

SCP 24372



INAUGURATION OF REV. WM. S. PLUMER, D. D.

AS

PROFESSOR OF DIDACTIC AND PASTORAL THEOLOGY

IN THE

Western Theological Seminary:

COMPRISING

THE CHARGE TO THE PROFESSOR,

BY REV. E. P. SWIFT, D. D.

AND

THE INAUGURAL ADDRESS.

BY REV. W. S. PLUMER, D. D.

DELIVERED AT PITTSBURGH, OCTOBER 20, 1854.



Pittsburgh:

PRINTED BY W. S. HAVEN, CORNER OF MARKET AND SECOND STREETS.

1854.

ADDRESSES

DELIVERED AT THE

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1854.

Resolved, That a committee of two be appointed to solicit a copy of the Charge of the Board, delivered by Rev. Dr. Swift; and also, of the Rev. Dr. Plumer, a copy of his Inaugural Address before the Board, and they be instructed to publish the same, in pamphlet form, for distribution.

(Extract from the minutes of the Board of Directors of the Western Theological Seminary.—Oct. 20, 1854.)

Rev. E. P. SWIFT, D. D.

Rev. and Dear Sir:—In accordance with the above resolution, the undersigned were appointed a committee to carry out the purpose of the Board of Directors, and will thank you, at your early convenience, for a copy, for publication of the Charge of the Board to Rev. Dr. Plumer, by you delivered before them, and the Synods of Pittsburgh and Allegheny, in the Second Presbyterian Church, on the evening of the 20th inst.

Very respectfully yours,

FRANCIS G. BAILEY,
LUKE LOOMIS,

Committee.

Pittsburgh, Oct. 23d, 1854.

ALLEGHENY CITY, Oct. 31, 1854.

Gentlemen: Duly appreciating the favorable consideration of the Board in whose name you act, I herewith submit a transcript of the Charge to your disposal.

Respectfully and affectionately, Yours,

E. P. SWIFT.

To F. G. BAILEY and L. LOOMIS, Esqrs.

Rev. W. S. PLUMER, D. D.

Rev. and Dear Sir:—In accordance with the above resolution, the undersigned were appointed a committee to carry out the purpose of the Board of Directors, and will thank you, at your early convenience, for a copy of your Inaugural Address, delivered before them, and the Synods of Pittsburgh and Allegheny, on the evening of the 20th inst. in the Second Presbyterian Church, in this city.

Very respectfully yours,

FRANCIS G. BAILEY,
LUKE LOOMIS,

Committee.

Pittsburgh, Oct. 23d, 1854.

ALLEGHENY CITY, PA. Oct 30, 1854.

Gentlemen:—I received your kind note, and, according to your request, I send you the manuscript of the address I delivered at my inauguration.

Very respectfully and truly yours,

WM. S. PLUMER.

To F. G. BAILEY and L. LOOMIS, Esqrs.

THE CHARGE.

REQUISITES TO THE SUCCESSFUL CULTIVATION

OF

CHRISTIAN THEOLOGY.

My Dear Brother:

WHILE quietly pursuing your pastoral avocations in a distant city, the voice of the Supreme Council of the Church to which you belong, summoned you to assume the responsible post of Professor of Theology, in one of her *principal Theological Seminaries*. As an obedient son, you have promptly responded to her call; and here you have found a new edifice arising on the ruins of the first, a senior and junior associate at their posts, and two convened Synods ready to receive you. Having now been inducted, by an impressive and solemn formality into that office, the *Board of Directors* have imposed upon me the duty of addressing to you, in their name, and that of Jesus Christ, such fraternal counsels as befit so high a trust.

The occasion is an affecting and eventful one, not only to yourself, but to this Board, and this large assembly—and, indeed, to all who love the church of the living God, and would cherish a holy interest in those educated, devoted young men who, from year to year, and from class to class, are here to come up to qualify themselves for active ministerial service in the vineyard of the Lord. The *particular department of instruction* to which you have been appointed is *Didactic and Pastoral Theology*. This is the science of God—and of man, as a rational and moral being—and of true religion, as it is made known to us by a divine revelation, and as it is perceived and understood by a divine faith. It differs from all other sciences in the loftiness and utility of its objects, the vastness and eternity of its principles, the source of its elements in the inspired record, and the supernatural illumination of the human soul which it implies. No employment, therefore, draws a created mind into higher communion with God.

and the objects of the invisible world, and into loftier and holier contemplations, or is in itself more honorable and blessed. The Bible is the source of all our theological knowledge; and its doctrines, and facts, and moral laws we receive as divine, on the naked authority of God. Reason, as an instrument of knowledge, is legitimately employed in discovering and weighing the proofs and vouchers of its being indeed a divinely inspired and unerring revelation, and then interpreting its contents according to the rules of language, and stating, proving and defending it against all the world, and all that is sceptical in our own hearts.

That form of theological truth which you are expected to impart, and no other, is comprehended in the Confession of Faith. The church believes, indeed, that "the Bible" without tradition, the authority of Councils, or the sanction of men or angels, "is the religion of Protestants;" and it is because she believes that this Confession embodies the very mind and meaning of the Holy Spirit in the Bible, she will have no other teaching, since she will have no other Bible.

She expects you, then, out of the depths of your own conviction, ably, faithfully, and thoroughly to state, illustrate, and defend this system; and by research, meditation, prayer, and the help of the Holy Ghost, to bring "out of the law" and the doctrine of the cross, those wonderful things in truth and righteousness, by which your pupils may be thoroughly furnished as able ministers of the New Testament. What form of doctrine this is in detail, the occasion will probably lead you more appropriately and ably to express, than I can do; and I shall, therefore, confine my observations to a notice of some of those things which seem to be required in the successful cultivation of sound theology, and the professional training of the ministry.

In the Apostolic age the doctrine and discipline of Christianity was pure and true in its simple unclassified elements; but, like our sinless mother in the primeval garden, its innocence and purity stood unprotected from those encroachments which the sin and folly, the pride, and weakness of Christian men, might intentionally and unintentionally make upon it. If Jewish dogmatists had so marred, before the time of Christ, the ancient laws and theology, that Moses, if he could have re-lived, would scarcely have known his own system, it is no matter of surprise that before the close of the first, and during the second, third, and fourth centuries, men's views of the doctrines of Revelation had become false and corrupt. The first departures from primitive simplicity were not, indeed, mainly doctrinal; but in that and the

succeeding periods, down to the present time, almost every conceivable form of divergence has occurred; so that Didactic Divinity itself travels through the circles of almost every science—and the question which I propose is, how she can best attain the objects of this journey? And,

First—If Theology is a revelation of the glory and righteousness of God, and a convincing knowledge from him of man's necessities and ruin, and heaven's unspeakable gift, need I say that it cannot be expected to unlock its treasures and reveal its mysteries to an *unrenewed* and *unhumbled mind*.

