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ART. I. — STUDIES ON THE BIBLE, No. IV. *The Exodus; Passover; Priesthood; Borrowing the Jewels.**

ONE of the leading epochs in sacred history was formed by the departure of the Hebrews from the land of Egypt. The chosen seed was originally in a succession of individuals: Abraham, Isaac, and Jacob. In the children of Jacob the visible church expanded into a family. The sojourn in Egypt consolidated the separate clans into the unity of a common life; and the exodus transformed twelve tribes of bondsmen, apparently helpless, into a nation of kings and priests, powerful in numbers and resources, compacted together by a community of race and traditions, and inspired by the sense of an exalted destiny.

In order to obtain a clear insight into the narrative of the exodus, it is necessary to appreciate what was peculiar in the destruction of the first-born of Egypt, and in the incidents

* HELPS TO THE STUDY.—*On the Passover:* Hengstenberg's Auth. Pent. 2: 294. Witsius' Covenants, B. IV, chap. ix. M'Donald's Pent. 1: 209, 2: 268-272. Kurtz' Old Cov't. 2: 294-311. Fairbairn's Typol. 2: 404. Kitto's Cyclo. Art. "Passover." Orme's Lord's Supper, 10-27. McGee's Atonement. Disserta. 35. Bib. Sac. 1845. p. 405. Calvin's Harm. Pent. 1: 220, 456, 458.

The Priesthood, etc.: Kurtz, 8: 203-6. Fairbairn, 2: 244-275. Hengstenberg, 2: 329-340.

Borrowing the Jewels: Hengstenberg, 2: 417. Kurtz, 2: 319. McDonald, 2: 57. Calvin on Ex. iii: 22 and xi: 2. Rosenmüller on Ex. iii: 22. Kitto Art. "Weights and Measures." Arbuthnot's Tables. Hebrew Concordance sub voce *Shahai*.

and exercised all her high powers in the Church to the last. She was nothing deterred nor diverted from her purpose to keep the Church in subserviency to her will and pleasure, by the way the Lord oftentimes and so manifestly turned her hands against herself, and made her stringent measures for enforcing conformity signally efficacious in defeating her aim, and in increasing the numbers and influence of the party whom she was laboring to extinguish. Though her efforts to coerce conformity did but have the effect to drive the Puritans to the establishing of separate communions, and to extend prophesyings over the country, and increase Scriptural knowledge among the people, and establish private presbyteries and assemblies for the recovering of the discipline of the Church to a more primitive standard, she never swerved from her purpose, and in the face of the great and decided revolution which was rapidly progressing in the knowledge and sentiments of her people, "she refused to permit prophesyings and assemblies for reading the Scriptures, and all things else tending to invite free inquiry after truth—being of opinion that knowledge and learning in the laity would only endanger their peaceable submission to her absolute will and pleasure.

(To be Continued.)



ART. VI.—*The True Mission of the Church.**

GENTLEMEN OF THE BOARD OF DIRECTORS AND BRETHREN OF THE SYNOD:

On entering, in this formal manner, upon the duties of the office to which I have been appointed, under the sanctions of the writing which I have subscribed in your presence, I may

* This article is an inaugural address, delivered in Paris, Kentucky, May 2, 1863, before the Synod of Kentucky and the Board of Directors of Danville Theological Seminary, on the induction of the author into the office of Professor of Church Government and Pastoral Theology in that institution.

be allowed to say that this is one of the most solemn moments of my life. To be called to take part in instructing the rising ministry of the Gospel, to be called to this work by the supreme judicatory of the Church, and to assume the obligations which such a position imposes at a time when the overturnings among the kingdoms of the earth betoken the near approach of the Son of Man with power and great glory, serve to invest the occasion on which we are assembled with peculiar interest to me; and in all this I doubt not I but share the sympathies of this venerable synod, in the bosom of which the General Assembly has established one of the seminaries of the Church, for whose prosperity your prayers, and labors, and contributions have been so well and so freely bestowed.

The department of instruction assigned to me in this seminary—that of Church Government and Pastoral Theology—comprehends what more immediately enters into the current experience and duties of the Church in the actual and constant working out, in real life, of Jehovah's grand designs of mercy for men. From this stand-point it has been termed the department of Applied Theology, to which the Exegetical, the Dogmatic, and the Historical look forward, in a measure, as their end. In this view, nothing can be more important than the general subject-matter which this department embraces, nor more weighty than the responsibility which it imposes. To attempt the work of instructing those who are to become instructors of the people; in the preaching of the Gospel, both in the matter and manner of the service, and in conducting all parts of the worship of the Lord's house, so as to fulfill his gracious designs of saving, out of all people, his own chosen ones, and holding forth "this Gospel of the kingdom in all the world for a witness unto all nations;" in the pastoral watch and care of the Church, composed of imperfect, erring men, in the midst of an ungodly world, so as to preserve "the unity of the spirit in the bond of peace," reaching the salutary ends of all discipline in the edification of true believers and the severance of the profane and reprobate; and in the exercise of the functions of government in all the courts of the Church, from the parochial through the presbyterial and synodical up to the general assembly of the whole body, so as to promote love and concord, and the preventing or healing of schism,

and maintain the body of Christ intact "in the unity of the faith and of the knowledge of the Son of God," in order "that they all may be one," and that thereby "the world may know," as Christ declares they should, that he is sent of the Father, and that his Church bears a testimony to which all men should give heed; all this is a work which no man should covet, and from which any one may justly shrink. In undertaking this work, at the call of the General Assembly, I can only cast myself upon the indulgence of my brethren and upon the grace of God.

General custom, as well as the manifest proprieties of the case, suggest that I should engage your attention with some theme connected more especially with the department committed to my care. Dr. Blair, in his elaborate work on rhetoric, when classifying the several kinds of public speaking with reference to their object, puts down "inaugural orations" in the category of those "which aim only at pleasing the hearers." But in such a service and in such a presence as this, something higher should be attempted. If my aim be not to instruct these venerable fathers and brethren—with whom, for such a purpose, we might well change places—the occasion on which we are convened may justly lead us all into regions of contemplation, and to communion upon themes which have a far nobler aim than to afford a momentary pleasure.

