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ARTICLE I.

TESTIMONY AND FAITH.

In most of the discourses upon faith, the credence yielded to ordinary testimony, founded upon the competence and credibility of the witness, is presented as a complete analogy to the heavenly grace. So that the faith of the believer is reduced to the acceptance of the balance of probabilities. This form of statement is the more taking, because the testimony upon which the Christian relies is the testimony of God, who is infinite in knowledge and in truth. As God knows all things, he cannot be mistaken concerning the facts revealed. As it is impossible for God to lie, the revelation stands upon an impregnable foundation. Therefore, the popular definition of faith is, the act of "taking God at his word."

Testimony presented by God himself concerning things relating primarily to God, and things that belong to his kingdom, is necessarily the highest form of witness-bearing of which the human mind can conceive. But the inevitable objection of unbelievers demands the proof that God has spoken at all, and then an accurate statement of his utterances upon each separate doctrine of the saints. Nor does this demand appear unreasonable; for each believer has his doubts upon these two points

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harvest of earth is ripe. Cæsar reigns by sufferance, but Jesus Christ by right. For the Lord's Anointed is that Nobleman to whom justly belong all the estates of this world. This shall be manifest when he returns. But in the meantime, and by authority, can every faithful subject say, "All things are mine."

Here, then, is the truth which man, in all ages, needed to know. The creature lost in sin, but Jesus Christ, "The Way, the Truth, and the Life;" a Prophet, Priest, and King; a Sovereign whose "kingdom is an everlasting kingdom," and all dominion shall serve him. This is enough. Pilgrim through this vale of sin, be thy burden what it may, "Behold the Man!" FOR HERE IS TRUTH.

ARTICLE VI.

INAUGURATION OF THE REV. DR. WILSON.

[On the 23d of May, 1871, the Rev. Joseph R. Wilson, D. D., was duly inaugurated as Professor of Pastoral and Evangelistic Theology and Sacred Rhetoric in the Theological Seminary at Columbia, S. C., by the General Assembly in session at Huntsville, Alabama. The Moderator, the Rev. Wm. S. Plumer, D. D., LL. D., presided and conducted the exercises. Dr. Wilson read aloud and subscribed the covenant required by the Constitution of the Seminary. The Rev. Thomas E. Peck, D. D., Professor in Union Theological Seminary, gave the charge to the Professor; and Dr. Wilson then delivered his inaugural address.]

DR. PECK'S CHARGE.

I do not know of any reason, my dear brother, why the Assembly has appointed me to this service, when there are so many of its members by whom this office could have been better performed, except that I am connected with another Seminary under the care of the same Church. I have supposed that the Assembly were willing to recognise the very happy fact that these sister Seminaries are one in feeling, and heartily coöperating in the great work for which they were established. I trust it may never be otherwise, that these Seminaries will always

walk hand in hand in mutual love, that there may never be any provocation, but a provocation "unto love and good works"—never any strife but a "striving together for the faith and hope of the gospel."

It would ill become me to assume to instruct you in reference to the duties of your office. All that I can do, all that I ought to do, as it seems to me, is simply to remind you of some of the responsibilities which are now about to devolve upon you. In the first place, my brother, let me remind you that you are called to the great work of training the preachers of the gospel—to train those whose great business it is to be witnesses of Christ and the riches of his grace to lost men. You would scarcely be qualified for the duties of your office, if you had not a profound and abiding conviction that preaching is the ordinance of God; not merely that it is one of the means by which truth may be brought into contact with the minds, hearts, and consciences of men, but that all its real efficacy depends upon the fact that it is God's ordinance; that although it appears foolishness to men, it is "the wisdom of God and the power of God unto salvation;" and that because it is God's ordinance, you are entitled to expect that his blessing will continue to attend it, even to the end of the world; that as speaking was before writing, so this ordinance of preaching has the birthright, and is entitled to the blessing above all other means and agencies which the world or the Church has invented for the diffusion of the truth amongst men. Other departments of labor in the same general sphere are committed to your colleagues in the Seminary. It is the office of some to teach how to interpret the word of God, to open the fountain itself of eternal truth, and by the aids which God has furnished to their hands, to bring out the hidden meaning of the Spirit. It is the office of others to digest and arrange those great truths which are derived by interpretation from the word into a system, didactic and polemic—to teach how to explain and defend the great doctrines of the gospel. It is the office of others to show how this truth has come in conflict with error in the history of the Church, and how God, in spite of all the weakness and sins of his people, and the ministers of the

