribute their full proportion of funds for said endowment.

Resolved, That the same be brought before our Synod (of Miss.), at its next meeting, for consideration.

This action of the Tombeckbee Presbytery was referred to the Synod's Committee on Bills and Overtures, which did not report it to that body until the last hour of its session, when there was not sufficient time to discuss its merits. It was accordingly laid on the table "for the want of time to consider it." At the next (the last) meeting of the Synod of Mississippi, which took place at Vicksburg, the aforesaid overture was taken up and discussed, when the following resolution was unanimously adopted, viz :

Resolved, That this Synod approve of the overture of Tombeckbee Presbytery, in relation to the endowment of a professorship in our theological seminaries of natural science, in relation to revealed religion, and cordially recommend the same to the consideration of the next General Assembly.

The Synod, in the aforesaid action, were influenced by facts and considerations something like the following :

I. In the first place, in even the highest and best of our colleges and universities, the amount of time devoted to the study of the natural sciences is exceedingly meagre compared with the wide and ever-widening field now embraced by that subject. And not only so, but the great majority of our college students are too young and thoughtless to appreciate the value of this kind of knowledge; and consequently regard their attendance in the scientific lecture room, for the most part, as a great bore. So that, in fact, the minds of most of our college graduates have scarcely reached that degree of development and discipline that would enable them to estimate even the limited advantages they enjoy. Moreover, there is no college, from the very nature of the case, that can keep even pace with the rapid advance of science; so that if the student did actually receive the full amount of knowledge in this department provided for in the curriculum, yet the science is in advance of the text-books. Consequently, it is easy to infer—a conclusion, too, not wanting in multitudinous examples, both to verify and illustrate it—that if the student stops short in his scientific pursuits with mere college attainments, he not only stops short of the real goal at which every one making any pretensions to learning should aim; but, without a taste developed, and to some extent cultivated for such studies, he will soon find himself an immeasurable distance behind it! Our colleges do not, and cannot, from the nature and circumstances of the case, furnish that kind of preparation which the present wants of the church demand in her young ministers. It is perfectly manifest, therefore, that however well posted up and learned in theology, ecclesiastical history, and Biblical interpretation, our Seminary graduates may be, they are sadly deficient in ability to defend Christianity against the virulent and oft-repeated attacks made upon it through the medium of the sciences.

How perfectly at default does a newly ordained minister feel, who has settled in some new State or back-woods settlement, far removed from books and libraries, and learned advisers, when some young physician, fresh from one of our infidel medical colleges, comes along, and in order to attract

public notice, or from the impulses of insurmountable vanity, or unmitigated depravity, begins to deal out his recently acquired infidel cant—for it is a lamentable fact, that at some of our medical schools, whilst our young men are taught how to heal the body, they are at the same time instructed how to kill the soul! On the subject of “Materialism,” or “the Unity of the races!” such an assailant can deal out in one lecture of a half an hour’s length, as many dogmatical assertions impugning the Bible account of the origin of man, and of his moral responsibility, as would require a young minister, without previous training, a half a year to answer; nay, such as he could not answer at all, for the answer would depend entirely upon an appeal to facts, without suitable books or other helps. Some disciple of the “Westminster Review,” for example—and it is not wonderful that that journal, considering the ability with which it is conducted, has readers throughout the length and breadth of our land—reads in it an article on the “Vestiges,” or on the Development theory, or on Ethnology, or Geology, or something else adverse, as a matter of course, to the claims of the Bible, and infects all the thinking young men of the village. But the village pastor, however strongly his faith and inward convictions may be fortified by his own religious experience, and the “witness of the Spirit,” yet is unable to stay the contagion amongst the young of his charge! Another reports from the same or like source, that certain “monuments,” “inscriptions,” “astronomical hieroglyphics,” &c., have been discovered in Egypt, India, or the ruins of Nineveh, proving incontestably that the human race has been living upon the earth not less than *thirty* thousand years, instead of *six* or *eight* thousand, according to the Bible account!