Look back upon the map of the journeyings of God's elect in all past time, and see, my brother, how the review magnifies and solemnizes the office you are to hold! Who was the Church's first teacher of Divinity, but the Almighty God himself? Who taught Theology to Abraham, and Enoch, and Moses amidst the thunderings of Sinai, himself the preceptor of the sons of the Aaronic priesthood? Look at yonder man, with a little cluster of the sons of the prophets at his side, and the King and all Israel before him in their idolatry and wickedness, as he is about to demonstrate that there is a God! and that the Lord is He! What holiness! what faith gleams upon that eye as it gently rises towards that rainless sky! Who was the Theological Professor of that band of Hebrew youth, whom Nebuchadnezzar selected for education? Perhaps it was Daniel, the elder inmate. And when we come down to the SON OF GOD himself, at the head of his twelve, and also his seventy disciples, we find him delivering lessons of Divinity, in the Temple, and in the synagogue, and on the sea, and in the wild and rugged mountains, amidst miracles the most creative, and a profoundness and sanctity the most awful! And although for centuries after the apostolic age, ancient history is surprisingly silent and uncertain, as to how and where theology was systematically taught, we know that the martyred Polycarp, Irenæus, Cyril, and Clement, the self-sacrificing Trinitarian Athanasius, and the illustrious Augustine, were Professors of Theology. After them, in later times, come up to our view, the Christian-like Wickliff, the noble Huss, Luther, that prodigy of faith and prayer; the John-like Melancthon, the devoted Beza, the peerless Calvin, the industrious and faithful Doddridge, the gifted Chalmers, and the unsurpassed Alexander. To such investigators, this hallowed science has yielded up its precious illuminations; but if we look back to the third and fourth centuries, or through the sad and awful occultations in the seminaries of Alexandria, Geneva,

and Wittenberg, and into the Rationalistic and Puseyitic schools of Germany and Britain, where great, and learned, and intellectual men were found to teach Infidelity, Pantheism, Pelagianism, and Socinianism out of God's Holy Bible, do we not see that without the spirit of the Bible, it is as "the blind leading the blind?" Arius, and Paul of Samosata, and Pelagius and Arminius may, indeed, have been renewed men; but their evasions, concealments, and reasonings were unlike honest, open lovers of the Gospel.

Secondly—The auspicious cultivation of sound theology demands *varied and profound acquisitions in scriptural knowledge, earnest study and unwearied investigations*, not only in Biblical and Oriental attainments, but in all the departments of science. The idea that, in answer to prayer, God might be expected to open the meaning and doctrine of the holy oracles to him who could not even intelligently read them (in the original), has now passed away among all thinking men, and the world has settled down in the belief that Heaven bestows grace and knowledge by the use of rational and appointed means. Heretical expositors of the Bible, and Infidel teachers of Christianity have come forward with the profoundest learning and the highest gifts, to undermine the walls of our Jerusalem; and Compendiums of Mental and Moral Philosophy, and Logic, and Psychology, and of History, Medicine, and almost every branch of literature and science now, more or less, branch off into Philosophic and often dangerous discussions of Christian truth. The only rational effect of these things upon the Evangelical Protestant world, should be to rouse them up to push forward, and outrun these reckless innovators in every legitimate field of sacred knowledge, remembering that exegesis, investigation, and laborious and scientific research, and profound scholarship are here (like the altar, the wood, and the offered oblation of the prophet, not one thing of which could be wanting, ere he made his solemn appeal by faith and prayer to the God of Israel,) indispensable to our rational trust in the Lord, to fortify and defend the sanctuary of the cross, when learning, subtilty, and eloquence would assail it. If God's teachers and ministers resolve to be satisfied to hold their old positions, and rely upon their old proofs and illustrations, repeating acknowledged truths in the beaten way, while Scepticism is learnedly ransacking the heavens and the very bowels of the earth—the hieroglyphical records and monuments of antiquity, and the very depths of philological science, trying to sap and undermine the very walls of the holy city—what shall be the fate of those young detachments of

Christ's soldiers, who go forth to be fallen upon by the metaphysics and transcendentalism of the schools; the rabbinical craftiness of the Jews, the philosophical fatalism of the Turks, and the oriental subtilty of the Hindoos? Who can tell how much more power and brilliancy Edwards, Whitefield, Fuller and Baxter might have displayed, to the glory of Christ, if they had possessed the means of a thorough early education? If Basil, instead of being borne away by the love of monastic life and the austerities of asceticism, spending his time with Monks and Hermits in praying and singing psalms and devotional exercises in deserts and solitudes, had devoted his gifted intellect to the re-invigoration of the waning theology of his times, how much more usefulness might he have gained. True, indeed, it is most vital for the teacher and the student, of a divinely inspired science, daily to feel that without humbleness of mind, and purity of heart, and communion with the Spirit of God, his real progress is impossible. Of Justin Martyr, Tertullian and others, we hear, with sorrow, the historian say that these gifted men failed in their controversy with the Jews, from the want of a thorough acquaintance with the language, history, and learning of the Hebrews; and that their defences of Christianity against learned Pagans, also failed for the want of accuracy and application. Thus the whole analogy of God's kingdom of providence and grace teaches us that no gifts nor graces, nor heavenly effusions, can acquit the Church of her whole duty, if she does not strive to defend the glorious system of redemption, the noblest of all sciences, by all and the best of human instrumentalities. Origen and Clemens, of the famed Theological school of Alexandria, of whom Jerome said, "no men ever had more knowledge," and many good men since may not have most profitably and wisely employed their learning; but still Theology is incapable of advancement without eminent acquisitions. If any suppose that the breathings of holy affection must inevitably be sacrificed on the altar of intense study, let them contemplate the great teacher—the immortal Owen—whose matchless acumen and Herculean powers, and highest distinction in rabbinical, and scientific, and theological learning, blended with equally remarkable sanctity and purity of heart, all humbly consecrated to the crucified Redeemer, and be convinced of their error.

Thirdly—The auspicious pursuit of systematic Theology must have a constant reference to it as one *complete* and *indivisible revelation*; one *edifice* with many dependent parts; and its aim must be to give each its just proportions and appropriate place. There is, as you

know, a tendency in particular times, in particular tastes, and in the prevalence of particular controversies, to disturb this harmonious adjustment. Athanasius, in the East, and Hilary, in the West—those able, exemplary and pious men—were so absorbed for most of their lives in the Arian controversy, that they thought too little of a divine and dying gospel. The acute Dr. Emmons, the teacher of so many New England Pastors, laid out all of his strength upon a metaphysical and ingenious, but unbiblical theory of Mental Philosophy; and upon all topics not capable of being tinged with his ruling speculation, his teaching was brief, meagre, and superficial. Dr. Samuel Hopkins, as his system of divinity shows, was a very pious, strong-minded man, but the metaphysical idea that “all sin consisted in selfishness, and all holiness in disinterested benevolence,” seemed to him the factotum of all Divinity; and his pupils could hardly preach a sermon without one of these peculiarities.

We might show how great and good men have often had their hobbies: and how their vigorous powers and active investigations have been expended upon these particular topics, to the damage of all beside.