word, has never suffered the gates of hell to prevail against the Church. It is the office of others still, to show how the truth of God holds its own, and must continue to hold its own, against all the assaults of "science falsely so-called." But all the attainments of the young men in these different departments will avail them nothing, so far as the grand end of preaching is concerned, unless they learn also to *preach*—to communicate the truth they have learned to those to whom God may call them to proclaim the glad tidings of salvation. And it is a part of your office as Professor of this Chair to teach men *how to preach*, to impress upon them the conviction that the pulpit is the ordinance of God.

It is also a part of your office, as the name of your professorship implies, to impress upon them the great fact that all their attainments are nothing, unless they are accompanied with love to Jesus Christ and the souls of men. I understand by the term, "Professor of Evangelistic Theology," not only that you are to help them to prepare to preach the glad tidings of salvation, but to help them to obtain that love without which all attainments in science or theology, or any department, are utterly in vain. They may have all knowledge, they may understand all mysteries, and yet without love which will prompt them to devote themselves wholly to Christ's cause, they are but as sounding brass and a tinkling cymbal. It is a part of your high calling, therefore, to imbue them, so far as the instrumentality of poor mortal man can, with the spirit of missions, with that spirit which will prompt them to hold themselves always in readiness to preach the gospel, not only among the accomplishments and comforts of civilised life, but even to the most savage and degraded nations of the earth. And if you should never do anything more than this, if through the abounding grace of God you should succeed in inspiring the young men committed to your care with this spirit of love of Christ which will make them count their lives not dear unto them, so that they may finish their course with joy and testify the grace of God, you will certainly not have lived in vain.

And now I may ask, as you have been asked before, and have

often asked yourself since you have been in the ministry, "Who is sufficient for these things?" There is no sufficiency in yourself. It will therefore be a part of your duty, and a chief part, evermore to direct your eyes and your heart to "the Father of lights, from whom cometh down every good and perfect gift, with whom there is no variableness, neither the shadow of turning," "who is light, and in whom is no darkness at all," that you also may "walk in the light and have fellowship with him in the truth," that your own soul may be supported by that truth which you teach to others; and that while you are teaching them pastoral theology, giving them valuable hints and maxims for the regulation of their conduct in the ministry of the word, you may always feel that God has made you in part the pastor of their souls, so that you by precept and by example may be the means in the hand of God of "leading them in the green pastures and beside the still waters." May God give you abundant grace for the discharge of all your duties and for your support under all your trials, and bring you at last, with many whom he may make the seals of your ministry, to his heavenly kingdom through Jesus Christ our Lord!

DR. WILSON'S INAUGURAL.

Moderator and Members of the General Assembly, and this Respected Audience:

If any apology were needed for the perpetuation of the Professorship I have been elected to occupy in your Theological Seminary, it might be found alone in the *power of the pulpit*, and the corresponding necessity that must constantly exist for *training men to wield this power with all possible efficiency*. It would be strange, indeed—it would be criminal—it would be the crime of suicide—were the Church, into whose hands this great agency for good has been committed, to neglect its importance. It is her articulate breath. It constitutes, to an essential degree, her very life. Without it she can have no organisation, and therefore no proper recognition among men. She must main-

tain, she must cherish, she must *magnify*, the pulpit, if she would not jeopard her whole influence over the world, and deny her stewardship of the gospel mysteries.