These, and similar assaults, are constantly being made upon Christianity, and as they consist entirely of an array of supposed facts, of course it is only by an appeal to facts that they can be answered—a voluble tongue, an engaging address, the arts of rhetoric, will not serve the purpose. Supposed facts must be rebutted by real facts. Here comes the grand difficulty. How shall the young minister, in some frontier settle-

ment, far removed from sources of information, living on a small salary requiring stinting economy, meet and repel their dangerous assaults? He does not in the first place know where to find the necessary information, what books have been written, or whether any on these subjects—or if he should, by writing to some friend of rare learning, have recommended to him a list of books, such as he needs, he may not be able to purchase them—or if purchased and read after a year or two's delay, so long a time may have elapsed since the poison was first imbibed, that he can scarcely hope ever to neutralize all its baneful effects!

If, however, this young pastor had been taken over this very field in his Seminary training—had his attention been called to these very assaults, and the manner in which they were usually made—had he heard the answer of the professor, and noted down the books referred to, &c., &c., he would, without hesitation, at once have been able to meet and repel such insidious and captivating attacks.

Hence the importance of a chair in all our Theological Seminaries, one of the primary objects of which shall be to forearm and equip the young theologian to meet promptly the attacks of infidelity made through the medium of the natural sciences.

II. A second object, of scarcely less importance, to be accomplished by such a provision, is to furnish our young theologians with such enlarged views of science, and its relationship to revealed religion, as will prevent them from acting with indiscreet zeal in defending the Bible against the supposed assaults of true science. If Christianity be the truth of God, and the works of nature the products of His hands, then, of course, as God cannot contradict himself, it is impossible for these two emanations from the Divine Mind to oppose—but most reasonable to expect them mutually to explain and illustrate—each other. Christianity need fear no test, however scrutinizing. Tertullian said that "Truth dreads nothing but concealment;" nothing can be more true. If Christianity be a fable, then the sooner the world gets rid of it the better. Falsehood, from its own nature, is necessarily productive of

misery. An "evil tree" cannot bring forth good fruit. But if Christianity indeed be God's truth, it is mighty, and the gates of hell shall not—can not prevail against it. Therefore, let us not tremble at the vauntings of "science, falsely so called," nor bristle up with indiscreet and ignorant zeal in opposition to true science. In this case defeat, sooner or later, is certain; and this is not the worst of it. The great cause which the zealous combatant defends, is wounded through him, and suffers temporarily by his overthrow. Indeed, we think we hazard nothing in saying that the heaviest blows and deepest wounds ever inflicted upon Christianity, have been at the hands of her friends! Her greatest foes have been they of her own household. Such wounds are peculiarly aggravated; they fester long, and are hard to heal: for, in exposing the error of a rash defence, we do thereby destroy, or weaken, at least, confidence in the defender. Many such gashes and wounds Christianity has already received. There has scarcely been a new science promulgated, or a new principle in science proclaimed for the last three centuries, that has not been fiercely assailed, and its advocates denounced as Infidels and Atheists by some religious zealot! The remarks of Lord Bacon, in his *Novum Organum*, Book I, Aph. 89th, are so much to the point, on this subject, that we cannot refrain from quoting the following, viz:

"In short, you may find all access to any species of philosophy, however pure, intercepted by the ignorance of Divines. Some, in their simplicity, are apprehensive that too deep an inquiry into nature may penetrate beyond the proper bounds of decorum, transferring and absurdly applying what is said of sacred mysteries in Holy Writ against those who pry into Divine secrets, to the mysteries of nature, which are not forbidden by any prohibition. Others, with more cunning, imagine and consider that, if secondary causes be unknown, everything may more easily be referred to the Divine hand and wand—a matter as they think, of the greatest consequence to religion, but which can only really mean that God wishes to be gratified by means of falsehood. Others fear, from past example, lest motion and change in philosophy should terminate in an attack upon religion. Lastly, there are others who appear anxious lest there should be something discovered in the investigation of nature to overthrow, or, at least, shake religion, particularly among the unlearned. The two last apprehensions appear to resemble animal instinct, as if men were diffident, in the bottom of their minds and secret meditations, of the strength of religion and