Let your teachings, my dear brother, respect the “whole counsel of God” in its just proportions, its beautiful symmetry, and its moral order, that the superstructure of your system may be as an edifice “fitly framed together.” Let Christ crucified, indeed, be its beginning and its end, its centre and circumference; and guard all your pupils against whatever all-absorbing themes or illusive speculations there may arise to mar their usefulness, or mislead their judgments.

Fourthly—The successful cultivation of Theology demands *accuracy of thought and judgment*, and the *power of separating* on every subject, its intrinsic from its extrinsic elements, blended with *inflexible rectitude of heart*. These are demanded in order to a safe, able, and conscientious interpretation of God’s word, by one who must feel a freedom from all authority, but the binding obligation of that word itself; and yet be able to enter into the comprehension of its great and holy truths.

It is only when the mind feels wholly free to try, by the tests of Scripture alone, the opinions and reasonings of the most eminent predecessors, and the doctrinal symbols of any and every Church, that it can embrace and teach the true faith with the love and ardency of its own individual system: and this impassioned affection is requisite to its acquisition of new and fresh treasures and beauties for the growth of Theology. It may be confidently said that no one, even of the

exact sciences, demands more patient investigation and accuracy of thought than Didactic Theology; and not a few of its important topics call for a discrimination and power of analysis unsurpassed by the judicial application of the principles of common law; and while a man may be a judicious teacher of the ordinary topics of Divinity, yet without these habits of close discrimination and earnest investigation he can never become an able Theologian. In some bodies of Divinity, like those of Ridgley and Gill, there is found great accuracy in the statement of the topics of Christian doctrine, but much feebleness and want of concentration and power in their illustration and defence—unadapted to arouse the understanding of the pupil, and develop his own capacity for earnestness and correctness of thought.

While you cherish, my brother, a holy ambition that Theology—a living and powerful Theology—may not be stationary in your hands: and while you, as it were, melt down and re-cast all its principles and truths, let all your positions be taken, and your trains of argument be constructed, with clear Scriptural authority, logical accuracy and precision—considering that all these will be engraven on the minds of your students, and pass into popular instruction before the public. If they should be true, strong, and convincing, how much good may you hope to do! But if inaccurate and indefensible, how painful that your friends should be swept away in the assertion of your teaching. Let no fanciful speculation as to two Theologies, “one of intellect, and the other of feeling,” escape your pen; but let God’s truth be stated in propositions, clear, distinct, and logical, supported by perspicuous deductive evidence.

Fifthly—Allow me to mention, as a still higher requisite to the successful cultivation of Theological Science, the constant spirit of dependence upon the Great Teacher. I have already referred to the necessity of personal piety; but alas! many pious, able, and learned men have seemed to forget that Theology is a thrice holy and heavenly science, and have been tempted to rely more upon their genius and mental powers, and scholarship, than the aids of the Holy Spirit. What is man! as he stands as the expositor of the high and awful mysteries of his God and Saviour? It is remarkable, that in the Theology of Witsius and Watson, and in the university lectures of Leighton, while there is no great learning or originality, there is a scripturalness and a practical pathos which elevates and invigorates the reader’s mind. Sometimes, (as I now recollect,) when Dr. Alexander had heard his class, and had ably explained some topic of

divinity, he would seem to pause, and painful anxiety to be stamped upon his countenance, as though he were ready to say, I fear the Heavenly Teacher is not here! let us lay aside our helps and repair to him. Alas! how does the history of Protestantism, its Biblical studies and expositions, theories and speculations, express in mournful utterance the frequent absence in its full power of this most vital conviction of human imbecility!

Sixthly—I shall add but one further requisite to the healthful growth of theological science, and it consists in the union of *disinterestedness* with *benevolence*. In nothing, perhaps, was the apostle Paul, and, in an humbler sense, I may add Edwards, more remarkable than for this trait of character. The epistle to the Romans, composed, perhaps, in a heathen jail—and the treatise on the will written in the woods of Stockbridge, among the Indians—how does the simple hope and desire to be useful to man, in all generations, and glorify the truth of God, shine out in these powerful productions! By disinterestedness, I mean a freedom from all desire to be accounted great, wise and learned by men, or to build up the fame of a particular denomination—but the profession of one ruling aim to honor Christ, and to bless the church and the world with purer, holier and mightier conceptions of Christian doctrine.

False and dangerous principles, learned and elaborate assaults upon the truth, there are, and will be, in this age of partial reading and freedom of thought—but it is consoling to believe that the theological views of all the great denominations of Christians are now converging towards the Calvinism of Westminster; and able teachers may hope for increasing usefulness beyond the bounds of their own church, as well as their own age. You will consider that wherever a sound, vital theology prevails, soundness of moral principles and conscientious moral order will prevail; and it is not too much to say, that the social and political well-being and prosperity of this great republic must rest upon the basis of sound protestant religion, and that, drawn, as we believe, from that Confession of faith which infused the spirit of liberty and moral courage into the hearts of the Scottish Cameronians and the English Puritans. Yes, let me repeat it, the hope of our country, the resting place of the troubled nations, must be found in the ark of the covenant, in the true faith of God's elect; and patriotism, loyalty and philanthropy should therefore nerve your soul to develop powerfully, and thus diffuse widely, in their truth and their power, the great living doctrines of our Confession; to awaken, by them, the slumbering

energies of every gifted and devoted mind that comes under your teachings, and to send our beloved young ministers forth to love them, and to preach them far and near, in the demonstration of the Spirit, that our church, in the great and expanding future, may ably fulfill her part for our nation, and the world at large. This thought brings up the reflection, that while our church, in the trying years of our country's revolution, and the early conveyance of the gospel to its smaller and straitened settlements in the woods and in the mountains, did not fall behind the vocation of her faith; her printed contributions to the treasures of scientific theology have not been equal to the claims of the Protestant church. Her text books of science and divinity are still drawn from over the water. While the labors of Stewart, and the able theological lectures of the late Dr. Woods, of Andover Seminary, and, I may add, the popular systematic discourses of Dr. Dwight, of Yale College, are a lasting honor to these institutions and to their authors, no such extended productions have emanated from our large denomination. The Finleys, Smiths, Woodhulls and Nesbits, who were the early preceptors of our rising ministry, were sound, able and influential men, but published little. Baxter, Richards, Mathews and Rice were gifted, judicious and lovely ministers; but, like our own M'Millan, they began official teaching too late in life to mature and leave much behind them. Miller, as an ecclesiastical historian, and Alexander, as a theological professor, stood, for the last half century, as the peerless teachers of their times, fitted to be an ornament to any country and to any age; but how small a portion of their labors are to go down to form the science of coming time. Does not the church hope now, since she has founded and endowed her seminaries, and is collecting in them her facilities, that her great debt to sacred learning will begin to be paid.

