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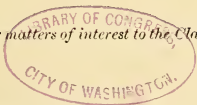
Commencement Week

OF THE

CLASS OF 1873,

Princeton Theological Seminary,

With sundry other matters of interest to the Class.



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PREPARED BY

Rev. NORMAN W. CARY, Class Secretary.

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TO THE MEMBERS
OF THE
CLASS OF 1873, P. T. S.

DEAR BRETHREN,—A long-cherished plan finds its accomplishment in these pages. You will, I think, find it an agreeable effort to turn these leaves and recall the pleasant, though sad hours, we spent together in the old halls of Princeton Seminary during our last week there. The festal gathering when, as a class, we supped together. That sad parting on the Campus when the circle united in heart and voice was broken, and its members scattered to the four quarters of the globe to proclaim the good news of salvation, never again to meet until that day when, summoned before God's throne, they shall render up the account of their stewardship.

I have thought that it would be pleasant if the

utterances of these sad, yet happy, hours, together with some record of the occasions on which they were delivered, could be preserved, to be a constant stimulus to us in our work, reminding us of the zeal with which we anticipated the joyful privilege of preaching the gospel of our Lord and Saviour Jesus Christ.

Hoping that this record may often refresh and encourage you when laboring to win souls, this work is submitted by

Your brother in Christ,

NORMAN W. CARY.

R E C O R D .

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Class Meeting.

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At a meeting of the Class of 1873 of Princeton Theological Seminary, held in the Oratory, at 10 A.M. on Friday, the 4th of April, 1873, Mr. J. Q. A. Fullerton being called to the chair, Mr. McClure stated the object of the meeting to be twofold: to make the necessary arrangements for the Commencement exercises as far as they related to the class, and also to effect a permanent class organization.

It was voted to elect a President, and an informal ballot was ordered, the three highest to be the nominees.

A Secretary of the meeting was then elected, who, after a vote to elect a permanent class secretary, was retained in office. By vote the permanent Secretary was also made a permanent class Treasurer. At this

point the tellers reported Messrs. McClure, Cross, and Fullerton to be the nominees for president.

While the ballot for President was being taken and counted, Mr. B. C. Henry was appointed leader of the Missionary Meeting to be held at the close of the term.

It was voted that a Committee of three be appointed by the chair to arrange for the closing exercises of the class, and Messrs. Ward, Webster, and Williams were so appointed.

Mr. Waller was then elected leader of the Class Prayer Meeting at the close of the term.

The teller reported that there was no election for President, 14 votes being necessary to a choice, and Mr. McClure having received only 10, Mr. Cross 9, and Mr. Fullerton 7.

It was then moved and carried that the person having the highest number of votes be declared elected, and Mr. J. G. K. McClure was unanimously elected Class President.

The meeting then adjourned.

Union Class Prayer Meeting.

WED., APRIL 23rd., 6 $\frac{3}{4}$ P.M.

ACCORDING to ancient custom, the week-day prayer meetings held by each class were merged in one on this last Wednesday evening of the term, and the students assembled in the Oratory at the usual hour for prayer, William B. Waller, of the graduating class, presiding by their appointment.

After singing "Come, thou fount of every blessing" (Hymnal 427), the leader requested Anderson to lead us to the throne of grace, and then read the following selections of scripture:—

"Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?"—Num. 16: 9.

"They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer: therefore they shall be holy." "Thou shalt

sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.”—Lev. 21: 6, 8.

“Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.”—2 Tim. 2: 3, 4.

“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”—1 Pet. 4: 10, 11.

“Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the

sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."—John 10: 7-16.

“ Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”—Eph. 6: 10-19.

In the earnest remarks which followed, he spoke of the training a candidate for knighthood received in the days of chivalry, and the imposing ceremony by which he was received into the order. "So we have been in a course of training, and, we trust, will soon be titled Knights of the Cross. This is an office of great honor and dignity, but also of great responsibilities. Fear not, however, for Jesus who has called you to his service has prepared the armor for you. Be ever mindful of your own weakness, and have *perfect trust* in Him. To be a worthy wearer of the gospel armor you must be ever vigilant and persevering in your efforts after personal sanctity."

After singing two verses of the 290th hymn,—“Oh that the Lord would guide my ways,” the meeting was thrown open, and Dixon led in prayer. At Wood’s request the last two verses of hymn 214—“Father, I know that all my life is portioned out for me”—were sung, after which Waller called upon Bridges of ’75 to pray. Hoes of ’75 then suggested hymn 313, three verses—“Blest be the tie.”

Jos. F. Kelly of ’74 reminded us that David refused Saul’s armor as it was too large for him, and preferred trusting God. “So we will succeed only by discarding earthly armor and wearing the panoply of heaven.”