the empire of faith over the senses, and therefore feared that some danger awaited them from an inquiry into nature. But every one who properly considers the subject will find natural philosophy to be, after the Word of God, the surest remedy against superstition, and the most approved support of faith. She is, therefore, rightly bestowed upon religion as a most faithful attendant, for the one exhibits the will, and the other the power of God. Nor was he wrong who observed, 'Ye err not knowing the Scriptures and the power of God,' thus writing in one bond the revelations of His will and the contemplation of His power. In the meanwhile, it is not wonderful that the progress of natural philosophy has been restrained, since religion, which has so much influence on men's minds, has been led and hurried to oppose her, through the ignorance of some, and the impudent zeal of others."

We Protestants are accustomed to laugh at the Romish Church for compelling Galileo to recant his doctrine relative to the rotation of the earth upon its axis. But we forget that some of our ablest Protestant leaders, Turretine amongst others, for example, took ground with the Pope in all save the inquisitorial persecution. Nor need we go back three hundred years for similar illustrations of this folly. The Church of Christ at the present day and hour—the Protestant Church, the Presbyterian Church—nay, the Old School Presbyterian Church (which is saying a great deal when we consider that this great and influential branch of Christ's kingdom has hitherto taken the precedence in learning and science), is not wanting in men pretending to be learned, who, with Uzzah's zeal, must lay hold of the Ark of God, fearing that it cannot stand the jostling of science—thereby delaying and hindering its onward progress to its final resting place—its certain conquest of the whole world. What a ridiculous book might be made—and we know not but that it would serve a good purpose, like the "Hill of Error" bestrewed with dead men's bones in Bunyan's pilgrim,—if all that has been written by impulsive and self-conceited zealots in defence of the supposed assaults of science upon the Bible, was collected into one huge conglomeration!

In view of the foregoing, the position we take is this: that such rash inconsiderate haste—this zeal, emphatically *not* according to knowledge—does infinitely more harm to the cause of religion than any thing we have to fear from science.

So, that if the aforesaid new theological professorship should accomplish nothing more than to furnish our young divines with such enlarged views of science, and its true relationship to revealed religion, as would put them on their guard, and enable them to distinguish a real from a pretended danger—to discriminate between the lion, and the ass with the lion's skin—thereby preventing them from unwittingly taking false positions, from which they must eventually recede, thus bringing reproach upon the cause of Christ, and turning his ministers into merited ridicule, it will abundantly justify its establishment.

III. But a third consideration of more weight, if possible, than either of the preceding, in recommending the establishment of the new chair, is derived from the fact, that the works of nature, of which natural science is but a systematic delineation, constitute the first great revelation that God has made of himself.

Nature, with open volume, stands
To spread her Maker's praise abroad,
And every labor of his hands
Shows something worthy of a God.

This great "Open Volume" of revelation is just as authoritative—just as much inspired—just as infallible in its utterances, so far as they go, and just as much needs an expounder in our Theological Seminaries, as does that other great volume called "The Bible." Not an expounder of it, in its elementary and minute details, (here is where many of the authors of the celebrated "Bridgewater Treatises" made their grand mistake,) not an expounder of it in the midst of crucibles, retorts, tests, solvents, and the fumes of a laboratory! This no more belongs to such a chair than does the art of spelling and pronouncing, reading and parsing, to the chair of Didactic Theology! What is wanted is an expounder of it in its *relationship* to the Bible—an expounder of the connexion existing between natural science and revealed religion. The design of this professorship is, as it were, to take science already prepared to hand, as material hewed in Lebanon, wrought in the quarries, cast in the clays of Jericho, brought from Babylon, or