But while our church thus anticipates from her theological seminaries, thus firmly established and endowed, the able and rich productions of high biblical, and historical, and theological learning, and research, and spiritual excellence, it is to be especially remembered that our future ministry are here to be trained up for the service of Christ, and that in this land, and in these stirring times, she demands rather a practical, well disciplined and devoted, than a learned ministry. She would, indeed, have good and thorough scholars in all the branches of philosophy, chemistry, geology, mathematics, and natural and civil history, and the ancient languages, and able expositors of God's Word, and men mighty in the Scriptures; but above this she wants judicious, prudent and faithful pastors—

deeply humble, experimental and ardent men, whose lips have been "touched with a live coal from off the heavenly altar," thoroughly acquainted with the inward struggles and searching anxieties of a renewed heart and a holy life, and embodying the gospel and its experience in their own personal history, turning its precepts into moral laws, and its glorious doctrines into living principles of precious truth. It will be unnecessary for me to dwell upon those important and, perhaps, sometimes painful duties which you and your associates will be called to fulfill. The church will leave it for you conscientiously to determine whether the young men, who from time to time come to the threshold of this Seminary, are possessed of such discretion, and sound judgment, and mental qualifications as may fit them, when improved, to be respectable and useful ministers of the Word—and whether the soundness of their religious sentiments, their discreet and exemplary deportment, and their habits of order and close application are such as shall be likely to throw no discredit upon the church and the ministry. Their mental discipline, and training to the best habits and methods for the acquisition and communication of knowledge—the exercise of their gifts and talents, to make them acceptable and successful preachers, self-denied and judicious pastors, and skilful defenders of the faith—are among the most useful ends of the institution to them, as preparing them for professional improvement and usefulness in after life. Their time here will be precious and expensive. Let them have your ablest facilities, and earnestly enforce the most diligent application.

But it still remains for me to refer to by far the most difficult and solemn part of the trust which is committed to your hands by our church, in connexion with your official associates: I refer to the spiritual qualifications of your pupils for the work of the holy ministry. Often as you refer to the plan on which our General Assembly began the policy of her theological seminaries, your mind will be struck with her language: "Convinced that the filling of the Church with a learned and able ministry without a corresponding portion of real piety, would be a curse to the world and an offence to God and his people, the Assembly do hereby solemnly pledge themselves to the churches under their care, that in carrying into existence, etc., it shall be their endeavor to make this a nursery of vital piety, as well as of sound Theological learning; that an inward sense of the power of Godliness may grow continually in a spirit of enlightened devotion and fervent piety."

This is a very holy covenant between the Churches, and through the Assembly, with her official teachers; and when we consider how liable young men, as well as others, are to be deceived, and how deceitful the human heart is, we may well tremble.

The secular press, in speaking of the recent fall of a highly gifted and distinguished minister, whose character had stood fair for more than twenty years, observed of him, that his love of miscellaneous reading, his fondness for objects of taste, and his desire to display his brilliant powers of elocution, had probably induced him, with no higher motive, to seek the ministerial office. Thus, for these years, he was set to feed the flock of God, to lead immortal souls, to comfort mourning saints, to direct anxious sinners, and watch for the lambs of Christ's fold! Great God, how astonishing thy patience to guilty mortals! O, how fearful his presumption! and yet most likely he thought himself sincere. Such is man, if left to himself. But what if the candidate, virtuous, prudent and diligent, is *barely sincere* and *pious*, will he be thus qualified to go forth as a self-denied, humble and living herald of the cross, willing to do and to suffer at home or abroad, whatever the Master may require? Brilliant genius, richly-stored scholarship, and classic eloquence, may win the popular favor; but, my brother, you know how little these can do, if they do not, as it were, intensify the humble fervor of a devoted heart. Even habits of unwearied well-doing and moral virtue can do but little more, if living graces, planted by the Holy Spirit in the heart, and nurtured by watchfulness and prayer, are not the master-principles of the soul. Perhaps there has been no period since the Reformation, when so many causes were combined to bring forward into the pulpit and the literary lecture hall, and into the career of moral and semi-religious literature, a class of men destitute wholly of real piety, or possessed of very slender conceptions of the power of Godliness. At the same time, never did the ministerial work and office in our towns and cities, and on the far distant widening fields of the great Christian harvest, in these wonderful times of advancing civilization, opulence, reading, and luxury, demand on all sides a mightier revival of Apostolic holiness. The world stands ready to be taken by the army of the living God; and by one effective onset of the sword of the Lord to strike its colors and run up the banner of Jesus Christ. At the same time, how formidable, insidious and skillful is the spirit of formalism, through all the masses of society! To say nothing of the unexplored fields of Central Africa, the primeval forests and hamlets of the Andes and Rocky Moun-

tains, the boundless plains and prairies of the Missouri, Columbia, Colorado—China and India, and the oceanic isles begin to lift up their voice to our Church and country, to send them that Gospel which Christ has promised them; and for the gift of which the time-piece of prophecy seems to strike the hour. And then the sunny plains of Papal nations, once trod and disciplined by holy martyrs, seem to ask for the harbingers of the morning: and demand an army of bold and faithful pioneers of redemption to bring back the Royal David to his usurped metropolis. And amidst all this deafening importunity, our country and our churches cry to you—send us ministers of a holier unction, a keener edge of zeal and fervor, whose faith and training have been cradled amidst mightier searchings and communings of the Holy Spirit! O, my brother, my brother, who but God can sustain your troubled spirit as your daily thoughts and nightly meditations struggle and groan beneath the pressure of these responsibilities? Do all you can; watch and pray, and study, and leave the rest to Him.

The men chosen by the highest judicatory of our Church, to conduct the professional, educational training of her ministry may be expected to sustain and wield a superior influence in all her courts and counsels; and their opinions to be sought with no ordinary interest; and the policy of the Church at large, and the usefulness and prosperity of many local congregations and Pastors will often much depend upon the wisdom of their co-operations. The Pastors and Churches congregated around this theological centre, especially, will regard you with much respect, confidence, and affection; and we trust, that by the disinterested wisdom of your counsels, the excellence of your influence, and your fraternal spirit—you yourself unconnected with local questions and interests—you will “strengthen the hands and encourage the hearts” of all; being to each and to all, as occasion offers, the true friend, the wise counsellor, the steady helper, and the skillful peace-maker; ever remembering that you sustain to them all a common relation; and would both win and recompense the confidence and love which all these ministers and churches repose in you.

And now, dear sir, with the Bible and the Confession of Faith in your hand, and with the echo from the throne, “If any man shall take away from the words of the book of this prophecy, (this glorious doctrine of Christ crucified,) God shall take away his part out of the book of life and out of the Holy City,” you advance—a spectacle to God, to angels and to men, to a post and station in Zion, rendered awful by its responsibilities, but glorious in its objects and results!

With great unanimity and cordiality your brethren have welcomed you to this office, and have implored for you the wisdom, strength, and holiness which it will demand; and with your respected associates, and the Institution itself, you will share in the daily supplications of God's people.