Ward urged us to take the *whole* armor of God, not only the offensive, but the defensive as well; else we

will be as many are who seem good fighters, and do good service, but fail of the reward because they cannot resist assault. The precious hymn, "Saviour, I look to Thee," was sung at the suggestion of one of the class, after which Planck spoke. He said there was often too much fighting. He was the only student from the Southern Presbyterian Church. That church and the Northern were now as far from union as ever. It was prevented by *wrong* fighting. He begged us when we reached the field of contest to fight the *good* fight of *faith*, and not turn our weapons against our brothers.

In keeping with these words, the leader asked B. C. Henry to pray for christian unity, requesting two to follow him, which Rosborough and another of the class did.

This full and interesting meeting closed with the singing of a few verses of "Jesus, I my cross have taken."

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Religious Contribution Society.

THU., APRIL 24th, 7½ P.M.

THE exercises were held in the Second Presbyterian Church, J. G. K. McClure, the President of the Society, presiding. The religious portion was as usual, the singing being led by our chorister, Ward.

Rev. Moses D. Hoge, of Richmond, Va., according to invitation, delivered the address, taking for his theme, "The Changeable in the Pulpit compared with the Permanent in Creeds and Confessions."

Rev. Dr. Thompson, of New York, dismissed the audience with prayer and the Benediction.

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Conference.

SAT., APRIL 26th, 7 P.M.

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"DR. Charles Hodge to preside"—so read the programme, and much we feared that his indisposition, increased by the exciting scenes of the week, might prevent his attendance. He came, however, leaving his sick room that he might address to us his parting words. Weak in voice, he was mighty in spirit, and he spoke with unction. His words, which follow, give you but a slight idea of the impressiveness of his speech. To them must be added his feeble and measured intonation (for his cold really forbade his speaking); his moistening eye, and the deep pathos of his voice, when he spoke of Jesus or his loving presence; his bright glances when he told us of the power we should exert if we lived as *seeing* him who is invisible;

these you must add if you wish fully to recall that evening. How he halted and turned the flow of his speech lest he should call his words the "last exhortation to most of the Senior Class he would [ever] have the opportunity of giving." How we responsively shed tears, when, in closing his remarks, he urged entire reliance upon Christ, and a *realizing sense* of his presence. But we tarry too long amid these delightful memories.

The exercises of the evening were conducted by Mr. J. G. K. McClure, at Dr. Hodge's request. After singing hymn 674,

"Jesus, my Saviour, let me be

More perfectly conformed to thee,"

he read the first chapter of Ephesians, and requested Mr. Charles Wood to lead in prayer. The remarks which followed are given in full below, being copied from a phonographic report, and corrected by his own hands.

The meeting was dismissed with the 365th hymn, "Jesus, lover of my soul," and the Benediction pronounced by Dr. Hodge.

DR. HODGE'S ADDRESS.

It is with peculiarly solemn feelings that we gather together this evening. With regard to a considerable number of those present it is for the last time. This

thought itself must make us feel very serious. The class that are about to leave the seminary are to take a step into a new world, into a new mode of life, into a course beset with dangers and difficulties which they now little anticipate. To them especially, and to all brethren here present, I would adopt the language of the Apostle, as containing the final exhortation—the last exhortation to most of the Senior Class that I shall have an opportunity of giving: “Be strong in the Lord!”

The work that lies before you, my dear brethren, is a very hard work, much harder than you now anticipate. The real power of the ministry lies, under God, mainly in the holiness of the minister himself. This is the source of all real success. There may be, often is, success of a different kind gained by superiority of intellect, or those gifts which attract popular attention and favor, or by those means which some men are skilled in employing to secure the approbation of those among whom they live; but all success gained by worldly means, by merely natural gifts or appliances, is essentially a worldly success. It is not success in the ministry.

And now, dear brethren, as you no doubt recognise the truth of what has been said, you will feel that it is indeed a hard work to be holy—to be pre-eminently holy—so that men will look up to you as examples.

You will find it very hard to live near to God. It is difficult to attain that nearness, and still more difficult to maintain it; but this is our great duty: to live near to God. This implies having God always in our thoughts; his fear always before our eyes; referring everything to Him; looking always unto Him for his guidance and approbation; not asking, "What is easy? what is agreeable? what is popular?" but simply, "What is the will of God?" To live with a mind, with the whole heart, full of adoring reverence for God; with love for God; with trust in God; with a zeal for God's glory. You know that this is a hard work; and yet it is an absolutely necessary work, without which you will be cold, barren, powerless, worthless, no matter what else you may be.