imported from Tarshish, and work it into the foundations, and walls, and domes, and pinnacles, and glorious vail of the great Temple of Christianity! "Revelation," technically so called, is but a supplement to Nature, rendered necessary by the introduction of sin into the world. Indeed, God has made three great revelations of himself—or shall we say, each person of the Holy Trinity is revealed and represented by a separate and distinct volume? THE WORKS OF NATURE reveal God the Father and Creator in the midst of his natural attributes, infinitely powerful, wise and good. But they tell us nothing of mercy, forgiveness and pardon. THE BIBLE is the revelation of the Son of God, in the midst of his redeeming attributes, working out redemption for fallen man. Its first utterance, after the fall is, that "the seed of the woman shall bruise the serpent's head"—and all subsequent revelations were only the carrying out and the fulfilment of that first promise. PROVIDENCE reveals God the Spirit in his moral government over the world—and in his regenerating and sanctifying influences upon the hearts and consciences of men. We denominate it History—and we sometimes distinguish between "Church History" and "Civil History"—"Sacred History" and "Profane History;" but, strictly speaking, it is all "Church History," since a comprehensive and intelligent view of God's providential dealings towards our race will convince the pious and thoughtful student that all the great events, and small ones too, so far as we are capable of tracing their bearing, in the world's history, will be found, when properly investigated and understood, to be so many wonderful providences, all pointing as the needle to the Pole—and all tending as the rivers to the Ocean, to the one glorious result, no other than the restoration of fallen man to his primitive holiness, and the final triumph of the Gospel! So that all true History is *Church History*, in its enlarged and comprehensive aspect—and true history is but a record of the dealings of providence, which is but another name for the operations of God's Spirit in the world. It is therefore a revelation of God the Spirit. And it is perfectly manifest that these three revelations are the complements of one another. Without a "Bible" we could know nothing of the great work of

redemption by the Son of God. Without a "History" we could know nothing of the operations of God's Spirit in the world, in applying this redemption. Consequently no comprehensive system of theology is complete that does not embrace all these three great revelations. And yet it is a fact, and a remarkable fact, that hitherto the Church has virtually—almost literally—ignored one of them, the first, in its theological training! History has its chair, generally filled by one of our most learned men. The "Bible" has its *two* chairs, occupied by the ablest and wisest that our Church can produce. But Natural Theology, the first great revelation that God made of himself, has had no chair in any of our Theological Seminaries. Is not this, in view of the foregoing considerations, a most marvellous fact? Why is it so? Why should this great department of Ministerial training be repudiated in all our Theological Seminaries? Is it because our Colleges are supposed to furnish a sufficient training on that subject before the Seminary is entered? We have already seen, in the outset of this article, that our Colleges are wholly incompetent to that task. They have not the time—nor is it their province. A smattering of science, nothing more, in its elements, in its details, in its technical aspects, is all that they, in so short a time, pretend to give. Moreover, the College lad, for the most part, is too young and inconsiderate to appreciate that kind of information, (the relationship between natural science and revealed religion,) or even to acquire a taste for it. Is it then hoped that this indispensable part of clerical training will be attended to by the young theologian after he has entered upon the active duties of the ministry? This may be, and *is* true in a few *rare* instances, where accident, natural proclivity, or peculiar circumstances happen to turn the mind of the young minister into that channel. But this very seldom happens, and therefore ought not to be depended upon. On the contrary, the young divine who leaves the Seminary without a taste for this kind of knowledge being previously developed and cultivated, and enters upon his field of active labors with heavy cares and small means,—and consequently a meagre library, containing probably not a single volume on the subject—will be

very apt, to say the least, to neglect it altogether. This, of course, we regard as a great misfortune; for even though he should not be under the necessity of defending Christianity against infidel attacks made upon it through the medium of the natural sciences, yet his preaching will not be enriched and ornamented, and rendered savory and nutritious, by numerous illustrations drawn from that inexhaustible treasury which God himself has provided for our use. Did not the Bible preachers, headed by Christ himself, draw most of their illustrations—and they were many, for “without a parable spoke he not unto them”—from the wide domains of natural science, from trees, flowers, birds, beasts, dew, rain, clouds, sun, moon, stars,—or, to use technical terms, from Botany, Zoology, Meteorology, Astronomy? Natural Theology is altogether too great and mighty a theme to be left to mere chance, or to the incidental and casual instruction of existing chairs, already surcharged with matters of transcendent importance. We want a special professorship, to which shall be committed this great subject in all its varied aspects and bearings.