If you have not lived in vain, you have already learned that no position of usefulness, or influence, even in the Church of God, and no measure of humble, sincere devotion to its good, can shield you from difficulties, disappointments and heavy trials of your faith and patience; and that your heart must often, perhaps, sigh in the consciousness that on earth you may find no proper appreciation of your sacrifices and labors. You are not unmindful of those anxieties and sufferings, as well as severe and protracted mental labors, which are inseparable from this high station, and the divine discipline which its best and holiest execution will in a sort require. Such is life, as devoted to the functions of the holy ministry. "You ask me," said Gregory Nazianzen, the champion of the Nicene Creed, "how I am? I am very ill; I no longer have Basil, no longer Cæsarius—the one my spiritual, the other my natural brother. My body is sickly; age shows itself upon my head; my cares grow more complicated; business accumulates upon me; friends prove untrue; the Church is without shepherds; we are journeying in the night; Christ sleepeth. What then is to be done? Alas! there is only one escape for me from these evils, and that is death." There is an air of sadness in these words of that truly great, and learned, and eloquent man, derived, perhaps, from his monastic habits and severe austerities; but there is in them much of sober truth and devout experience. But whatever ecclesiastical solitudes, and wasting exertions, and painful reverses there may be in the futurities of yourself, and this Institution, put on, my brother, the holy panoply, and go forward with faith, and courage, and cheerfulness. Think of that redeemed Church, so dear to God, whose consecrated sons you would train up for the Saviour of the world. Think of the great cloud of ministerial witnesses who, as teachers of the rising ministry, have preceded you; but, above all, think of the judgment-seat of Christ, and aim high—reach forward, and humbly, and nobly wind your way to plant the doctrine of the cross further up on the heights of Israel's mountains; and then at its foot, like Moses, lay down your commission and receive the recompense of sovereign grace.

The occasion makes it proper that I should say a word to the
BOARD OF DIRECTORS :

The services of this evening, my brethren, call upon us to review with gratitude "all the way in which the Lord hath led us," and to renew our exertions to build up this Institution. Thirty years ago next May, the speaker, seeking, as we stood in the church on Washington Square, and on the first day of the sessions of the General Assembly, the co-operation of an excellent and eminent brother* of the Synod of Pittsburgh, long since deceased, we successfully applied to Doctors Green and Miller, then in the Assembly, to favor the establishment of a Western Theological Seminary. On their recommendation, a meeting for consultation was held at Dr. Green's, and he consented to bring forward the overture, and Dr. Miller to support it. The proposal was adopted, and a Board was chosen, scattered from Alabama and the Mississippi to the shores of Lake Erie, (Dr. Campbell, then of Tennessee, being one). Our attendance from this region cost us a journey of three weeks. After its final location here, a Board of Directors was chosen, of which (consisting of twenty-one Ministers and nine Ruling Elders,) four ministers and one Ruling Elder remain in office; and fifteen Ministers and seven Elders have gone down to the grave. Solemn reminiscence to us all! In these thirty years we have had our dark and perplexing times, and great pecuniary and other embarrassing difficulties. One of our Professors died on his way to this place, and five at different times have left us—all good and estimable men. It is noticeable that while there have been four changes in each of the three departments, all, with this single exception, are still living. In the progress of years our property has become available—our endowments are far advanced—our Alumni are scattered abroad, and our General Assembly has finally resolved that this location is never to be disturbed. All that remains is to proceed and build up what the Head of the Church has thus begun. I would not presume to speak for my elder brethren, all of whom, and especially our Patriarchal President, who still survives, have rendered to it much more useful service than I have ever done; but for myself I would say, that in doing this with new Professors and new arrangements, younger men and new and fresher Directors should be called in to take our place in the service of the Board. We who have served for so long a time

* Dr. Obadiah Jennings.

should be contented with our past honors, and may well claim a release, and hand over our sacred trust to more vigorous hands.

To the esteemed BRETHREN OF THE TWO SYNODS here present, all alike supporters of this Seminary, may I be allowed, on this, doubtless, the last and final opportunity I shall have on such an occasion, with the expression of fraternal love, to say a word commending it to their fostering care. We have now, brethren, separate Synodical relations, and shall no more stand side by side in these annual assemblings; but it matters little, for "the time is short," and soon no geographical lines, we trust, will ever separate us from each other. In respect to this and the other Institutions, common to us all, I seem to hear from behind the curtain the voices of our still much-loved M'Millan, Patterson, M'Curdy, Jennings and Brown saying, *Onward!* Brethren, *onward!* with the work of the Lord! We have now for our Seminary mainly its endowments, and its chosen Professors; but what shall become of its usefulness if it has no students, and they are not to be found in the Church? If we compare the present with earlier periods, our progress, in this respect, has not realized our hopes; and in the dearth of candidates there may spring up a hurtful competition in our Theological Seminaries. Our hope must be in the Angel of the Covenant, and the returning power of his Holy Spirit to all our churches. Then with the parents will come the sons, and with the sisters will come the brothers, and the God of our Fathers "shall establish the work of our hands upon us," and raise up for us heralds to preach his Gospel unto the ends of the earth.

INAUGURAL ADDRESS.

Venerable Directors and Trustees of the Western Theological Seminary—Members of the Synods of Pittsburgh, Allegheny and Wheeling, and other respected hearers:

You are entitled to full information concerning the doctrines and principles of those charged with conducting the studies of the rising ministry, in the Seminary established among you by our General Assembly. In the time allotted to this service, it is impossible to present satisfactory views of the whole field of theological inquiry. It would, doubtless, gratify many, if such a topic should be discussed as would indicate the general course of instruction pursued in the department of Didactic Theology. Such a theme is not wanting. In theology are many truths, the clear avowal of any one of which commonly indicates one's views on the whole circle of doctrinal teaching.

The great central truth of the religion of sinners relates to the person, character, work, sufferings and offices of Jesus Christ. As a man is sound or corrupt here, so is he elsewhere. Both now and in the last day, the great question in determining character is the same—What think ye of Christ? On this subject the controversy is of long standing. It goes back to the first two men ever born. Cain and Abel did not agree on this point. There the strife began, and it has never ceased. The reproach of Christ, in the days of Moses, was the hardest thing to be borne in the profession of the true religion.—Heb. xi: 26. When the Messiah was born, the strife was resumed with more warmth than ever. The wise men brought their gifts of gold, frankincense and myrrh; but when Herod heard of his birth, he was troubled, and all Jerusalem with him, and he sought the young child to destroy him. And when Christ first became a public teacher, some said, He is a good man; others, He deceiveth the people. One party worshipped him; the other crucified him. And when he was on the cross the spectators were divided—some looking on with unutterable grief, others wagging their heads and deriding him. Even the thieves, who

were crucified with him, were not of one mind ; one resisting him, the other calling him Lord. On the day of Pentecost the controversy was revived with great vigor, and with great advantage to the cause of truth, and it has been kept up ever since. All the friends of God have been on one side, and all his enemies on the other—if not openly, yet secretly ; if not by profession, yet in practice. For eighteen hundred years a large portion of all the heresies that have arisen have related to the person or work of Christ. Infidelity is most bitter against Christ, while piety feeds upon the truth, of which he is the sum. Some men scoff, others admire and adore. Some obey, others cry, We will not have this man to reign over us. In no age has wickedness been more bold than in the present. It attacks all that is precious in the character of the author of eternal salvation. In these circumstances, it is right that you should know what sentiments are to emanate from the chair of Didactic Theology. To do full justice to such a subject in an hour will not be expected, but enough may be said to remove all doubts as to the tenor of the instruction given.