1. I call attention, first of all, to the strongly suggestive fact that preaching is an institution ordained of *God*. The *Almighty* is its Author; its Author, however, not in the ordinary sense in which we style him the Author of *all* things, but in that higher and more special sense in which we distinctively denominate him the Author of *human redemption*. The pulpit occupies a conspicuous place in the plan of saving grace; *this* place, namely—it is the point where, under the direction of the Holy Ghost, the theology of the Scriptures is *applied* to the hearts and consciences of men. Redeeming love had two leading objects in view: 1st. The devising of a way for procuring the recovery of mankind from the ruin of the fall; and, 2d. The construction of a method for bringing the knowledge of that way home to the thoughts and desires of the race. In other words, it involved the necessity of sending a *Saviour* and required the *proclamation of his sufficiency* to a dying world; it demanded the *cross* and *heralds* of the cross; it saw the equal indispensableness of *Christ's death*, and of making *that death evermore available* to those for whom it was designed. It is true that the entire way of salvation is mapped out in the inspired Scriptures; and therein may thoughtful and prayerful men discover it to their joy. It is true, also, that the third person of the Trinity is he whose essential office it is to enlighten the souls of men in the pursuit and obtainment of Bible truth. But, unless God had determined to set apart persons whose duty it should be to *explain* the word of life, to keep its lessons always fresh before the attention of the world, and to enforce, by the living voice, its sanctions; unless, too, the Holy Ghost were enabled, himself unseen, to employ visible instruments for the discharge of his functions of entreaty, of illumination, and of actual regeneration—it is certain that the Scriptures themselves would soon have ceased to benefit sinners, and that the Spirit would soon have departed from the world with his work undone. Hence it pleased God “by the *foolishness of preaching* to save them that

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believe"—a method, we are told, which his own *wisdom* devised for meeting all the exigencies of a case that was otherwise helpless. There was, among the ancient heathen—there is, among men everywhere now—a (σοφία τῆς φύσεως,) wisdom about natural things, *i. e. philosophy*; but there is a wisdom quite different from this, and far above it—a (σοφία τοῦ Θεοῦ,) wisdom about God, *i. e. divinity*; and it is *divinity* which God would have men learn, and which he would have them learn through the teachings of men like themselves—in the circumstances, the only available way, it would seem. The treasure must be deposited in "earthen vessels," and thence be drawn for the spiritual enrichment of mankind. It was not enough that *angels* occasionally spake for God; it was not enough that inspired *prophets* and *apostles* delivered the messages of divine mercy and its alternative wrath; it was not enough that *Jehovah himself* uttered his voice from the heavens at fitting times; it was not enough that the *incarnate Lord* preached the good news of eternal life during the period of his mission on earth; nor is it enough that the adorable Spirit has his abode in the Church for the guidance of bewildered souls into the ark of safety. Another agency was additionally demanded. Those *men*, who have themselves tasted of the powers of the world to come; who have themselves become partakers of the grace of pardon; who have themselves known what it is to have "Christ in them the hope of glory;" and who have themselves experienced the toils and trials and triumphs of a believer's good estate—a suitable and chosen number of *these* must be ordained to go through all the world, having their tongues fired with zeal, their hearts melted with sympathy, and their words winged by a love similar to God's own, to proclaim what even *angels* could not so well authenticate, and what spirits from the dead could not so effectively set forth.

In this fact, then, that *God* has selected men—weak, erring, *in themselves nothing*—for the work of the gospel ministry, we discover the fundamental ground of *pulpit power*. It is *his* power. It is, if I may speak so, a muscle in the arm of *Divine Omnipotence*. It is God's specifically chosen instrumentality for the