IV. But there is a fourth consideration, not often taken into the account—it is this: That natural science is not only a forerunner of the Bible, and an introduction to revelation, by establishing Theism in opposition to Atheism, without which the idea of a revelation would be absurd; but it is an indispensable concomitant of the Bible, in order to unfold and illustrate its great and ever-expanding truths. Whilst we do not assume nor admit that any new truths may be extracted from the teachings of the Bible, nor that improvements may be made in theology, yet we do hold to the doctrine of human progress, and maintain that the mind of man, as the result of study, research and accumulated knowledge and wisdom, is constantly growing in strength and intellectual attainments, and consequently is capable of taking in new and enlarged views of truth—even Divine truth. And we also maintain that the truths of the Bible are, as it were, germinal, living, growing, rising, expanding, and not only keeping pace, *pari passu*, with the developing mind of man, but the great truths of

the Bible are the prop, the support, the upright and topless pillar, to which the mind with tendril grasp clings and draws itself upwards, approximating the stature of angels and of God himself! They are the Jacob's ladder, on which the mind of man climbs from earth to heaven. But these great germinal truths of the Bible need to be developed and illustrated as any other great truths. To this end natural science is essential, and consequently is an indispensable concomitant of the Bible. For example, the glory of God in the physical universe is set forth in sublime strains in the Bible—"When I consider Thy heavens, the work of Thy fingers; the moon and the stars, which Thou has ordained—what is man, that Thou art mindful of him, and the son of man, that Thou visitest him?" "The heavens declare the glory of God, and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." Now, what may have been the views of the rapt psalmist in giving utterance to this sublime description of God's glory in the heavens, we pretend not to say, as we do not know. He may, for aught that has been revealed to us, have had glimpses, by the light of inspiration's fires, of the immensity of the universe! But one thing is certain, that mankind in his day, and for twenty-five centuries afterwards, had necessarily limited, and exceedingly circumscribed views of God's glory in creation, compared to what they now have in the light of modern science. What an amazing contrast between the views of the shepherd astronomers, in Abraham's and David's day, who watched their flocks by night on the plains and hills of Chaldea and Palestine, and those of the philosophers of the present time, who nightly fathom the starry deeps from a thousand different and distant observatories! Then they observed the stars with the naked eye, counted them only by hundreds, and measured their supposed distances by feet and yards! But now millions are converted into units, with which to tell their numbers; and length of space is substituted by length of time, measured by "the swift-winged arrow of light," to designate their distances! And even then the mightiest imaginings of the human mind fail adequately to describe, as revealed by

science, the grand pavilion in which God's creative glory dwells! Here is one illustration of the manner in which modern science develops and sets forth a great Bible utterance: "The heavens declare the glory of God."

Take one other example: The Bible repeatedly sets forth that most defiant and incomprehensible of all its great ideas, viz: the eternity of God. "From everlasting to everlasting thou art God!" How often has the thinking mind been repelled, even painfully, in its vain efforts to grasp this thought? How utterly inadequate, for the most part, are the conceptions of mankind generally, of this perfection of Deity? It is confessed that the greatest conceptions of which the human, or any created mind, is capable, are infinitely inadequate, in comparison with the thing itself; yet it is essential to our well-balanced and harmonious views of the Godhead, that our idea of His eternity *keep pace* with our ever-growing ideas of His other attributes and perfections; and, in order to this, we must call in the aid of natural science. 'Tis true that the traveller, gazing upon the mouldering ruins of ancient Rome, or the half sand-buried pyramids and monuments of Egypt, or like Volney, musing upon the ruins of Palmyra, Petra, or the Birs of Babylon, is impressed with a peculiar sensation of the lapse of time, which carries him back to hoary antiquity! But this is a line quite too short to measure off enough of eternity's years to bring up the thought in his mind to an equality with his other ever-swelling conceptions of the Deity! He must look about for some other mightier gauge—a longer "rod" with which to measure past duration, in order to attach a proportionate meaning to the awful words, "from everlasting to everlasting!" This mightier standard, this longer rod, is furnished by science in the unfolding of geological eras and periods, in comparison with which the whole of historic time is but a day—an hour! In this way science is a necessary attendant of the Bible, and a hand-maid to revelation in unfolding and illustrating its sublime truths, and enabling our minds to attach a more intense meaning to them.