Jesus Christ is a wonderful, a glorious person. To look away from self and man to Christ, is to lay hold on everlasting life. If men would be safe, let them flee to him. When he is in the ascendant, the night flies away, and the morning comes—a morning without clouds. His names and titles are as important as they are significant. Every one of them is as ointment poured forth. His lips drop as the honey-comb—honey and milk are under his tongue, and the smell of his garments is like the smell of Lebanon. His people sit under his shadow with great delight, and his fruit is sweet to their taste. To them he is altogether lovely. He is their Advocate, the angel of the covenant, the author and finisher of faith. He is as the apple-tree among the trees of the wood, the alpha and the omega, the Beloved, the shepherd and bishop of souls, the bread of life, the bundle of myrrh, the bridegroom, the bright and morning star, the brightness of the Father's glory, and the express image of his person.

He is their Creator, captain, counsellor, covenant, corner-stone, covert from the tempest, a cluster of camphor, and chiefest among ten thousand. He is to them as the Dew, the door into the fold, a diadem, a daysman, a day-star, a deliverer, and the desire of all nations, ranks and generations of pious men.

In their eyes he is the Elect, Emmanuel, the everlasting Father, and eternal life. He is a Fountain of living waters to thirsty souls, of joy to troubled ones, of life to dying ones. He is the foundation on which

his people, with safety, build their hopes of heaven. He is the father of eternity, the fir-tree under whose shadow the saints rejoice, the first and the last, the first fruits, the first-born among many brethren, and the first begotten from the dead.

To his chosen he is as the most fine Gold, a guide, a governor, a glorious Lord God, the true God over all, God blessed forever. He is Head of the church, the help, the hope, the husband, the heritage, the habitation of his people. He is the horn of their salvation. He rides upon the heavens by his name, JAH. He is the Jehovah of armies, the Inheritance, Judge and King of his people. He is their Light, their life, their leader, their law-giver, their atoning lamb, the lily of the valley, the lion of the tribe of Judah.

He is the Man Christ Jesus, the master, the mediator, the minister of the true sanctuary which the Lord pitched, and not man. He is the mighty God of Isaiah, the morning-star of John, the Michael of Daniel, the Melchisedek of David and Paul, and the Messiah of all the prophets. He is the Only-begotten of the Father—full of grace and truth. He is both the root and the offspring of David. He is the Peace, the prince, the priest, the prophet, the purifier, the potentate, the propitiation, the physician, the plant of renown, the power of God, the passover of all saints. He is a polished shaft in the quiver of God.

He is the Rock, the refuge, the ruler, the ransom, the refiner, the redeemer, the righteousness and the resurrection of all humble souls. He is the rose of Sharon. He is the Seed of the woman, the seed of Abraham, the seed of David, the Son of God, the son of man, the strength, the shield, the surety, the shepherd, the shiloh, the sacrifice, the sanctuary, the salvation, the sanctification, and the sun of righteousness of all believers.

He is that holy thing that was born of Mary. He is the Truth, the treasure, the teacher, the temple, the tree of life, the great testator of his church. He is the Way, the well of salvation, the word of God, the wisdom of God, the faithful witness, the wonderful.

His person is one; but his natures are two. He is both human and divine, finite and infinite, created and uncreated. He was before Abraham, though not born till for ages the patriarch had slept with his fathers. He was dead, and is alive forevermore. On earth he had not where to lay his head, yet he disposes of all diadems. He has the arm of a God, and the heart of a brother. To him all tongues shall confess and all knees bow; yet learned he obedience by the things which he suffered. None loves like him, none pities like

him, none saves like him. It is not surprising that such a person lives and reigns in the hearts of his people. No marvel that the virgins love him, and the saints praise him, and the martyrs die for him, and the sorrowing long for him, and the penitent pour out their tears before him, and the humble trust in him, and the believing lay fast hold of him. His frown shakes the heavens, his smile gives life, his presence converts dungeons into palaces, his blood cleanses from all sin, his righteousness is the white robe of the redeemed.

If men would be safe, or wise, or holy, or happy, or useful, or victorious—let them look to Jesus, let them look to none else, let them walk in him, abide in him, glory in him, and count as loss all things beside. You may look at the law till the spirit of bondage overwhelms you with terrors and torments. You may go about to establish your own righteousness till you can boast and perish like a Pharisee. You may weep till the fountain of your tears has gone dry, you may have all gifts, understand all mysteries, bestow all your goods to feed the poor, yield your body to be burned; but all these things will not atone for sin, will do nothing towards regaining the lost favor of God, will not make you meet for the inheritance of the saints in light. None but Christ, none but Christ, none but Christ, has been the cry of the faithful witnesses of all ages, when truth has triumphed, when oracles were struck dumb, when sinners were converted, when saints rejoiced, when the word of God mightily grew and prevailed.

True piety begins, continues and is perfected by our union with Christ. We are cleansed through his blood, we are clothed in his righteousness, we are purified by his Spirit—we meet the demands of the law of this day of grace, when we walk as he walked, and have the same mind that was in him.

In proportion as men are truly pious, they make him the foundation and the top-stone, the sum and substance and centre of all their hopes and rejoicings. He is believed on in the world, not merely because there is no other way of salvation, but because this way is so admirably adapted to all the necessities of sinners, and because it brings glory to God in the highest. The true believer not only trusts in Christ; he glories in him. He not only makes mention of him; he admits none into comparison with him. To all the ends, parts and purposes of salvation Christ stands alone. There is none like him, there is none with him, there is none before him, there is none after him there is none beside him. If God's people exalt him above all others, so does his holy and eternal Father. If they crown him Lord of all, God

also hath highly exalted him, and given him a name that is above every name. If they surpassingly admire and extol him, there is cause for this preference. It is not a whim that has seized them. It is a holy, reasonable thing to fall before him, and cry, my Lord and my God. If he is the delights of the sons of men, he is also the delight of his Father. Listen to the voice from the excellent glory, "This is my beloved Son, in whom I am well pleased."

We sadly err, when we begin in the spirit, and end in the flesh; when we regard Christ as the author but not as the finisher of faith. A legal spirit is the bane of piety. It is as great a foe to comfort as it is to gospel grace. Through the law believers are dead to the law that they might live unto God. This is the gospel plan. Here is the secret of growing conformity to God. Here is power, here is wisdom, here is life. We are complete in him.