If the Scriptures are a revelation from God, no duties which are imposed upon men are more solemn in their execution, more glorious or awful in their results, and, at the same time, none may be discharged with a more cheerful spirit and bring a higher reward, than those which fall to the lot of the ministers of Christ. They are the gatherers, the guardians, the instructors of his blood-bought Church. And as no other society on earth, nor all mankind besides, can bear any comparison with this spiritual body for importance in the world or to the world, as doing even the generations of the ungodly unspeakable good; and as nothing else which God has made or done in all the eternity of the past, so far as revealed to us, for setting forth his glory, either among men or before the principalities and powers above, may vie with what he is unfolding through the successive ages of his Church, and will consummate in the end; so the true body of Christ, in all its

individual members, and so all the ministers of this body, and all the divinely-appointed ordinances and institutions of the Church, for carrying forward the glorious purposes of God, hold a place among men and before heaven infinitely above all other interests in which any part of his universe is concerned.

Under inspirations so lofty and soul-stirring, let us devote the passing hour to some reflections upon *the true mission of the Church*.

There is a wide field for discussion still open upon many topics which come appropriately within this department of seminary instruction, and which underlie all that belongs to it. Concerning some of the most vital of these, the faith of the Church is not yet settled. Even within our own denomination, not only among her people and her ministers, but among those whom the supreme judicatory of the common body has selected to teach in her seminaries, these differences are found to exist, and they involve matters of great moment. Among them are questions which relate to the nature and attributes of the Church; to its powers within and for itself; to its relations to the state and to the world at large; to some of its officers, with the nature and extent of their functions; and even the naked question, What is the Church? would be answered very differently by eminent men in our own communion, who have made the subjects appertaining to its solution a life-long study. These, and others of a kindred character, have entered into the elaborate discussions many years past; and, from present indications, these discussions will continue for an indefinite time to come. On this occasion, however, we choose to pass all these topics by, as better suited to the lecture-room, or to a more thorough handling than our time will admit; and we wish at present to look directly at the theme we have named, as one of interest, importance and great practical concern. It is, indeed, quite palpable to every one, that we can not justly entertain or exhibit what belongs to the true mission of the Church, without understanding its true nature, attributes, powers, offices, relations, prerogatives, and whatever else may enter into the simple question, What is the Church? But there is, for our present purpose, a sufficiently definite apprehension in the popular mind as to the

real character of that body among men, distinct from all other organizations—which we call the *Church of Christ*—to warrant our coming directly to the question of its true mission in the world. To this simple topic let us then give our present attention.

We shall not be deemed guilty of transcending the limits of truth, nor of irreverence toward God, in declaring that, so far as known to men, redemption is the grandest conception of the Deity. The establishment of such a proposition would show at once the exalted character of the mission of the Church. It calls, however, for no elaborate and formal proof, though we may barely notice some of the points involved. We assume as a postulate in revealed theology, that the glory of God is the end of all things: “For of him, and through him, and to him are all things; to whom be glory for ever. Amen.” While this is undeniable, it is nowhere asserted in the Scriptures that it is the design of the present scheme of things to secure the highest absolute glory of God. What may compass that grand problem we do not know, for God has not told us. It may be true that the highest absolute glory of God is designed, and if so, it will infallibly be reached through what is now transpiring; or this consummation may be reserved for something yet to come, not opened to our knowledge. We certainly may not conclude, without definite authority, that the resources of the Deity, in the line of the divine glory, are exhausted in what the present system of things contemplates, and therefore that this is the system above all other possible modes for reaching the highest point in the proposed end. If God is infinite in his nature, and is from eternity to eternity, our lips must be dumb as to what he can and may do, touching all things which lie beyond the line of his own specific revelations. Of this, however, we are certain, that all things belonging to the present system of the universe do actually promote the glory of God. It was from the beginning, and is now, his purpose that they should, and this purpose is infallibly secured. This is true of unconscious matter and of conscious mind; of all the physical worlds, and of all their tribes from the insect to the archangel; of holy and obedient subjects on earth and in heaven, and of the wicked among men and devils; of sin and of righteous-

ness, as attributes of character, and all the influences and fruits which result from them. In the very widest sense, all things are for the glory of God. It by no means follows that all things promote God's glory in the same way, nor in an equal degree, much less that God approves with complacency all that occurs. This would be to annihilate distinctions which are clearly announced in the Scriptures, and which also are as palpable to the human mind as anything within its knowledge. But it is, nevertheless, the prerogative of God to cause all things to promote his glory. This prerogative he does actually exercise, and the result is, therefore, infallibly secured through the present system of things, whatever may indeed be the measure of the glory which, in this manner, he has proposed to himself.

While the Scriptures thus plainly declare God's glory to be the end of all things, it must be equally clear, even to the human reason, that nothing can so highly conduce to this end as the display of his own perfections. This must be the case whatever the circumstances of the exhibition may be. If we contemplate God as existing from eternity, before the exercise of creative power, he can present to himself alone no higher glory than himself. If we behold him bringing into existence successive orders of rational creatures with the purpose of showing unto them his glory, endowed with powers adequate to appreciating it, still he can display it in no higher manner than by the unfolding before them of his own perfections. It is no doubt true, that with the same end in view he may choose another mode, and show his glory in a subordinate degree; but the highest attainable display must be in the exhibition of the characteristics of his infinite nature. And even here, the degree in which his glory will be actually displayed, will be measured by the extent of the unfoldings of his varied perfections which he may choose to make; and the degree in which this exhibition will be appreciated by his rational creatures, will depend upon their capacities and opportunities, and their proper improvement of them.

It seems, furthermore, to be perfectly clear, from the whole scope of the Scriptures, that redemption more gloriously unfolds the divine perfections than anything else known to men. And that it is the measure for the highest manifestation

of the divine perfections known even to the angels, there is much ground for believing. We are warranted, therefore, in declaring, not only so far as known to men, but probably to the highest order of created beings also, that redemption, to accomplish which on earth the church has been organized, is the grandest conception of the Deity. And, indeed, it may be—there are at least shadowings of the truth in this direction—that redemption, in its eternal purpose, subsequent development, ceaseless progress, and final consummation, is now, and is designed to be through all the cycles of a coming eternity, the scheme with which nothing shall compare, to set forth before all creatures, in the display of his boundless perfections, the very highest absolute glory of God. The place which the Scriptures give it, among all the purposes and counsels of the Godhead, appears, with much good reason, to warrant this conclusion. Hence, we are assured that, as a manifestation of God, of his attributes, character, works, and government, redemption embraces in its plan, in its objects, and in its agents, all worlds and all beings. The entire universe, with all it contains, was created and is ruled only to subserve its ends. Angels and demons are its agents. Wicked men and good men promote it. It includes the whole of providence, universal and particular. This extends to all worlds and all creatures; to all thoughts, purposes, and actions of rational beings, and to all events of the physical creation. All these God controls and directs with absolute certainty, and they are all made to contribute to the grand purpose. In the prosecution of redemption, there are exhibited characteristics of the Deity not in any other manner displayed to human, and probably not to angelic, knowledge, while those otherwise known are here made to shine forth more brightly. Mercy, grace, compassion, long-suffering, have no such display anywhere else. Though such perfections belong to God's nature as truly as any others, yet, so far as we know, they have no scope for a full and actual exhibition, except in redemption; and undoubtedly they make a far deeper impression on the higher orders of rational beings from the circumstances under which they are illustrated, and from the results which follow, than could be secured in any other way. This is evident from their irrepressible desire to look further into these deep mysteries. So,