Other, scarcely less important reasons might be urged in favor of the establishment of the new professorship. The

above, however, afford a fair specimen of the considerations that had most weight in the minds of those who have been active in originating and carrying forward the scheme. We can conceive of but *two* objections that may be urged, with any show of plausibility, against it. The first is a *want of time*. It may be objected that the three years allotted for the course in our Theological Seminaries is already filled up. This objection, however specious, is not valid, for two reasons: First, If more time is necessary to a thorough theological training, let it be appropriated. No good reason can be assigned for a superficial course in preparing to become an ambassador of the Lord Jesus Christ. We very much doubt whether four years, instead of three, should not be the term of study in our Theological Seminaries. This is a question, however, that we shall not now discuss. But secondly, The time in our Theological Seminaries is *not* filled up. We are not aware that the classes, in any of our schools of the prophets, go into the lecture-room more than twice a day, and not more than once during the senior year.* But suppose they did go in three or four times every day, and during the whole term of their theological studies: still the time is not filled up. Our medical students, without inconvenience, attend half a dozen lectures a day. Indeed, where instruction is communicated by lecture, which is, beyond all question the most efficient method, the oftener the mind of the pupil is brought into direct contact with that of the Professor the better, so that there be sufficient intervals for posting up notes, and taking rest and recreation. The objection, therefore, urged on the plea of the want of time is not valid.

* In this Seminary, the Classes all meet some one of the Professors twice nearly every day, and the Junior Class three times on some days. As the instruction is partly by text books, the classes are, of course, occupied several hours every day in preparing to meet their teachers. Besides these duties, there are various other exercises which demand considerable labor on their part to prepare for.

Respecting the question of instruction wholly by lecture, we should be inclined to differ from our respected friend and brother. But this is not the place to express ourselves fully on this point.—[Eds. S. P. R.]

The second objection is founded on the *want of means*, the large amount of *money* that it will take to endow half a dozen new professorships! This objection is ignoble and degrading. What! shall we put "*money*" over against qualifications in the ambassadors of the Lord Jesus Christ, to preach the Gospel to dying sinners? The very asking of the question reveals its craven absurdity! No; the only question for the great and wealthy, and powerful Presbyterian Church, that has hitherto been the standard bearer in point of intellectual and learned qualifications in Christ's Ministers to settle, is this—Is this arrangement right, proper, desirable? Let this question once be answered in the affirmative by the voice of the Church, and the *means* will not be long wanting to accomplish all that the church desires. When the action of Tombeckbee Presbytery, relative to the new chair, was reported to the honorable and venerable John Perkins of "The Oaks," near Columbus, Mississippi, he did not hesitate a moment to appropriate thirty thousand dollars for the endowment of such a professorship in the Theological Seminary, at Columbia, South Carolina, thereby transmitting his name to posterity, to be remembered with gratitude by generations yet unborn—and setting a noble example to others on whom God has imposed the responsibility of great wealth. No, no! our church is not wanting in men of like enlarged views and philanthropic spirit, who stand ready to contribute a portion of the wealth that God has placed at their disposal, if by so doing they can increase the amount of human happiness, diminish the amount of human misery, and advance the Redeemer's Kingdom amongst men! But suppose the wealthy do not come forward, as Judge Perkins has done, and appropriate to themselves the rare honor of endowing said professorships. Then it only remains to appeal to the open hands of the generous poor who have not forgotten "the words of the Lord Jesus, how He said, It is more blessed to give than to receive," when it will not be long until the wants of the Church are met. So that the second objection also is not valid.