It is also hard to live, as we are told we must live, by faith in Jesus Christ. Instead of trusting in ourselves, which is so natural, and in some aspects would seem to be so reasonable, we must have no trust but in Him; we must have the confident conviction (we can hardly conceive how much is included in this) that Jesus of Nazareth *is* the Eternal God manifest in the flesh. To believe that, not with the casual, cold assent founded on the outward testimony of the Bible, but with that assent which arises from the testimony of the Spirit revealing to us the glory of God as it shines in the face of Jesus Christ, so that we believe Him to be God be-

cause we *see* Him to be God. Dear, dear brethren, if you can attain to that one thing, if you can have faith, that faith founded on the testimony of the Spirit, that faith in the Godhood as well as in the manhood of our divine Redeemer, you will have a strength which can be derived from no other source. No intellectual gifts, no power of eloquence or persuasion, no stores of learning, no adventitious circumstances will be anything compared with the power which you will experience from the belief that Jesus is the Son of God. And then, as the Apostle says, when he refers to the source of the life which he lived, he believed not only that Jesus was the Son of God, but that Jesus loved him; not only that he loved mankind, loved the world, but that—Jesus—Christ—loved—him. Now, think again of this. Connected with the faith that Jesus is the Eternal God manifest in our nature, to have the conviction that *we* individually and personally are the objects of the love of Christ—love, as the Apostle tells us, the length and breadth and height and depth of which passes all knowledge; a love that is infinite, immutable, and perfectly gratuitous,—O, what strength, what *power* must that soul experience that has this conviction sealed upon his heart! What can he need more, what can he care about anything else, who likes or dislikes, who praises or applauds, or who blesses or who reviles? It is hard to attain this.

This conviction of the love of God and the love of Christ, and that he gave himself for us, is, as I said, a very hard thing to attain. It is, however, like all other graces, presented in the Bible, a thing to be labored for, and yet a thing to be given. It is a gift, and yet it must be striven for. We must labor to attain it, and yet look to God for his Holy Spirit to give it. And here I say again, dear brethren, no matter what else you may be, what you may attain, what advantages you may have of other kinds, if you have not this belief in the divinity and humanity of Christ, and in his love to you, you will go tottering and feeble all your life long.

I cannot dwell on all these sources of difficulty, however, which every man will find within himself. You do not know, you cannot know, how hard it will be to resist pride, ambition, the desire of ease, the desire of distinction, the desire of wealth, the desire, especially, of popular success and applause. Do you think it will be easy to put your feet upon these evil affections, to tread out this fire of hell that is in every man's bosom? You know it will be hard; you have had experience on this subject; we have all had it, and we have had it all our lives long.

Besides, it is very probable that Satan may assail you from another side, not simply or alone through these corruptions of our nature, but through the under-

standing, exciting skeptical doubts in your minds, trying to undermine your faith ; and so assiduous are the advocates of error, so plausible, so varied in their assaults on the truth of God, it will be a rare thing if you escape all these arrows—they are fiery arrows from the Evil One. All I have to say to you, in reference to this source of trouble, is, to make very little of your understanding, very little of your power to refute the objections that are brought from one source and another, scientific and critical, against the doctrines of the Bible. It is very well to refute such objections if you can, but my earnest advice to you, brethren, is, fall back upon your religious experience and the testimony of conscience and of your religious feelings. They are more far-sighted (if that expression be proper), more certain, more reliable, than any speculations of reason. Fall back upon your religious consciousness and upon the simple word of God. One of the most powerful discourses I ever heard was from a Methodist minister at Saratoga some years ago. The subject of it was faith in the infallibility of the Scriptures. The object of the preacher was to show the inestimable blessing and benefit of having a firm faith that the word of God is infallible ; that all it teaches *God* teaches ; that all it promises *God* promises. The man that places his feet upon this immovable rock stands firm and unshaken in the midst of all the turmoil arising from the specu-

lations of men. Try to get this firm conviction in the truth of God's word. It is not at all necessary in order to have this rational faith in the Bible that we should be able to answer all the objections against it. Go to an uneducated Christian, who has experienced the power of the truth, and tell him of what this philosopher and that scientific man says. It is nothing to him. You might as well attempt to convince him that there is no external world when he sees and feels it. A Christian does not trust to his understanding, but trusts to his religious experience and to the clear revelation God has made of himself in the world. You need not fear although Satan were to fill the atmosphere with these fiery darts emitted by his emissaries—philosophers and scientists*—thick as snowflakes in a storm.