on the other hand, those perfections which stand opposite to these, as justice and wrath, are more strikingly seen in the events which occur in the prosecution of this plan than they otherwise could be, and their true nature and real necessity as elements of government are far better understood. And what is most wonderful of all is the fact that, in the manifold wisdom of God, redemption is the only measure known wherein we see these apparently conflicting attributes working together in perfect harmony, showing God to be at the same moment infinitely merciful and infinitely just; thus baffling forever the boastings of human reason, vindicating God's ways to men, shutting the lips of gainsayers, and setting upon the Scriptures, in which these amazing unfoldings are found, the true signet of the King of kings. And we see, also, that all the fundamental elements of the divine government, running through its entire administration over any beings, are more boldly brought out in redemption than anywhere else. Law, as an element of government, stands out here in greater prominence by reason of its connection with grace. It is maintained, magnified, and made honorable by Christ, as it could not be by men or angels. Its righteousness is seen in the Redeemer's obedience more brightly, and its penalty in his death more fearfully, than the one could be seen in the fidelity, or the other in the eternal perdition, of all God's creatures. So, also, sin appears more malignant and hell-deserving in the light of the Redeemer's cross, than in all other punishments actual and possible. And there are peculiar beauties in holiness, under the Gospel economy of grace, which we may look for in vain under any mere dispensation of law.

And now, if we rise from a contemplation of these features of the divine character and administration to the actual concern in redemption, taken by the great administrator, we find that it engages the supreme interest and energies of the Godhead. It is the sum of the divine counsels from eternity, and the end of all dispensations. The Father has committed its execution to his only-begotten and well-loved Son. To accomplish it, God become incarnate—the great “mystery of Godliness!” The Father has given to the Son “all power in heaven and in earth,” and for the time has put the government of the whole universe into his hands. The Son is “God

with us ;" "the brightness of his glory and the express image of his person ;" "Christ, the power of God, and the wisdom of God." Having come in "the fullness of time," and having suffered, risen, ascended, and entered upon his dominion, all the power of his Deity, all the sympathies of his humanity, and all the resources of his vast empire, are now given to the execution of redemption. The third person in the Trinity performs a part in the great scheme, equally necessary and important. So far as God's chosen people are concerned, the Holy Spirit makes actually effective the purpose of the Father and work of the Son, by applying to them the redemption purchased by Christ. By his regenerating grace he brings each one to take his true position in the redeemed family of God ; and there, through the means of his sanctifying grace, they are all "kept by the power of God through faith unto salvation." Beyond this, through the force of his divine truth, the Holy Spirit "reproves the world of sin, and of righteousness, and of judgment."

It thus plainly appears how it is that redemption so highly displays the divine glory. It embraces all worlds, beings, counsels, works, and providences, from eternity to eternity. It exhibits God in the fullness of his attributes and administration over all. It supremely engages all the persons of the Godhead in its plans and their execution. And in each and all these features, it stands forth in matchless grandeur, infinitely above all else we know of a wonder-working God !

At this point, we see the direct bearing of the whole upon the mission of the Church. The plan of redemption is wrought out before the eyes of a wondering universe upon our earth and among our race. Of the two orders of fallen beings, men only are redeemed. The Son of God took not on him the nature of angels, but the seed of Abraham. In this nature, he taught, obeyed, wrought his mighty works, and atoned for sin. In this nature, he arose, ascended, and reigns. In this nature, he will come the second time without sin unto salvation. In this nature, he will judge the world. All that Christ did upon earth and is doing in heaven, all that the Father's counsels contemplated, and all that the Spirit's work accomplishes, is directly for man. He alone, as a sinner, is redeemed. Other orders of beings are deeply interested, and may be in some way directly blessed by

redemption, but man is the sole recipient of saving grace. It is thus upon this earth and among the race of Adam that this grandest of divine conceptions for the display of the divine glory has its chief accomplishment. And it is just here that we behold the dignity, the importance, and the true design, of the Church. It is to carry out, by and through the Church, this great scheme of grace, for the illustration of Jehovah's glory, that the Church has been gathered and organized. Its true and specific mission, therefore, in due subordination to the divine purpose which controls the whole, is to gather the Lord's elect out of all nations from age to age, to perfect the body of Christ, and to hold forth before all people the truth and ordinances of God as a living testimony to his condescension to the children of men, and for a swift witness against all the workers of iniquity. The Church is thus the divinely-appointed instructor of all people in the entire revealed will of God. It must declare "all the counsel of God," unfolding and enforcing every duty arising out of every position filled by men, and reaching to every relationship of life; and it must delineate and denounce all infractions of the divine law, and all neglect or frustration of the Gospel of grace; the sole object in all being to promote the glory of God, both through the salvation of all who hear the Church, and through the condemnation of all who turn a deaf ear to her voice.

That such is the mission of the Church is not more clearly revealed than is the real character of the body itself, and the definite manner in which it is to execute its mission. God has authoritatively determined and declared the whole. He has plainly drawn the portraiture of the Church, as a divine organization, under One Glorious Head, the Lord Jesus Christ; defined the characteristics of its members, and set forth their duties, privileges, trials, and rewards; declared the number, name, qualifications, and functions of its officers, and how the body shall be perpetuated and extended from age to age; instituted its ordinances, for its own edification and for the instruction and warning of the world without: and directed the Church in its whole duty, as an organized body, respecting the measures through which it is to fulfill its mission among men, in the constant enlargement of its own spiritual boundaries, and in carrying the Gospel in the true missionary

spirit of Christ and his apostles to all the tribes of the earth. What God has thus revealed touching all these points, the Church must fulfill. Beyond this she has no mission, for beyond this she has no authority. Whatever may be essential in the circumstances of her own condition or in the state of the world, to enable her to exercise the specific grant of her power, or to discharge the full measure of her duty within the stipulations of her authority, is, from the necessities of the case, left to her wisdom and discretion, seeking counsel of God. Beyond this, and even within this, she is shut up to the directions of his revealed will.