accomplishment of an end which is dearer to him than any other ; and, because it is so dear, an end for securing which he is employing the *best* (*i. e.* the most *effective*) method. Granted, that he might have used other and different means for obtaining the fruits of his Son's sacrificial atonement. We need not speculate about possibilities. This he *has* resolved to use ; and so, accepting it as a matter of indisputable *fact*, we are at liberty to conclude that it is mighty with the informed energy of *his* might. Hence, "no man taketh this honor unto himself, but be that is called of God, as was Aaron." That old and, in its time, indispensable priesthood, of which the great brother of the scarcely greater Moses was the official head, was unquestionably of divine ordination ; and, as such, was so interwoven with the history and the uses of the Old Testament dispensation, as to constitute its principle feature, its essential safeguard, and a large proportion of its crowning glory. I need not trace the proofs of this, seeing that they are open to any one who is willing to glance, ever so hastily, over the earlier Scriptures. Nor have we now to consider the *grounds* of the divine choice in the case of Aaron and his successors. Those grounds are, indeed, no where mentioned. God's own unexplained *election* contains the ultimate and only assignable reason for the conspicuous distinction conferred upon that illustrious family. But this consideration makes it the plainer that the Lord wished his people to regard *him*, and him *alone*, as the source of an office whose dignity should never be disputed, and whose functions could never be disallowed without entailing untold disaster upon the world. It was an office which, all were to *see*, partook of his *moral power* as truly as it shone with the exhibition of his *wisdom and grace*. Who, indeed, can avoid such a conclusion, when he reflects upon the posture of that by-gone priesthood, so central, so influential, so commanding, so divinely-guarded as it was, even typifying, as it did, the place which our Lord himself was to occupy as the High Priest over all at the very altar of human redemption !

That old dispensation has indeed, as to its *forms*, passed away, but its *principles* remain. There is a priesthood still, (not such

as the papists claim, nor such as formalists of other names contend for,) but a *spiritual* priesthood, consisting of God's true people, who are specifically so entitled, and especially of those who, as the leading officers of the elect ones, are clothed with the duty of guiding their devotions, of instructing their faith, of tending their spiritual walk, and of speaking to the world at large the things of a common salvation. This ministering order of men *now* constitutes the most important external element in the religion which is from heaven, as did that ancient priesthood in *its* departed day, and is now even a more important element than then it was, inasmuch as it is the final development of the great idea of the ministerial office, the fruit, of which that was the imperfect flower. As in nature we have first the dawn, then the rising sun, and then the meridian effulgence, so, in the revelation of God's will touching the matter we have now in hand, first, the typical economy of Moses, then the more evangelical prophets, then the coming of the Lord himself in the bright day of gospel fulness; who, having taught the way of life in its clearness, and having finished the work he came to execute, went up to enter upon the glory which he had temporarily left; but who, before he ascended, gave an evangelical ministry to the Church—some to be prophets and apostles who have left no successors, and some to be evangelists, pastors, and teachers, who should remain to the end of time, for the perfecting of saints, and for the edifying of the body of Christ; upon whose hearts he dropped these potential and memorable words: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world." Our gospel ministry is, then, of divine authority in the most emphatic meaning of that phrase. If it possess any power, it possesses his whose power is all-pervasive and irresistible.

2. In the second place, I remark that the *actual* power of the pulpit—its practical efficiency—is displayed in the *great themes* it is designed to impress upon the attention and urge upon the belief of mankind. What these themes are, I need

not stop to tell in exhaustive detail. The preacher is appointed to assert the helpless sinfulness of man, to proclaim that Christ's death upon the cross is the only satisfaction for man's sin, to unfold the doctrine of justification by faith in the Son of God; to explain the universal necessity of the heart's new creation by the Holy Ghost; to exhibit the connexion that subsists between true belief and personal holiness; to declare the Almighty's eternal hatred against all iniquity; his love towards the guilty, and the need of an ascended Saviour's constant intercession. Such is that familiar outline of truth which, when spread out, includes the entire scope of the preacher's charge as a herald of the gospel. There are many minor and subordinate topics which it is his office to unfold and to enforce. The whole range of *morality* comes under his purview; and each point of duty that pertains to the complete circle of men's relations and responsibility, he is to touch, to illumine, and to enjoin. But chiefly is it his business to direct souls, condemned to everlasting death, to Him who redeems them unto everlasting life; and having effectively done this, to exhibit to such as shall have been induced to embrace the offered salvation, the divine method which is furthermore ordained for their growth in grace, for their progressive walk in those up-leading paths of holiness that terminate amid the perfection and rewards of heaven. The pulpit deals with human *conscience*, and arouses it to healthy action; with human *will*, and fixes its purposes upon the highest ends of being; with human *motives*, and persuades these to do their noblest office; with human *wants*, and shows where alone they can be met; with human *bereavements*, and exhibits their only solace; with human *existence* altogether, both as it relates to time and eternity, and reveals its true worth, its real dignity, and its sublime meaning. In short, the preacher is the chosen instrument whose commission it is to bring human souls into direct contact with God, and kindle them with desires after the divine likeness whose surpassing beauty they shall have come to admire and to love.