There is one other remark that it occurs to me to make in this connection, that God in his great mercy has given us the power of intuition—the gift of seeing intuitively certain things to be true. He has impressed, in other words, certain laws of belief upon us—such laws, for example, as confidence in the veracity of our own consciousness. Now a man cannot help believing his own consciousness. If he is conscious that he sees, he knows he sees ; and if he is conscious that he exists,

* The venerable Doctor of course does not decry sound learning, but only scientists "falsely so-called."

he knows that he exists; and if conscious that he is an intelligent and voluntary agent, he knows that such is the fact. He sees intuitively the difference between right and wrong, knows intuitively that there is efficiency in the production of effects. Now, I think a man is absolutely helpless and hopeless who has passed the limits of the knowable and entered on the outer darkness of absolute skepticism.

It is impossible to specify all the difficulties which you may have to encounter in your ministerial work. You will have to meet the opposition of the world; the disposition of ungodly men to misrepresent and defame, especially as ministers of the gospel; the obduracy of the men with whom you will have to deal; their insensibility. You will be sorely tempted to faint by the way, to feel that the work is too great for you, that you do, and have, and can accomplish nothing. Let this truth, then, rest upon your minds, that you are going to battle. You are not going to sit down at ease and enjoy yourselves. You are going out to fight, not into garrison. You are going into battle—a pitched battle, which will end only when you die. Fix that in your mind, that you have difficulties innumerable and insurmountable in your way—insurmountable in the strength within yourself; and therefore the exhortation of the Apostle to be strong in the Lord.

It occurs to me that I have not referred, in reference

to these enemies, to that class of them of which alone Paul takes notice in connection with this exhortation. He does not care anything about *men*—men of science and philosophical men ; he overlooks them as enemies not to be regarded. He says our controversy is not with flesh and blood, not with men, but with principalities and powers and spiritual wickedness in high places. The Bible does not reveal much on this subject. It lifts the curtain that hides the spiritual world from us, but it only lets us see that there is such a world, and that we are surrounded and enveloped on all sides by spiritual beings unspeakably more numerous and greater than ourselves ; spirits that are called world-rulers ; against these you will have to contend.

But, in the little I can add now, I want to dwell upon this thought : “ Be strong in the Lord.” What does this mean ? To be strong in the Lord implies that we are not strong in ourselves. It implies a real, sincere, continual self-renunciation—that is, the renunciation of all self-dependence for success ; self-reliance in this inward conflict with the evil of our own hearts ; self-reliance in our conflicts with the world of wickedness that lies around us ; self-reliance with regard to success in the work to which God has called us.

The one thing which the Spirit of God would impress on your mind is emptiness of self ; the stripping off of everything that pertains to yourself, and putting

on the armor of God. This is one preliminary of success.

The affirmative idea included in this exhortation of course means that our confidence should be in Christ. "Be strong *in the Lord*," if you would be really strong. You must have such views of Christ, of the glory of his person, of the perfection of his work, of his love, and of the certainty of the fulfilment of his promises, as will make you strong—strong in Him, and strong also in the conviction that He is with you; He is by your side. He has not sent you to conquer the world in your own strength. I suppose every one has tried (if I may use the expression) to convert a soul, to bring a sinner to repentance, conviction, faith. And the trial must in every case have given rise to a sense of utter, absolute impotency. You can no more accomplish the conversion of a single soul than you can create a world. The work to which Christ has called us is one in which he promises to be with us: "Go ye into all the world," and, "Lo I, I, am with you"—I am with *you*. O that each of you could believe *that*—believe that wherever you are, and under whatever circumstances you may be placed, you can turn and see Jesus Christ by your side. This is the truth I want to present to you, dear brethren, that, if you can believe that Christ is with you so that you can gain his aid, speak to Him, making Him hear you, rely upon Him just as reasonably

and as really as if you could see Him with your mortal eyes, then you will be strong in the Lord, and in the power of his might. Farewell, dear brethren.

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Sabbath Services.

APRIL 27th.

THE celebration of the Lord's Supper, which was arranged for 11 A.M., was necessarily postponed until the afternoon, and the hour of the Missionary Meeting changed from 3.30 to 6.15 P.M.

At the hour of morning worship we assembled in the Chapel. The services were conducted by Rev. William H. Green, and consisted of the reading of the 28th chapter of Matthew's Gospel, a discourse from Luke 24: 48, "And ye are witnesses of these things," and the following hymns:—

257 "Come let us join our friends above;"

117 "How beauteous are their feet;"

547 "'Go, preach my Gospel,' saith the Lord."

THE DISCOURSE followed this line of thought:—The church founded by the Apostles, Jesus Christ himself being the chief corner stone, was a perpetual "witness of these things," in that (a) it extended back to the

time when they occurred; (b) in that it maintained the faith through these many years; and (c) in that it preserved institutions commemorative of "these things," *e. g.* the Supper celebrating the death of Christ, the Sabbath his resurrection.