It is another clear principle of revelation, that the Church of Christ is the sole organization among mankind for effecting the high purpose of illustrating, in this peculiar manner, the glory of God. It is to accomplish its mission, efficiently yet solely, under grace, through the specific means of God's appointment. The great power in its hands is revealed truth. Its chief manner of employing it is by the ministry of reconciliation, in the preaching of the Word, and through the sacraments and services of the Lord's house. As the ministry is a chief instrumentality, in order to meet the ever-increasing wants of the Church as she enlarges her boundaries, and to meet the demands of a perishing world, a special work of the Church, than which there is none of higher importance and necessity, is the training up of a ministry. Without this, no purpose of the Church's existence can be secured. Seal the lips of the ministry, annihilate the order, and the sanctuary would be closed, the Sabbath soon forgotten, the people go untaught, and the Church and the world would perish together. Christ's presence in the Church, through all its ordinances, is a real and constant presence, by his Spirit. Without it these ordinances are vain; with it they are life and power. But in the economy of grace which God in wisdom has established, the living ministry is an essential and chief element in the realization of this power. Without it, Christ's presence would not be given any more than without the truth, or the sacraments, or ordinary worship. And beyond all this—such is man—Christ's presence could not be made effectual without the living teacher, but upon a change either of the nature of man, or of the whole Gospel economy.

It is not more true that "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us," than it is that this feature of the plan of grace is essential as a bond of sympathy between the glorified and unseen Saviour and his people. Hence the absolute necessity of the ministry. Now, is it merely a living ministry that is demanded, but a ministry of flesh and blood, a ministry in the body, a ministry of the same race. The ministry of angels would not answer the end. It must be a ministry of man, as it is a ministry to man and for man. This is a prime and radical element of this economy. And while, on the one hand, the Church may here behold one of the richest gifts of her inheritance from her ascended Lord, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ;" so, on the other hand, the Church may here learn one of the plainest and most important of the duties which her divine Head has imposed upon her. It is to train up and send forth this ministry of reconciliation. This involves parental consecration of children to this work; their proper education; the endowment and support of institutions for the professional training of the ministry; funds for the maintenance of candidates who may need aid; and all else which the wisdom of the Church, developed from age to age, under the providence of God, shows to be necessary. We are well assured, from Scripture, from the experience of the Church, from her whole history, and from her present necessities, that those who are blessed with this world's goods, be it little or much, can not do a better service for the Lord with their worldly substance, than to bestow it upon institutions for a wise training of the Gospel ministry; and their liberality in this regard should be proportioned to the greatness of the work which the Church has to do, under the pressing calls of her many waste places, and the demands of the world at home and abroad.

If the position we have taken be correct, that so far as man's knowledge extends, redemption is the grandest conception of the Deity, it is evident that the mission of the Church is the noblest which can engage any beings. The truth it

teaches eclipses all other knowledge; its sacraments surpass all other memorials; its worship engages higher faculties and aspirations than any other possessed by men; its objects contemplate infinitely more, even for humanity alone, for this world as well as the next, than the highest or even all schemes of benevolence and philanthropy; it carries with all its measures a divine power which touches the springs of moral being, and directs all the after-life of man; its destiny is to ameliorate, and finally to remove, all the evils of this world, and make it a paradise of God; its people are the elect of God, the hidden ones, the chosen from eternity, the princes of the race, the priests of God, the Lord's peculiar treasure; the ultimate aim and end of all its labors, its sacrifices, and its sufferings, is to secure the eternal redemption of all the Lord's people, and contribute to the highest glory of the Godhead! What a mission, what a work, what a destiny, what an honor, what a glory, has the Lord placed before his Church!

The ministry, to whom is committed the duty of leading in this career of the Church, is, by virtue of the considerations just mentioned, the most honored and responsible body among men. We say this, not in self-adulation of our order, but with a due sense of what God has declared, and in the spirit of the apostle who said, "I magnify mine office." If, then, the mission of the Church is here rightly viewed, how great must be the obligations which rest upon the ministry, and how pressing the need of its increase, that it may keep pace with the demands of the Church and the world. With what earnest inquiry as to the cause and remedy, should the fact be pondered, which was stated before our last General Assembly, in the report upon the Board of Education, that "there has been an actual decrease of the ministry as compared with the membership of our church, of at least five per centum within the last ten years." According to this, the ministry has not even kept pace with the Church, to say nothing of the increasing wants of our country from a rapid increase of population, and the still greater demands of the world at large; and this, too, covering a period within which there have been more marked and general outpourings of the Spirit upon the churches than during any given period of equal length in our church's history. And how shall this be explained?

Have the allurements of wealth and honor from the wonderful prosperity of our country been so great that parents have withheld their sons from the Lord's work, and that the vast body of our pious young men have too willingly turned their backs upon the ministry? Ah! God has laid his heavy hand upon their idols, and thousands of the Church's young men have been swept into the army, and multitudes of them have gone forward to give their account to God, leaving desolated households to mourn their untimely death! This actual decrease of the ministry, already so great, and the probability that the war may lessen the number of candidates for years to come, should most seriously engage the inquiries, the prayers, and the labors of the Church, that she may know, if possible, why God is thus crippling her in this most vital element of her power, and that she may do what in her lies to remedy this evil, in order that she fail not utterly in her mission for our country and for the world.

Having thus taken a view of the mission of the Church as an organization for promoting the great end of all things—God's true glory in the universe—and especially his glory in the spiritual welfare of men, let us, in the remainder of this address, ask your attention to two things, as collateral and subordinate to the specific ordinances of the Gospel, which the Church may legitimately employ, and which she is, to some extent, already employing, to render more efficient these ordinances, and thus the better promote the direct objects of her mission. Guided by the providence of God, which sets before us the aspects of the real world in which, and upon which, the Church is to operate, we hesitate not to say that, in the execution of her work, the Church should lay her hand, as far as she justly may, upon all the controlling agencies of society. They belong to her of right. They have been given to her of God. We name but two as examples.

The Church should control the educational institutions of the world—male and female—from the primary school up through all grades to the college and university. We do not mean that the Church should absolutely possess all these in her organic character, and manage them through her courts. Nor do we mean, especially, that the Church should take the work of common school education out of the hands of the

State, where it properly belongs, and on which, as we hold, rests an imperious necessity, consulting the State's own highest civil and social welfare alone, to say no more, to give a good common school education to all the youth of the land. Nor should the Church improperly interfere with or hinder, much less oppose, the State's proper work in this sphere? But yet, in the exercise of her legitimate functions, the power of the Church should be felt, through her people and her ministers, and in coöperation with all who are like-minded, in shaping aright all State schools, and those of every other description, so that, at the very least, they may be preserved from irreligious tendencies, and may be imbued with a reverence for God's word, and thus become auxiliary to, and not contribute to oppose, the proper work of the Church. When we speak of the control which the Church should thus exercise, we have reference to no particular denomination; we mean Christ's true body, the Evangelical Church at large. The Presbyterian Church, as all the world knows, has been in all countries a leader in the work of education, and long may she wear this wreath of honor. Least of all should she relax her efforts in this day, so marked by the growth of schools and the spread of knowledge, and especially when some of these fountains of influence send forth streams of demoralization and death.