Now, what a *tremendous power* rises to view out of all this! It was appointed to change the customs of the Jews; to bury

forever their ceremonial rites; and to lead them from their pride in Moses to the humility of Christ. And although it was no easy matter to divorce them from that worship upon which, as they fancied, were entailed all the things of dearest regard to mankind, yet the *preaching of the cross* was ordained to do even this, and measurably succeeded. It was appointed, also, to overturn the superstitions of the heathen, as well as to displace the ceremonial traditions of the Hebrews. The wisdom of the philosophic Greeks must cover its face before it; the idolatry of the common people must stoop to it; and the profane customs of men every where must yield under the weight of it. The preaching of gospel truth is ordained to despoil the race of whatsoever the natural affections are most set upon and glory in; to pull self up by the roots; to unman the carnal; to debase the principle of worldliness; and to make it appear that only the service of God is noble and brave; to rust the sword of war; to dispirit every false but specious virtue; and to annihilate whatsoever, independently of God's glory, is esteemed worthy and comely among mankind; to exchange conquest for suffering; the increase of reputation for self-sacrifice; and the natural sentiment of pleasure for the pursuit of true happiness. It is not, indeed, pretended that all this has been accomplished to its fullest extent, else would there be no need of preachers at present or in times to come; nor is it assumed that, to the degree it *has been* achieved, the success of preaching is due to the potency of *man's* efforts, however holy, and earnest, and eloquent he may have proved himself in handling his work. Here is manifestly *God's sufficiency* exerting itself, but exerting itself through the medium of *human agency*; and because it does so, here is an *agency* the most mighty that can be conceived—nothing in itself, but rendered resistless by reason of that informing, controlling, and directing omnipotence, which dwells in this, its *chosen* arm of power. This world is governed, men are potentially moved, not by mere machinery, whether you call it statesmanship, or conventional usage, or time-honored custom, or social fashion—but by *great thoughts*, by diffusing the knowledge of substantial and undying *truths*, by bringing to bear

upon the general mind the operation of *eternal principles of conduct*. To these men yield more promptly than many have been accustomed to suppose, who look only at the surface of the world's life. You have only to examine the causes which effectuated those upheavals of society that have occurred from time to time to be convinced of what I am saying. You have only to look (a familiar example) to the era of the Reformation, to be persuaded of the revolutionary, the transforming, efficacy of those gospel realities, which needed only to be brought to the view of mankind (in the publication of an almost-forgotten gospel) in order to produce an entire change in the current of human history. Those tremendous verities to which the Reformers pointed had been hidden, not lost; smothered, not destroyed; and when the superincumbent mass of superstition was lifted off, they sprang into a fresh life which hundreds of succeeding years have served only to render stronger and more energetic, until now they govern the best portion of the entire world. It has always been, it is at present, because the pulpit is the arena where *great thoughts* had and have their seat—thoughts that are big enough to fill the soul, that penetrate the innermost man, and that move the deepest passions—that it is seen to possess a power of the lordliest description. What is truer than the existence and prevalence of sin; than the condemnation which is imminent over the head of universal guilt; than the wrath of a justly-angry God; and what is better calculated to awaken, alarm, stir to resolution, lead to action? What, too, is truer than the need of repentance, the necessity for supernatural influence in the production of saving faith, the love of God in receiving the worst of men into his restored favor—the whole round of evangelistic doctrine, as it affects, in a hundred ways, the temporal and eternal welfare of mankind? Well, here is the arsenal of the preacher's weapons. Here he finds material for his holy warfare against every species of human woe, and for imparting triumph to every effort for obtaining the whole wealth of human weal! His power is in his *theme*. He is the instrument of *conversion*. Above all other moral agents who are appointed, in the providence of God, to control the hearts of men