How can Christians at the present day be "witnesses of these things?" Not by mere belief in the testimony of others, hereditary faith; not by rational faith, founded on logic. Both of these are important, but their value is in being preliminary, or auxiliary, to the higher form of faith. They may make a man a nominal, not a real, Christian, and as such he cannot be a witness.

The faith of the believer has two characteristics which fit him to be a witness. 1st. *It is divine*—the gift of God by the illumination of the Spirit. Seeing his own depravity, the holiness of God, the gospel way of salvation, can he hesitate to believe in Christ? Now what he has experienced he can testify to. 2nd. *It is an experimental faith.* He realizes he is dead in sin, has learned to love and serve God, and now the fruits of the Spirit are growing up in his heart. Every exercise of this new principle of life is proof to him of the working of divine power within him; and to this he can bear witness.

The claims of Jesus are submitted to the judgment of every one who hears them, and here you are sum-

moned to render open and manly testimony for Christ. And the testimony required and expected is not only from the lips but the language of your lives. This testimony is capable of being made clear and convincing, it may be even as strong as that of the Apostles.

Two things gave power to their testimony: 1st. The energy of their conviction of the truth of that to which they bore witness. They had *seen* Christ, had been with Him. Why should not we have a conviction equally profound? 2nd. It was everywhere confirmed by signs and miracles as God's attestation. The same almighty energy attends the gospel message now. It is the power to sanctify the soul.

Ye are witnesses of these things. You must give in your evidence. Christ and the world are waiting for it. Silence will be testimony against Him. Vascilating testimony will cast discredit upon his cause.

THE COMMUNION.

At 3.30 P.M. we assembled around the Lord's table spread in the chapel. The class in a body filled the middle bank of pews. Dr. McGill, who had been invited to preside, was detained by illness, and Dr. Hodge, for a similar reason, occupied his accustomed seat, and took no part in the services. The younger professors were seated behind the table, Dr. Aiken to the left, and Dr. Moffat, Dr. Green, and Dr. Caspar W. Hodge in

the order named. The elements were passed by Waller and March of the graduating class.

The celebration was opened by Dr. Caspar W. Hodge. After the prayer of invocation, he read two selections from the scriptures—John 14: 15 to end, and 1 Cor. 11: 23-27, the words of institution, and announced "My faith looks up to Thee," hymn 358. After remarks by Dr. Moffat, Dr. Green offered the prayer of consecration and gave the bread; Dr. Aiken gave the cup. The closing exercises were conducted by Dr. Aiken. After prayer we sang with new vigor "I love thy kingdom, Lord," with the doxology, "Ye angels round the throne," and were dismissed with that comforting benediction which begins, "Now the God of peace."

One thought will render the memory of this occasion for ever sacred. It was the last time on earth when a united class we met with our professors around the table of our Lord Jesus Christ, whom we were so soon to preach, and in the knowledge of whose gospel they had instructed us. That company has not yet been broken by a home-call from the Master, but it has been scattered; and the holy devotion to one, whom, not having seen, we have loved, which inspired us then, now fires the hearts of noble men located from Rhode Island to Oregon, and China, and from Nova Scotia to Mississippi. Yet we are bound together by the closest

of ties, love for our blessed Saviour, and in spite of our isolation we can say,

“ Though sundered far, by faith we meet
Around one common mercy-seat.”

Great will be our rejoicing when from many a field we shall return with our sheaves of ripened grain, to lay them at the feet of the “ Lord of the harvest,” and join our voices in the song of Moses and the Lamb. Let our watchword be “ Fidelity.” “ Be thou faithful unto death, and I will give thee a crown of life.”

MISSIONARY MEETING.

At 6.15 P.M. was held the last of the meetings of prayer and conference for Missions, and especially for those who had gone from Princeton to the Home and Foreign Mission field. As usual, this last meeting was mainly to hear the parting words of those of the Senior Class who were commissioned for such posts, and to pray for a blessing on their labors.

The Oratory was filled, not a spare seat being available; and among the number were some students of the College. By appointment of the class B. C. Henry presided. Led by Planok we sang hymn 578, “ O Lord our God arise,” after which the leader requested Gemmill to pray. The scripture passages read were Isaiah 60: 1-15; Matthew 28: 18, 19, 20; and Romans 10: 11-16.