But beyond this sort of watchfulness over schools which are without her pale, why should not the Church—our own Church—have schools of every grade, and for both sexes, directly under her authority—primary schools and academies under her presbyteries, and colleges under her synods? Can she fulfill her duty even to her own children without this? Can she, without this, meet the full demands of her mission in aiding to evangelize the world. If we are not too wise to apply the adage, *Fas est et ab hoste doceri*, we have but to look at the Church of Rome for an example. Her power in this Protestant land, and a power exerted in a way which will tell in the future more than in the present, is a power gained largely through her schools. When we shall emulate her diligence in this department, our influence as a church, in the line of our true evangelical mission, will be increased many fold. We can perceive nothing which would tend to lead the Church

away from her strictly evangelical work, but much every way to promote it, if she should give her energies to build up and endow educational institutions of all grades, man them with teachers of her own communion, mark out for them courses of study which would secure, along with all branches of worldly science, an acquaintance with God's word, and that system of its great truths recognized in our standards, and require reports to be annually made directly to the courts of the Church, or to boards appointed by and amenable to them, imposing thus a responsibility which would give the Church an absolute control, and secure the great end in view. It is a mistaken notion to suppose that such a system would drive away from these institutions all but the Church's own children. On the contrary, while it would be of incalculable benefit to them, saving them from snares to which they are now exposed, the high reputation which the Presbyterian Church has always enjoyed for securing thorough training, would attach to her schools the youth of all classes and creeds. This system has, to a limited extent, been already adopted in our church, and it has been substantially recommended by several General Assemblies. Our wish is that it may become universal. If there is benefit in the system, it should be afforded to all. If there is a demand for it, no period of the world has more imperiously shown it than the present.

In how many of the higher schools of our country are many branches of science so taught and pursued as directly to work into the hands of a popular and God-defying infidelity; while, as to anything which bears the name of religion taught in them, it is but a negation of all positive belief of anything in heaven or upon earth, or a direct inculcation of disbelief in many vital things which are distinctive of Christianity. How many sons of the families of our own communion are sent to such schools, because of their princely endowments, able faculties, numerous libraries, extensive cabinets, and philosophical apparatus, and all the other appliances needful to furnishing the most enlarged facilities for pursuing all branches of knowledge; and how many of these youth come away with biases against the religion of their fathers, or with the seeds of death planted in their souls. These things are known and read of all men. The arch-enemy of the truth works here

with powerful skill and success. Fortunes are still bestowed upon these schools, at a single dash of the pen, securing to them a higher power for evil. With such examples before us, the question is whether the Church has not here a duty to perform, beyond any efforts which she has yet made. Upon the principle we hold, that the Church may and should deal with all matters which vitally affect the morals and spirituality of the world, her duty is clear. The manner of her performing it is no less plain. The Church must meet the enemy upon his own ground. Our church must either renounce her well-earned reputation, fall back from being a leader in the work of education, and a patron of institutions for the highest attainments in knowledge, ignore the existence of a power laying waste her own heritage, and abandon many of her own children, during the forming period of their character, to all the subtleties of these institutions of the devil; or, she must build up competing institutions, with all the enlarged and munificent facilities furnished by them. She is shut up to this alternative. That she may properly do this work, and that she can and should do it, we think unquestionable. Only let her ministry, her eldership, and her members acknowledge its necessity, and the work is already well advanced. She has the means, and can command the men. All that is needed is to be convinced of the duty, and awakened to a sense of its importance, and then Christian men will act in the fear of God.

There is one consideration which should not be overlooked in this connection, showing that the Church should not be satisfied with a standard which might do for other days. The developments, or, if you prefer, the pretensions, of modern science, as received from many of its devotees, lay claim to wonderful discoveries and great advancement beyond any former age; and some of them directly conflict with revelation. We must of necessity follow, somewhat, in the paths which have thus been opened, whether they lead to error or to truth. We must enter that we may detect and appropriate the truth, or that we may expose and warn against the error. This burden is laid upon us. We must take it up and bear it forward, or fall behind in this day of amazing activity and progress. An example or two will show what we mean.

The world-renowned Humboldt, honored by courts and courted by kings as the great high priest of science, after having dwelt upon this earth for some ninety or more years, and traveled extensively over it, and beheld and studied its phenomena which so plainly give testimony everywhere to a Divine architect—sweeping with his comprehensive powers those fields of unmeasured space, where

The Heavens declare the glory of God,
And the firmament sheweth his handiwork;
Day unto day uttereth speech,
And night unto night sheweth knowledge:

—writes his *Cosmos* in his old age (yet in the full vigor of all his faculties), as the sum of all his researches in science, in which he makes a world without a God! Sir Charles Lyell, in his geological observations upon the *Antiquity of Man*, just issued from the press, in which he gives a *resume* of all the geological facts and deductions bearing on the question, overturns at a single dash all the foundations of Biblical Chronology, places the origin of man on the earth ages prior to the Scriptural account, and thus would quietly upset our faith in the whole system of revealed truth. Agassiz, while consoling conceited Americans with the geological announcement that ours is the Old World, artfully distills the skepticism of the New through his able writings on natural history, possessing all the characteristic subtleness of the French schools of infidelity. In his zeal to maintain a theory, he hesitates not to degrade man to the level of a mere animal, positively “objects to the admission of a distinct kingdom for man alone,” and argues against “a community of origin” for the human race; and the result of his reasonings is to strike down at a blow some of the cardinal doctrines of the Christian system, and destroy the Gospel plan of salvation. And Buckle, another popular orator upon science and civilization, and a true disciple of Comte, adds a powerful ingredient to the potion by which the public mind is poisoned, in the cool and confident assertion, that “religion is on the increase in the world, but theology is declining,” as though there could be true religion without theology; and that “there is no doctrine or truth in Christianity that had not been announced before! And to put the finishing touch to these amazing strides of

what the popular mind drinks in as the profoundest learning, the recent British essayists, holding high places in the English church, and filling chairs in the English universities, some of them wearing the miter and wielding the crosier, boldly maintain that "all cultivated minds regard the religious basis of orthodoxy as no longer tenable, and demand a new reformation which shall bring religion and the Church into harmony with reason."