In the wars of opinion the greatest contests ever known have been on the question, whether Christ is the sole and sufficient cause of salvation. Strange that any, who have God's word, should be at a loss on such a matter. The language of Scripture is clear, "Christ is the end of the law for righteousness to every one that believeth." This is the sum of inspired teachings on the subject. This doctrine is quite beyond the suggestion of reason. The gospel is not the progeny of human wisdom. The heart of man is strongly wedded to a plan that will not abase pride, nor destroy boasting. Although in regeneration this folly is so far cured that the soul reclines upon Jesus, yet the converted often fall into sad declensions, and lose their clear and lively apprehensions of the one way of salvation provided by God. Then follow darkness, dejection and strange perplexities. To use the strong language of Paul, they are *bewitched and obey not the truth*. To the challenge, where is the blessedness ye spake of? they can but reply in sighs, and groans, and tears. Christ is their life; severed from him, they are withered branches. It is only when Christ is clearly seen and embraced, that the grace of the soul is like a river, and its righteousness like the waves of the sea. The *act* of faith in Christ begins spiritual life, and the *work* of faith perpetuates it. The entire race of the Christian is run by pressing towards the mark for the prize of our high calling in Christ Jesus. There is no essential difference between the first and subsequent acts of faith in the Redeemer. They are all the fruit of the operations of the Holy Ghost; the object of all of them is the person of the Lord Jesus Christ; the warrant of all of them is the promise of God, the offer of the gospel;

and they are all accompanied by acts of complete self-renunciation. They all bring Christ into the soul, and awaken living joys. If all believers would practice constant and entire simplicity in their reliance on Christ's love and grace, his blood and righteousness, they would grow exceedingly, and their spirituality would greatly abound. No believer ever fed too much on the bread that came down from heaven, the hidden manna, which is Christ the Lord.

The great folly of even good men is that too often they forsake the rock of their salvation; they rely on works, so that the law with its sharp, flaming, two-edged sword must be called in to slay legal hopes as often as they revive. Whenever believers go to Sinai for salvation, its words of terror, its thunderings and lightnings must be let loose upon them; if they cannot be drawn thence, hope will die within them, and terrors will consume them. Mount Sinai is far from Jerusalem; but Mount Calvary is hard by it. Ministers whose preaching discourages a law-work in the soul, are not wise; those, who have been the most soundly troubled in conscience, commonly cleave most closely to the gospel method of mercy. The law is still a schoolmaster to bring men to Christ; the nearer we are to the law as a covenant, the farther are we from Christ, from deliverance.

How different would be the aspect of the Church of God, if all her members had clear views on this subject, and would walk in Christ, who is the light of life, the life of the world. The hosts of saints, who have finished their course and gone home to God, all found in themselves sin, guilt, folly, misery and helplessness; while in him were hid all the treasures of wisdom, grace, salvation and glory. When Dr. Nevins was dying, he said, "I recommend Christ to you; I have nothing else to recommend." Near the hour of his departure, John Brown, of Haddington, said, "The command is, 'Owe no man any thing.' What a mercy that there is no such precept as this—Owe a Saviour nothing; or even this—Study to owe him as little as possible. O! what a mercy that my admission into eternal life does not in the least depend on my ability for anything; but, as a poor sinner, will win in leaning on Christ as the Lord my righteousness, on Christ 'made of God unto me righteousness, sanctification and redemption.' I have nothing to sink my spirits but my sins, and these need not sink me either, since the great God is my Saviour." M'Cheyne said, "Live within sight of Calvary, and you will live in sight of glory."

These views coincide with the clear teachings of Scripture. The testimony of Jesus is the spirit of prophecy. He is the burden, the

weighty matter of all the old seers. To him gave all the prophets witness. In him patriarchs, prophets, psalmists, evangelists, apostles, martyrs and confessors gloried. He is, and ever has been, and ever shall be, the glory of the Israel of God. Well was it said of old, "It is better to die with Christ, than to reign with Cæsar." Exquisite suffering for him is better than exquisite enjoyment with the world. It is better to be a prisoner for him than a prince without him. To die in Christ is to fall asleep in Jesus, and go to be forever with the Lord.

None can resist his power, overreach his wisdom, defeat his counsels, vanquish his hosts, pluck his chosen out of his hand, retard his chariot wheels, or subvert his kingdom. It is easy to make too much of men, of means, of instruments; but no man ever made too much of Christ. Implicit faith in man is the height of folly; in Christ, the height of wisdom. He is the ground of the faith and hope of all the saints. Their eyes are unto him. Their desires centre in him. Their motives to holy living are drawn from him. Their sorrows are sanctified by him. Their joys are heightened, chastened, sweetened by him. In our love, confidence and obedience, he will admit no rivals. If he reigns not supreme, he is to us of none effect. *One* is our master, even Christ. Other foundation can no man lay than that is laid, which is Jesus Christ. There is none other name under heaven given among men, whereby we must be saved. We are as much bound to believe that there is but one Mediator, as that there is but one God. 1 Tim. ii: 5. In office he has neither predecessor, partner, nor successor—having none over him, none under him, none equal to him, none with him, none beside him. His grace alone, his blood alone, his righteousness alone, his intercession alone are sufficient for us. We need no other Saviour. None else can do us any good. To seek another is an attempt to defraud him of his crown and glory. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." God will mercifully forgive all sin, whose remission is sought through atoning blood; but he will pour his most terrible curses on those, who attempt to supersede his Son in his rights as the Saviour of the world.

Devotion to Christ cannot be excessive. Many follow, and love, and serve, and trust, and praise him too little. But who ever praised, or trusted, or served, or loved, or obeyed him excessively? In some things it is easy to go too far; but where excellence is infinite, the bounds of moderation in love cannot be passed.

Scripture and genuine Christian experience unite in teaching that it is not merely Christ incarnate, or Christ teaching; but also Christ crucified, that is the joy of his people. Paul expressed the natural sentiments of living, evangelical piety, when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." If Christ never humbled himself, he has never been exalted; if he never died, he never rose from the dead; if he never was wounded for our transgressions, they still call for vengeance; if the shepherd has never been smitten, there are no sheep to bring into the fold; if Christ did not bear the iniquities of us all, we must bear them ourselves; if his soul was not made an offering for sin, our souls are yet in the thralldom of guilt and under wrath. Of all the miserable drivellers in Theology, none are more foolishly employed than those who set themselves to diminish the greatness of the work and sufferings of Jesus Christ—some teaching that his obedience was due for himself; some, that his death was a mere martyrdom like that of Stephen; some, that it was merely an appropriate manner of putting the seal of sancity on a great character; some, that all he suffered was for display or dramatic effect; and many, that he endured no penalty of the law. Such men can never give any fair or sober construction to such passages as these: "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii: 13. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. v: 21. If Christ is not our surety, we must pay our own debts.

It is true that the cross of Christ was designed by wicked men as the seal of infamy, the badge of ignominy. The enemy hoped thereby to prejudice the cause of truth among many nations. To some extent this end was gained. Christ crucified is to the Jews a stumbling block, and to the Greeks foolishness. In many eastern nations to this day, it is mentioned as a reproach to Christianity that its author was hanged upon a tree. So strong was prejudice in Japan on this score that it is said some of the Jesuit missionaries in that kingdom denied the crucifixion of our Lord. But wisdom is justified of her children. None, who love the Lord, are offended at his cross. To them it is for a perpetual rejoicing that Christ died for our sins, that his precious blood was shed, that he offered himself without spot to God, a ransom for many: a sweet-smelling savor to God. Scorn and malice, stripes and prisons, tortures and death, have not been able to hinder good men from a steadfast profession of love to a crucified Redeemer.