BEN C. HENRY then spoke as follows:—* It is usual at this farewell missionary meeting for those of us who are going out as missionaries to tell something of our feelings in view of it. I suppose there is no one who resolves to thus consecrate himself without a struggle. The reason seems obvious: So many ties bind us to our native land which we shrink from breaking; there are so many attractions which, harmonizing with our natural inclinations, are hard to resist; the influence of friends who desire our welfare dismays us; the claims of the work at home come up and press for consideration; and not unfrequently unworthy motives, the promptings of pride and selfishness,—these with other circumstances combine to make it more or less of a struggle to decide at last. I have found it so. But when the decision comes, when the struggle is past, when the full consecration has been made, everything is changed. The magnitude of the work then appears as never before, the great outcrying wants of the heathen world as never before, the pressing need of laborers and the urgent demand that all who can should go so impresses us that we wonder how we could have hesitated for a moment.

My feelings as I look forward are anything but sad

* This speech, phonographically reported, is given in full; the others are slightly condensed.

and gloomy. That which I give up is not worthy to be compared with that which I shall gain there in this life, as I view it. The work has two aspects: one presents the bright side, the other the dark; and the brightness of the one is far more than the gloom of the other. There appear nations in darkness crying for the light of truth, and I feel like hastening forward to plant the cross of Christ in their midst, that it may diffuse its beams in the gloomiest shades of heathen degradation. And though the position of missionaries may be attended with more danger than that of other ministers of Christ, yet there must be peculiar honor with it. They stand in the very front rank in the contest with the powers of darkness. The conflict they wage is not merely defensive, protecting that already the Master's from the encroachments of the enemy, but it is aggressive, assaulting the very strongholds of Satan and gaining new dominion and glory for our Master's empire.

And then there must be a peculiar charm in telling the story of the cross to those who have never heard it before. It is not to them the old, old story; all its truths are new. And certainly it must be a glorious privilege to breathe the story of Jesus and his love into ears which have never before been regaled with such words. No striving for originality in the presentation of it, no anxious search after new and striking

features; but the simple narrative of his life on earth, his sufferings and his death, comes to them with all the freshness of novelty.

And it has been the thought that has often come to my mind in connection with the missionary work, that I may be the means, under God's hands, of reaching some souls there that would never have been reached had I not gone to them, while if I remained here in this country, however much I might accomplish, others could and would do the same, as well, and perhaps better, than I ever could do; that the little light which I might be able to diffuse would be scarcely noticed amid the brighter radiance which shines everywhere around us; but in the black, dense, thick darkness of heathenism its rays might be seen farther and shine brighter, and perhaps guide some wandering souls to Him who is the light and the life, who otherwise would have gone on in blackness of darkness for ever.

I feel that I am unworthy of this work, that I am not fit to engage in it; but I feel that God has called me to it, and that as it is God's work He will strengthen me and uphold me in it; and while there are so many millions in that country to which I am going who have never heard the word of life certainly there is something for me to do: I can at least point them to the Lamb of God who taketh away the sins of the world.

I know there will be difficulties and trials such as no conception can be formed of now; but God's promises are precious, and they are Yea and Amen. He who has bid us "Go . . . into all the world and preach the gospel to every creature," added those sweet, blessed words, "Lo, I am with you always even unto the end of the world." And as He sent out the seventy disciples, two and two, into every city and place whither He himself would come, so now He sends his messengers only to those places where He will go with them, and if they go to the uttermost parts of the earth at his command they may be sure that the Lord is with them.

We who go to the foreign field may perhaps be spared many of the trials and difficulties that beset those who remain at home, yet we will also have many that are peculiar to ourselves; and though we are cheerful, almost joyful, in the anticipation of the work, we know that many dark days will come, many trials and disappointments, sharp and bitter, many times despondency, leading us almost to despair, and at such times, dear brethren, we would be assured of your sympathy, of your prayers, and of your assistance. We who go there will doubtless feel the need of sympathy from those who have been associated with us more than those who remain at home. You will be surrounded by your congregations of Christians and

your christian communities ; you will have the respect and esteem of admiring friends and their active co-operation. Whilst under such circumstances remember us who have gone into heathen lands, surrounded by idolaters, or the followers of the False Prophet, with only two or three, or perhaps no Christian at all, to cheer us. And though, when thus cut off from human association, from human aid and sympathy, we may be driven to rely more entirely upon God, and have our faith in Him strengthened, yet our hearts will crave your sympathy ; and this is what I would ask of you for myself and for those who will go out as I do, that you grant us your sympathy. You remember us now ; our faces and forms are vivid in your memories ; and in these parting hours our hearts warm and glow with sympathetic love for each other ; but when you go to your congregations, when you are engaged in the active work of the ministry, and new duties and cares press upon you, we would ask that you forget us not entirely then, but remember us not only in your sympathies and prayers, but by interesting your congregations in the work in which we are engaged, We will be dependent on you for support and for the means to carry forward our work, so that it will be your work as well as our work ; and as the sheaves are gathered from the great harvest-field of the world, your reward, as well as ours, will be storing up,

and stars will be collecting for your crowns of rejoicing. Then, dear brethren, let this bond of sympathy and of co-operation, this Christ-bond of brotherly love, extend across the wide expanse that may separate us, and bind us together as brothers in one great family, and as co-laborers in the vineyard of the Lord, so that we may every one have a part in the glory that shall come when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ."