Such is a specimen of the teachings, from the very highest authorities, which our youth are to meet in the lecture-rooms of our halls of learning, and which, at the hands of many who follow these masters, so greatly infest the highways of literature and science. That the world "does move," is thus clear; but whether in the wrong or right direction, it is ours, if possible, to know, that we may meet the assaults of an ever-shifting skepticism, and save those whom God has committed to our watch and culture. It is essential to a decent self-defense, and essential to our doing our full share in bringing the world to Christ.

It can admit of no manner of doubt, that the proper training of youth, and especially the youth of the Church—the children of the covenant—is among the most important works of the Church's mission. Her present security, her future increase, her prospective power, her ultimate success in all that God has given her to do, depend, in a large measure, upon the attention she may give to the lambs of the flock. And it is because all this is true, and fraught with results so momentous and imperishable, that we would urge the Church to lay her hand to this work, in the way here mentioned. We are well aware that, in order that any right incipient direction may be given, and that any success may result, we must look back to the household as the fountain of all good that is to flow forth. Here God has placed the primary responsibility. It is lodged in the hands of parents and in the bosom of the family. A right beginning made here is full of promise. But how are parents' hopes to be realized, their prayers to be answered, and God's full promise to them to be made good, unless the Church furnish the proper schools into which the child may step when he leaves the parental roof, and through all grades of which he may pass, until the highest attainments in educa-

tion shall be made? Shall he be abandoned by the Church as soon as the parent must dismiss him, and at that most critical of all periods of his life, be given over to schools under the control of the devil? If it be once admitted that the training of her children and youth for the Kingdom of God is a prime duty of the Church, we do not see how it can be fulfilled, unless the Church furnish the means of education to the full extent to which it is deemed desirable or necessary in fulfillment of her duty, that their education shall be carried. If that stage can be reached in the primary school, give them that. If a collegiate course be deemed essential to the position which we would have them take in life, provide that. If we think it well that our Christian youth—the hope of the Church, of our country, and of mankind—should be able, whether they enter the ministry or not, to take rank with any that walk the earth, in attainments in all true science and every branch of knowledge that may be mastered in any of the schools of the world, while, at the same time, they shall in these pursuits be preserved from making shipwreck of an evangelical faith, and come forth and show themselves able in after-life, in conflict with the princes in science, to vindicate the ways of God to men; then let the Church, if she would bring this power upon herself and to her Lord, through her sons, provide, under her own control, the means of this high attainment. She may do it if she will. We well know that the universities of Europe, and some of the older institutions of our own country, afford certain facilities with which there is no competition, and which constitute their great attraction. But must this always be so? It will be if we will it, and yet it will not be if we will it. We would have the Church lay these broad foundations, and rear these noble superstructures, and write upon them from foundation to topstone, “Glory to God in the highest, and on earth peace, good will toward men!” We would have her thus show to all the world that she has a high regard for her sons and daughters, and a deep concern for the honor of her Saviour, and that there is some better disposition of her wealth than to hoard it up for the ruin of her children.

In carrying out such a system to the highest point attainable, it is not essential that new institutions, in all cases, should

be founded, but that those now on the proper foundation should have their facilities enlarged. In this goodly commonwealth, what hinders making the college of this synod, in due time, equal in all respects to the oldest and highest universities of our own or of any land, but the will of God's people? And what hinders the development of such an interest among the people as shall bring that will to a right decision and to a vigorous action, but proper views to be entertained by the ministry? As to the money needed for this, we should not look to the wealthy alone, nor to the legacies of the dead, but to contributions from every living member of the church. This is the true principle in all the work of the Church. Men and women and children should be taught to "do up their charities," if they choose thus to phrase it, during their lifetime, and through all periods of their life, daily, constantly. Let this doctrine be inculcated from all our pulpits, and sustained by all our courts, and there would be no lack in the Lord's treasury for any of the enterprises of the Church, educational or evangelical.

It is as clear as the light at noonday, that the great battle which Christianity is to fight with infidelity in this age—a contest already waxing hot in some places—is, in part, a battle with what passes under the name of science, and, in part, a battle with that species of scholarship which openly attacks the inspiration and genuineness of the Scriptures. We would, by no means, depreciate the progress which is being made, in our day, in every species of knowledge. We fully concede that science is advancing more rapidly than ever before known, and that no previous time can compare with the present for the ability and learning brought to the study of the Scriptures. But with all this, there is much which passes under these specious terms, which will be found in the end not to bear examination. What we would have the Church do is to meet promptly the demand which such a state of things creates and suggests. If she will not add to our college curriculum what is necessary (or even if she should), let her add to that of her theological seminaries, and, if need be, establish a separate department in each, whose specialty shall be to instruct in the true relations between science and revelation, in order that our young men, who

are to enter the ministry, may be well grounded in those aspects of truth which are now making up the living issues of the times, and which may continue for a long period to come.

But without further pursuing this important and suggestive theme, we leave it with stating the obvious conviction which must possess every enlightened judgment, that the Church is far behind the proper standard of her duty in this whole business of training her children and young men for the work and glory of her Lord. This conviction every one must share who but looks at the actual condition of society in our day, and justly regards the mission which the Church is given to perform for its highest welfare.

There is another educating power in one of the mightiest engines extant for controlling society, on which the Church should lay her hand to a greater extent than she now essays to do. It is that of the press. No one can say that her using it directly is beyond her legitimate province and duty. That point has already been settled by the Church herself in a way which puts her judgment beyond doubt. She admits its power and her duty to use it, as seen in some of her own organic agencies. Her Boards of Publication, her Tract Societies, her Book Concerns, and her systems of Colportage, to spread broadcast an evangelical literature, furnish the evidence. We, therefore, advocate nothing new. It is true, these institutions are but of recent origin. Two generations ago the Church knew nothing of them. They have arisen from the necessities of the case. They are the product of the present age, developed from its special characteristics and marked tendencies. The Church has established them, partly in self-defense against a corrupting popular literature, and partly to augment her aggressive power over the world. In this she has shown eminent wisdom. They are now an acknowledged agency, with which she could not dispense. When inaugurated, prejudices were raised against them. They were an innovation upon the usages of the Church, and unknown to the fathers. In later days objections on other grounds have been raised, and vehemently urged in our highest courts. But the Church has outlived them all. Like theological seminaries, which are also comparatively recent,

the whole Church is now agreed in their necessity. Our Board of Publication takes rank with all our other Boards, is one member of our organic system, and comes annually before the General Assembly to report what it has done in the name and by the authority of the whole Church, to diffuse abroad the truth in a popular form by means of the press. Here is wisdom. Here is progress. But has the Church done all that she may properly do through this potent engine? Do the tendencies and characteristics of the times, which, in a day but recently past, brought into being theological seminaries and publication boards, reveal nothing more which the Church can justly do by the press? We venture the prediction, however it may now be regarded, that the day is not distant when the Church will have journals of every class, from the daily through all the intervening grades to the quarterly, which she can claim, in some proper sense, as her own; or which, at least, she can control to the extent that they shall be so conducted that she may have a solid security that their influence shall help to advance and not retard her great work, and so conducted, that for popularity and power they shall vie with any that the enemies of the Church can control. She should, through her ministry, and she should, through many of her laymen, be able to cope with any writers, in any sphere, and upon any subject, and put the enemies of the truth to rout, while she fights valiantly for her Lord.