he rises the highest, and achieves the most, who best understands how to wield "the truth as it is in Jesus." The able minister of the New Testament is the principal mover and moulder of the society amid which he dwells and labors.

3. A third illustration of the power of the gospel pulpit is found in the fact that it is *universally acknowledged* as a power. There was a day when the preaching of God's word was forced to fight its way into the ranks of those institutions which sway mankind. It still has to do so in countries where Christianity is being for the first time introduced. When the apostles, rising out of their obscure condition, left their nets to become religious leaders, and were themselves left by their Lord at his ascension, to proclaim his kingdom without visible help, they met with an opposition which would have appalled men less resolved to die for the faith that was in them. But that opposition was due to the very fact of their power as public witnesses for Christ. It was because their preaching was "turning the world upside down" that they were persecuted to death. So, indeed, ever since, the antagonism that, time and again, men have shown towards the pulpit, has been a far-sounding recognition of its claim to a place among the potencies of earth. Princes, communities, commonwealths, have dreaded it, because they felt that it was a power *to be* dreaded. Had the pulpit been *weak*, it would not have come under the frown, or been assailed by the sword, of angry authority. Its influence over the minds of men has been at once its source of danger and its source of triumph. In the present day, however, there is, in all civilised countries, a universal acknowledgment of preaching as a power, at the same time *beneficent* and *controlling*. Laws are enacted to protect its free exercise; millions voluntarily wait upon it to receive its instructions; and, over a large portion of the world, there is not a family—there is scarcely a heart—that does not confess its moral sovereignty. It has, under the directing hand of God, made all Protestant countries what they are. It has raised all civilisation to the position it now occupies. Whilst, indeed, it has not been enabled to lay an arresting hand upon all wickedness, it has lifted up a standard around which

all goodness has rallied, and (an all-surviving institution) it is destined to work many a righteous revolution in days to come, which shall more and more rapidly hasten the dawn of millennial glory. An *acknowledged* power like this is greater than it could be if it were yet to win its way into public favor. The preacher is patiently listened to as an *authoritative* herald of salvation, whose speech is weighty because it seems to proceed from a spiritual throne; and whose lessons are entertained because they come clothed with a species of divinity. And he has only to be true to his Master and to his message in order to be honored and followed. So true is this, that the preacher is now in danger from the very popularity of his calling. His pride is apt to be fired by witnessing the hundreds who wait upon his ministry; by beholding the effect of his public deliverances upon the general mind; and by seeing the fruits of converting grace as the result of his labors. He is constrained, almost more than ever, to keep himself in constant recollection of the fact that, after all, he is but the mouth-piece of Another—that other being the Lord of glory; that none of his sufficiency is of himself; and that whatsoever visible agency he exerts upon the hearts of his fellow-men for their temporal and eternal welfare, is an agency whose might resides in an invisible arm that is Almighty, and that graciously and mysteriously works through *his nothingness* to the pulling down of Satan's strongholds.