Our burdened hearts found relief in singing hymn 753 :—

"Though now the nations sit beneath
The darkness of o'erspreading death ;"

And then we listened to the parting words of FREDERICK W. MARCH. He said :—

"I feel like repeating word for word what the leader has said as the expression of my own experience. This question has been on my mind during the whole of the present year. It has seemed extremely difficult to decide. In the early part of the year I made all possible inquiries respecting the work, in order, as we heard last year,* to give Foreign Missions a fair chance ; but in view of the attractions of the work and its

* From the lips of Gerald F. Dale, Jr., of the class of 1872, now missionary in Syria, the country to which Bro. March was going.

needy condition on the one hand, and the many difficulties and objections on the other, I decided that it was not my duty to go. Yet I was not perfectly satisfied to make this a final decision. Toward the close of the year I was obliged to settle the matter once for all, and in a few days and weeks decide the work of my whole after life, and I believe that if I ever made a sincere prayer it was then when I said, 'Lord, what wilt thou have me to do?' And the result was, that I decided to go, and from that time onward the question has appeared less and less difficult, and I have become more and more firmly convinced in my own mind. Some have such a burning zeal that all obstacles are easily overcome; others find it impossible to go: both find no difficulty in answering the question. But with very many, probably the greater number, it is an open question. I feel sure, however, since making the decision, that I have made a right one; and I have learned this, that the question of duty always appears difficult to one who is determined to have his own way; while, when we have decided to yield ourselves into the hands of God to go where the Holy Spirit would have us go, then the question of duty becomes clearer and its answer easy.

I feel very grateful for the many warm friendships I have been permitted to make, and it touches my heart when I hear you pray for those who are laboring in

foreign lands ; and now, if these friendships have any strength whatever, I hope they will serve to make your prayers for foreign missionaries in the future something more than general cold petitions. I hope that you will remember those who have gone out from your own number, who have sat by your side listening to the same instructions, and who, in other lands, will be proclaiming these same great gospel truths which we have all learned together."

ALBERT WHITING then rose and said :—" Brothers— To-night my mind involuntarily goes back to the only similar meeting I ever attended here. It was three years ago. Every class has since graduated, and I can recall quite a number then present who are now holding up the standard of the cross in Japan, in China, in India, in Africa, and in the islands of the South Pacific. And I recall two at least out of five then present who have laid down their armor and gone home to God. Others are scattered throughout this land, and, I might add, this continent. The question arises in my mind, Where will we all be a few years hence, when another generation of classes have left these halls? We will be widely scattered ; and will we ever meet again this side of the river? These faces that meet me here I can never expect to meet until we are all gathered home,—but I believe that he makes the greatest sacrifice who fails to do his whole duty."

Referring his early missionary impressions to his mother's comments on the persecution of Christians in Madagascar, and to the books brought from the Sabbath school libraries, he said, in regard to the Life of Henry Martyn, a book his grandmother had prized, "About a year ago I read it, and I was particularly interested in the account of the close of his life, where he tells of his peace and repose in God. He died a stranger in a strange land alone. In all his missionary life he was not permitted to see a single soul converted, and the world would say his life-work had been in vain; but his translations of the New Testament into Hindoostanee, and subsequently into Persian, have been the means of bringing many souls to Christ. There is one passage in the Bible that has always impressed me deeply. It is where St. Paul writes, 'I have fought a good fight, &c.' I believe he could look back from his prison walls and see the perils through which he had come, and that the conviction that he had done his whole duty, and that therefore he was ready to be offered, enabled him to cry with joy, 'The time of my departure is at hand.'

But, brothers, time forbids that I should speak much to you on this subject. I wish only to urge one thing upon you. There is a great missionary work for you who remain at home to do, and it seems to me that it should begin in the Sabbath school. I have been

greatly pained to see in the one I used to attend so many books of almost worthless value taking the place of those I used to read when I was a boy. We then had many works of sterling value—lives of eminent christian men—but now they have been supplanted by others. I believe that in all our Sabbath school libraries the greatest efforts should be made to secure books that will instill a true missionary spirit into the minds of the children.