The press, in our day, is the great educator of the world. Shall the Church ignore a fact so patent? She must bring it to coöperate with the pulpit and the school. One class of minds, not great in number but great in power—the thinking, reflecting, controlling—are swayed by the quarterly and the ponderous volume; another, and a larger class, more by the the monthly; a still larger, by the weekly; until you come down to the daily, which is the great educator of the masses of the people; the high and the low, not merely in politics and trade, but in morals and religion. As on entering a lordly mansion you may judge of the tastes of the proprietor by the paintings which are suspended from its walls and the statuary which adorns its grounds, so as to the mass of men you shall be able to tell their views of politics not only, but even of morals and religion, by the publications they con-

stantly read. Nor do they always make their selection from correspondences in sentiment upon questions previously and independently settled by themselves. New questions are daily arising on which they have no settled views. On these the masses follow the popular journals they read, whithersoever they may lead them, as certainly as the needle follows the magnet. This is the case with the vast multitude of readers; they read without reflecting, and decide without being able to render a reason. And who needs to be told that the common daily newspaper of our times discusses every subject of religion and morals, from the inspiration of the Scriptures and the genuineness of the sacred books, down through every doctrine of the Gospel and every ordinance of the Church? Is Sabbath observance agitated in any community, the wisdom of Sabbath laws discussed, their repeal urged, the propriety of closing dramshops or of stopping railway trains on that day canvassed? All this appears in the daily journals. And the profoundest questions relating to man's spiritual nature and destiny; whether, indeed, there be another world; whether man is a religious being, and, if so, what is true religion, with abundant evidence to show, to the satisfaction of multitudes, that the Church of Christ is a failure and its members hypocrites; and even the fundamental truth of all—whether there be a God—with plentiful intimations that the conclusion uttered in the fool's heart was right; with all that naturally flows from a trifling so wicked upon subjects so momentous, touching the whole theory of human society, its origin, nature, relations, interests, and duties; all these mighty themes are discussed and decided in the journals of the day, and very commonly in a manner to fall in with corrupt desires, and often in a style so singularly oracular, that multitudes sincerely believe, that from the conclusions announced, there is no escape. And in this manner proceeds the education of the surging, seething, numerically-controlling millions, in whose hands at the ballot-box and upon the battle-field, are held our political destinies not only, but whose influence at home contributes so largely to shape the moral and religious character of society. Can the Church, with these things before her daily observation, fail to see the importance, if not the vital necessity, of making

use of the press in a way she has not hitherto attempted? It is an old saying, which even the Church need not fear to apply, that we must fight the devil with fire. If he is to be met and discomfited here, it must be with his own weapons and upon his own ground. The press must be met by the press. Satan is the arch-enemy with whom the Church has to contend. Her power in the contest is the truth. The present question simply is, how she shall use it. That is left to her wisdom, guided by the providence of God revealing the character and tendencies of the times. These, we think, unmistakably point out the way which we have indicated.

Even the popular writers of fiction of our day have discarded the old methods of Walter Scott and Fennimore Cooper; and now, instead of issuing the volume, they have laid hands on the periodical press. Dickens is first read through his "All the Year Round;" and Thackeray's productions first appear in "The Cornhill Magazine;" and the effusions of the most popular writers of fiction in our own country, and some of those of Europe, are first seen by us in Harper, or the Atlantic Monthly, or other magazines of that class; and a lower order, but of wider circulation, are found in prints, of which the New York Ledger is a sample; while there is a wide and vastly-deep abyss below all this—a dread abyss!—into which we can not venture to descend, even in name. The aim of this whole class of writers is to reach the multitude and mold them to their will; and in order that they may reach them, they seek channels of communication, or create them, to which the multitude resort. Shall not the Church learn a lesson here from the world? Or, shall it be said to the very end of time, by way of rebuke, as in our Saviour's day: "The children of this world are, in their generation, wiser than the children of light?"

We may perceive how a concentration of church power may be brought into efficient action through the press, by drawing an illustration from the Methodist Episcopal Church. As a denomination, and under church control, they have quarterlies, monthlies, and weeklies. Their General Conference appoints the editors of all these. As they are church publications, their preachers, local and itinerant, are agents for their circulation, and by their rules are regularly called to account

for their diligence in this work. It can be seen at a glance, from such a system, how their entire people, and thousands who read their publications through the diligence of their members from the efforts made beyond their own communion, are impressed with their peculiar views; and what is more directly in the line of their great purpose as a church, this peculiar use of the press reveals, in great part at least, how it is that they exhibit such concentration of power and unity of action in all their strictly evangelical work. That body, in its action, is unquestionably the most compact organization in protestant christendom, and by virtue of this characteristic is able to accomplish far more than without it. Our present purpose does not require us to enter into any criticism upon certain radical features of their ecclesiastical system which contribute to the same end—as the absorbing and the wielding with a strong hand, of all power by their itinerant and local clergy, and above them by a small body of bishops, to the entire exclusion of the voice of the people—but we mean to indicate that one of the greatest levers by which the exclusive rulers are able to move the mighty mass of their membership in carrying out the behests of their imperial will, is the press and their peculiar manner of using it. We have not, however, drawn this illustration for the purpose of urging Presbyterians to adopt this method of employing the press. We know their characteristic love for independency of thought and individuality of action too well to suppose they would do this. Nor is it our opinion that they should. But while these qualities of our character are admirable and valuable within due bounds, we hazard nothing in saying that we might learn a lesson, even here, which would give our church, by a use of the press in a way which she does not now attempt, an efficiency among our own people, and a power in society at large, which we may in vain seek otherwise to wield. Although we have not the data at hand to verify the statement, it is probably true that the number of families in the Methodist Episcopal Church who either take or read some one or more of their own religious journals, approximates the whole number of families in their communion, at least in all the cities and towns; while, on the other hand, as we know from the facts in some of our largest and most wealthy congregations,