The Christ who reigns and intercedes above, is the same Jesus

who was in Pilate's judgment hall. He who now has the many crowns on his head, is he who once wore the crown of thorns. The same hand into which a reed was put in mockery of his claims to kingly authority, now holds the sceptre over all worlds, all dominions. His state is altered, but his person and character are unchangeable. One powerful motive for seeking glory, honor, immortality and eternal life, is that we may have an eternity in which to behold the Lamb in the midst of the throne—to admire his grace and his person, to praise him for his pity to the perishing, and to learn the height, and depth, and length, and breadth of that love, which passeth knowledge. The Saviour himself on earth offered no more benevolent prayer than this: "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John xvii: 24. Without him heaven would be but a place of melancholy exile from earth. Even to see him by faith, is life from the dead to sinners. But to see him as he is in heaven, is the highest enjoyment of which the redeemed are capable. Their honor shall ever consist in being like him, in being with him, and in the beatific vision of his ineffable effulgence.

So that to the being of a Christian much more is required than a name, a profession, or a persuasion of our happy state. It is quite as possible to pervert the present, as it was the preceding dispensation. One may be called a Christian, and rest in the gospel, and make his boast of God, and know his will, and approve the things that are more excellent, and be confident that he a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, and have the form of knowledge, and of the truth in the Gospel, and yet never be conformed to God, never be a real Christian. To love Christ in the creed is well. To leave him out of that, is to drop the sun from the centre of the system. But the great thing is to have Christ in the heart, enthroned, the hope of glory, setting us free from the bondage of corruption. Do we rest the whole weight of our salvation on the finished work of Jesus Christ? Is his death our life; his shame, our glory; his honor, our aim; his throne, our heaven? On many questions man may err, and go safely to eternity. But immortal interests are bound up in the question of the cross. It will not lose its importance while eternity endures. Married to Christ, we shall be presented without spot to God. Having fled to Christ, the avenger shall not slay us. Ingrafted into Christ, we shall be fruitful branches.

Built on him, the gates of hell shall not prevail against us. Coming to him, we shall not be cast out. Believing on him, we shall have eternal life. Looking to him, we shall be saved. But out of Christ, we must perish. God counts as enemies all who hate, yea, all who slight his Son. To have Christ's blood upon the conscience will give peace. To have it on the soles of our feet will mark us for destruction. "He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God; and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace?" Sorer punishment than dying without mercy! The wrath of the Lamb is dreadful beyond all conception. Let us all labor to be found in Christ, to be armed with his mind, and to glory in his cross.

Christ crucified is also the great theme for all who teach theology, or preach the gospel, to old or young, to savage, barbarous, or civilized. Here is the secret of all genuine success, the power of God, and the wisdom of God. A sight of his wounds will cure the love of sin. So the apostles, the best pastors, evangelists and missionaries of all ages testify. Yschoop said of red men, "Brethren, if you would have your words gain an entrance among the heathen, preach to them *Christ, and the efficacy of his sufferings and death.*" Religious teachers commit a capital error in throwing away this element of power. An aged person once said to his pastor, "I have had to interline your sermon, all through and through, with the name of Christ." M'Cheyne said, "Some speculate on the doctrines of the gospel, but say very little about the gospel itself. I see a man cannot be a minister until he preaches Christ for Christ's sake." Francke said, "The love of Christ ought to be much more insisted on by preachers than what is commonly done; because, when we apply to ourselves, in a right manner, his passion, death, and atonement—his merits, and that purchase of salvation which he hath made for us—the knowledge of his love to us, and of our pardon and justification through faith in his blood, is the truest spring and most powerful attractive of our love to him." Bishop Wilson says, "The prominent figure in our representations of Christianity must be Christ himself, in all his attributes and grace. A revived Christianity is a revived exhibition of the glorious person of Christ." Dore says, "To succeed in your attempt to penetrate the consciences of men with a sense of the spotless purity of the divine nature, you must conduct them to the foot of the

cross, and show them the Son of God, in the day of his distress, stretched on an ignominious tree, transfixed with the arrows of justice, and exclaiming, in all the agonies of woe, in the most pathetic accents, "My God, my God, why hast thou forsaken me?" Pearsall says, "Is there not the highest reason to preach Christ frequently? Are you speaking to dead souls, and can you speak of one so proper as of him who is life? since 'he that hath the Son hath life, and he that hath not the Son of God hath not life!' Of whom more suitably can you speak, than of so able and wise a physician, while you are discoursing to those who are under the most loathsome and dangerous diseases! If he is the rock, the tried stone, the chief corner-stone, laid in Zion, for sinners to build upon—since he is the only surety by whom their debts can be paid, the only city of refuge where they can be safe, the righteousness whereby they are to be justified, the fountain where they are to be washed, the way in which distant souls can be brought to God and glory—there is the highest reason why we should dwell much upon Christ in our preaching."

John Newton says, "The doctrine of the cross pours a light upon every subject and circumstance in which we are engaged. It enlarges the mind, and forms the judgment and taste agreeably to the standard of truth and the real nature of things. It is especially the fountain of wisdom to sinners. They look unto him, and are lightened. The slight and partial thoughts they once entertained of the great God, the mistaken judgment they formed of themselves, of their state and their conduct, are corrected by their knowledge of the cross—from whence they derive a solid hope, an humble spirit, just views of their duty and obligations, and motives and prospects which animate them in a course of cheerful, persevering obedience to the will of God." Circumstances may hinder a teacher of theology, or a preacher of the gospel, from alluding, for months together, to the deluge, or the overthrow of the cities of the plain; but how can a religious teacher be innocent when, for weeks together, he does not distinctly point out the way of salvation by atoning blood!

And now, honored fathers and brethren, you learn for yourselves what is to be the polar star, pointed out to the young men of your Seminary, to guide them in their quest after truth, usefulness, and life everlasting. Surely no apology is necessary for giving such prominence to that dear One, on whom all good hopes depend. To question your approval of exalting Christ to the highest place, would doubtless be doing you great injustice. While some put their schools under the

patronage of dead men or dead women, your Institution is dedicated to Him who was dead, and is alive forevermore, and hath the keys of death and of hell. Pray that it may ever remain a bulwark of Apostolic, Reformation doctrine. Pray for its pupils, who are so soon to fill your places. Pray for its professors, who must so soon stand at the tribunal of God, and undergo the examination of omniscient purity for all the impressions they make on the rising ministry.

In the series of events which have resulted in the solemn services of this evening, there has been a strange union of mercy from the Lord, and of kindness from his people. These have rendered tolerable, trials which otherwise would have been insupportable. They have made darkness light, and rough places smooth. They have taken away stumbling-blocks, and held out most pleasing promises of usefulness. They have driven away perplexity, and given pledges of help from above, and of brotherly encouragement from you all. I came among you a stranger, and was received as an old friend. In these circumstances, I bow the knee and give praise to the Father of all mercies; and I beg you to accept assurances of heartfelt thanks for all the love and generosity you have so liberally heaped upon me.