Accordingly, the companies of preachers who have gone forth, from time to time, from the schools of divinity have proved stronger than all military battalions which successful ambition has hurried from conquest to conquest. Had the apostles borne the doctrines they proclaimed upon the points of their swords, as Peter would have done, if permitted, and handed down both their spiritual doctrines and their carnal swords to those who have succeeded them, with the injunction to employ both with equal urgency—the world this day would have presented a far different scene from that which it actually presents. The design of the preacher is to change human hearts, not human governments; to bestow life, not to take it away; to ransom, not to enslave. They have a warfare to wage, not indeed with carnal

weapons, but with such as are mighty, through God, for the pulling down of strongholds. Their arms and their doctrine are the same. Others may extend opinion by the strength of human reason, and by the insinuating graces of mere eloquence. But true preaching, that which has always prevailed and still prevails, has derived, and can derive, no efficiency from the enticing words of man's wisdom. It conquers by carrying in its published truth, (a truth, too, distasteful to the world,) the demonstration of the Spirit. Its powers are those of the world to come—are supernatural. And no wonder its triumphs have been many, and constant, over all the force and wit of earth. I have not now time to record those triumphs. They are known to all. From the memorable hour when 3,000 hearts melted underneath the pervasive fire of Peter's plain declarations of gospel doctrine at Pentecost, until now, that doctrine has spread, from the lips of its heralds, over a large portion of the world, against all opposition, and despite all efforts to stay its progress. In less than twenty years after the ascension of our Lord, there was not a province of the Roman empire, and scarce any part of the known world, which the early preachers had not penetrated, and wherein they did not leave multitudes of professing believers. And ever since, by precisely the same methods, Christianity has gone from victory to victory upon the breath of pulpit proclamation; so that it has become that acknowledged power before which all other power is compelled to bow its head.

Proceeding, then, upon the idea that the preaching office is a special ordination of God, and presents itself to the world clothed with power derived immediately from its divine Author, it shall be my purpose to impress such of the rising ministry as it shall be my duty to assist in preparing for their great work, with the vast importance of the trust that is being committed into their hands; to instruct them as to the nature of the ministerial call; as to the distinguishing peculiarities of the ministerial character; as to the greatness of the ministerial obligations; to make them see the necessity for a warm and augmenting piety, livelier and loftier than that of other men; for a large, liberal, and exact scholarship of such a sort as shall give

the sacred desk a more commanding influence than press or platform, at the same time that it does not withdraw its occupants in the least from sympathy with the commonest or rudest of their fellow-men; for an acquaintance, above all, with *Scripture*, at once profoundly learned and deeply experimental; to show them, by calling upon the experience of the pulpit in all ages, how best they can learn to preach, to expound, to exhort, with God's word as the one source from which to draw the power of every argument, the lesson of every exercise, the urgency of every motive; to unfold to their view the kind and the degrees of that noble oratory which they will be expected to employ in exhibiting and enforcing the truths of revelation upon their hearers; to lead them into a discovery of the meaning and importance of the *pastoral* office as an indispensable auxiliary to the *preaching*; to explain the duty of catechetical and other methods of religious instruction intended especially for the young; to open up the department of casuistry, and conduct them to a knowledge of such cases of conscience as are most likely to fall to their professional treatment; to traverse with them the whole field of evangelistic labor, as distinguished from the locally ministerial, and embracing in its widest extent the entire scope of foreign missionary effort; and to do whatever else may serve to fit the successive classes of candidates for the sacred office they are seeking for a workmanship that shall neither make them ashamed, nor detract from the glory of that ever-blessed Master whose servants they are; nor give the Church reason for deploring the day when she founded the Theological School which I am at this moment representing.

Oh, may the time soon come, whose coming will show to the world many more of pulpits than now we have, occupied by "men of God" in the highest sense; of zeal, apostolic; of intelligence, the most masculine, transfused with a love and faith the most energetic and vital; fountains of light; centres of power; men whose speech, fired from heaven, shall be felt to be genuine, true, humane, suggestive, pregnant, creative of all good; men who, understanding at once their message and the advanced times for which they have been raised up to wield its

various power, shall so stimulate and guide human thought in matters of religion as to swell and direct the undergrowth of forces in the rising race in a manner which will rapidly prepare the way for those abounding future results which are to issue in the speedy dawn of that long-looked-for latter day glory which alone is able to satisfy the hopes of an expectant Church!