and from the actual knowledge which each pastor in our church possesses, or may easily gain among his own people, it is no doubt true that there are thousands of families in the Presbyterian Church, and many among them of the highest social position, who do not subscribe for, read, or see, a religious journal of our church, or perhaps of any kind, from one year's end to another. This we regard not merely the fault of the minister nor of the people thus destitute, but of the Church itself. The conductors of the press in our Church are doing a good and great work, and should be encouraged by our giving a wider circulation to their journals; but this is a work to which the Church herself should put her hand in a way not yet attempted, that she may exert a greater power, and reap a rich reward. If the popular press is the great molder of men's thoughts on all subjects, we should seek to employ it to the utmost of our power for Christ and his cause, or we lose the strongest hold upon the masses of the people. The details of the manner in which this engine should be used will readily be suggested to the wisdom of the Church whenever she is thoroughly convinced that she has a duty here to perform.

We pass by the notice of other agencies which contribute to shape the spiritual destinies of men, regarding educational institutions and the press as beyond competition the most powerful which the Church may properly and directly control. And in respect to these, we ought perhaps to guard our position from possible misapprehension. In saying that the Church, in the execution of her true and purely spiritual mission, should lay hold on these and other controlling agencies of society, we do not lose sight of what we have already laid down as a fundamental principle which is to be adhered to without qualification, that the ordinances proper of the Church—those, and those only, which are specially named in the word of God—are her *direct* reliance, under God and by the power of his grace, for evangelizing the world. The chief of these ordinances, as already stated, is the preaching of the Gospel by the ministry of Christ. Nothing can supercede this. All we have said, therefore, upon education, we urge with a thousand fold more emphasis in behalf of education for the ministry. All we have urged in favor of building

up and endowing institutions of every grade for our youth, we would press under the solemnity of a vastly higher obligation upon all the people of God, in behalf of the seminaries for training the ministry, and giving these schools of the prophets all the facilities which the embodied wisdom of the Church in her highest courts may deem requisite to meet the demands of the age in which we live. Let these instrumentalities be put in the first place of duty by the Church. Let nothing come in to rival or compete with them. The true ministry is directly an ordinance of God ; its individual members are called of God ; they are Christ's ascension gifts to his Church, and under grace and truth the greatest and best of all. Let the Church, then, recognize the superior obligation to train up a ministry for Christ, and provide all the ways and means thereunto, which these considerations impose. But while we give the ordinances proper of the Church their true place, we claim that the controlling agencies of society which we have mentioned should be used as auxiliaries to make all Gospel ordinances the more effective, by preoccupying the mind and heart of the world, through these means of dominant power, with thoughts and feelings favorable to, or at least not set against, a reception or candid hearing of divine truth. If any should object to the Church herself being concerned in employing the particular agencies named, that they are not specifically authorized by the word of God, we see not why, upon the same ground, our Publication Boards, Colportage systems, and Theological Seminaries, must not give place. But, on the contrary, as the whole earth has been given to the saints of the Most High God through the inheritance of his Son, for an everlasting possession over which Christ is to reign with them forever, most surely, every legitimate power the world contains may be siezed upon by the saints to subdue it to his rightful dominion !

If we have now justly apprehended the responsibilities of the Church, and have rightly judged of the means for the accomplishment of her true mission ; if her work, in its good fruits, promotes so highly the welfare of men and the glory of God ; and if the times on which we are thrown, in God's providence, call for deeper energy and more enlarged operations in every department of the Church's work, how obviously

do these things indicate the character of the ministry needed to lead the Church in such a mission and at such a time. They should be men of earnest piety, willing to meet opposition and persecution in any form, for the truth's sake, for humanity's sake, and for Christ's sake; men of apostolic zeal, boldness, and faithfulness, who show to all men, by the spirit that is in them, that they are called of God; and have, in their work, the witness and the fruits of the Spirit of God, seeking "not to know anything among men save Jesus Christ and him crucified." They should be also men of eminent practical ability; not men of "genius," so called—let such men rather seek another sphere for the display of their eccentricities—but they should be men of strong common sense, a quality for the ministry next in value to piety; men who can adapt themselves to the world in which they are to work, to human nature and human society as they are; and who go forth to their labors under the power of the single conviction, that the Gospel system of grace, and that alone, can relieve mankind from their spiritual thralldom, and elevate them to the true enjoyment of the sons of God. They should, furthermore, be men of high attainments and thorough training in all that may aid them in vindicating, illustrating, and enforcing the word of God. The question has sometimes been raised, whether the standard of professional attainment should remain at the point settled long ago, or be elevated. Without entertaining the question of the time to be spent in professional study for the ministry, it is manifest that, if anything is to be learned from the present state of worldly science, from the aspects of every form of error, from the boldness of skepticism in high places in the Church itself, under the garb of peculiar reverence for the truth, and from a corresponding irreligion among influential portions of society—all which the Gospel is obliged to encounter in its progress among men—the standard of attainment should be advanced beyond that of former times. This is probably the conviction of all who are employed as instructors of candidates for the ministry, as well as of a large portion or nearly all of those who are actively engaged in the work; and those who may be eager to enter the ministry, and who feel restive under the course now marked out by the Church, will be of

the same judgment a few years hence. The present times, moreover, demand that the ministry should be men of unreserved consecration to their special work, looking solely to the grace of God to give their mightiest or their feeblest efforts success. Secular pursuits, as far as possible, should be avoided. Let the dead bury their dead. Let your farms and your merchandise be managed by others, and obey the apostolic injunction to a minister regarding his duties: "Give thyself wholly to them." These characteristics of the ministry, which the present age preëminently demands—earnest piety, eminent practical ability, high professional attainment, and unreserved consecration—it was, we doubt not, the aim of the founders of Danville Theological Seminary to seek and secure in the candidates who should enter its halls. This we may justly assume to be the aim of its faculty, its directors and trustees, its patrons and its friends. With these views, and animated in honest endeavors to realize them by an eye single to the glory of God, we may justly hope that our labors will meet the approbation of the Head of the Church, and be crowned with his blessing.

Fathers and brethren, such is the work of the Church; such is her true mission, set before us by her crucified and reigning Lord; such are the responsibilities which rest upon all who are to lead the Church in her work; such is the object, as one of the agencies employed, to which the school of the prophets in your midst is consecrated. May we each, in our lot, give to the great work that measure of ability with which God has endowed us, so that we may each receive at last the welcome plaudit: "Well done, thou good and faithful servant!"