I hope during the coming summer to bid farewell to my native land, to all the scenes of my boyhood days, and go to Northern China. A few weeks ago Mr. McIlvaine, whom I hope to join in the Shantung province, was telling me of the millions of people who had never heard the name of Jesus; and then, as never before, I rejoiced that I was under appointment. I have carefully and prayerfully considered this matter. I do not believe that I have been at all moved by the idea of the romance of missions. I have thought that perhaps my grave would be far from where my father and mother sleep; that I might never again revisit those I love best upon earth; but if it is so, I shall rest there with the satisfaction that I have tried to do my duty. That was a noble sentiment expressed by Mary Lyon, the founder of Mt. Holyoke, and I commend it to you:—‘There is nothing in the universe that I fear but that I shall not know, or that I shall fail to do, my

whole duty.' I ask your prayers. You will be surrounded by sympathizing congregations, and they will bear you up. It will not be so with us. We will be subject to peculiar temptations and trials; we need your prayers, we need your practical sympathy. Oh, brothers, pray for us!"

Fervent prayers were then offered by Cassat and Webster, and we dispersed after singing hymn 709:—

“Come, Christian brethren, ere we part,
Join every voice and every heart;
One solemn hymn to God we raise,
One final song of grateful praise.

Christians, we here may meet no more,
But there is yet a happier shore;
And there released from toil and pain,
Dear brethren, we shall meet again.”

CONCIO AD CLERUM.

THE Annual Sermon before the professors and students of the Seminary was delivered by Rev. E. R. Craven in the First Church. Dr. Aiken and Rev. James Macdonald, the pastor of the church, assisting in the services, which commenced at 7.30 P.M. The subject of the written discourse was Rom. 1: 14, “I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise.” In it the preacher showed that Paul and all Christians were

debtors solely to Christ, and asked the question, How then could Paul say he was debtor to others? This he answered by saying that it was because of their representative character [Matt. 25, the lesson of the evening], and the debt of gratitude and labor which Paul owed to Christ was due to them because they were to be to his glory, they were of such as were of the travail of his soul in whom he was to be satisfied.

————:o:————

Class Reunion and Supper.

MON., APRIL 28th, 8 P.M.

THIS delightful gathering in the Refectory, on the eve of commencement day, was attended by 34 members of the class, and one [Thomas] who was formerly with us. Five were necessarily absent, being out of town—Backus, McClelland, J. H. McIlvaine, Millard, and Temple. Four were in town, but otherwise occupied—Asay, Fullerton, J. W. McIlvain, and Miller. The evening was passed in social converse among mutual friends who had gathered in groups around the table, until the removal of the cloth, when singing and responses from each member of the class filled up the hours to midnight. After each member had spoken,

the president, J. G. K. McClure, called upon Jones, the last monitor of the class, to say farewell, which he did with great acceptance. Rising we sang two verses of the beautiful melody, "Shall we gather at the river?" and our hearts were thrilled with expectation as we afterward repeated in subdued chorus the refrain,

"Yes, we'll gather at the river,

That flows by the throne of God."

Thus we were prepared for the parting prayer, in which the President requested Planck to lead, and by which we were brought close up to the throne of grace; and so we separated. A glorious reunion and parting, to be cherished in memory till we meet again before the great white throne.

——:O:——

Commencement Exercises.

TUES., APRIL 29th.

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SHORTLY after 1 P.M. the class assembled in the chapel. After a hymn had been sung, and prayer offered by Dr. Paxton, Rev. John C. Backus addressed those about to graduate somewhat as follows:—

"It is with profound interest we welcome you. These occasions are fraught with deepest sympathy on the part of those who know what reception you will

meet with in the world. It is not my purpose to occupy your attention with subjects you have pursued in your course. These diplomas are the evidence that you have enjoyed, and we trust improved, the advantages of this school of the prophets. But coming here from service in the field, where we have been seeking to carry into practical operation the instructions we received, it may be proper to direct your attention to some of those aspects of your profession in its practical light which seem to us to be especially called for in the rising ministry.

It is generally recognized by Presbyterians that in the work to which you are called you are to give yourselves chiefly to prayer and the ministry of the word. As soon as you enter the field you will find that you can reach the largest numbers under the most favorable circumstances in this way. Then, too, in this age when knowledge is so generally diffused, and there is such an interest to hear some new thing, you cannot keep abreast of the progress of society without diligent application to this work. Men will not yield submission to what you say on account of your authority, rank, or pretension to learning. They must be convinced, and their hearts must be impressed as well as their intellects. You will find that the pulpit needs your activities. Here is to be the secret of your strength in a great measure.

But, to be successful, you must also develop the activities of your flock, practising as well as instructing them. You are their leader, and must secure their cooperation. Imagine a steamer conducted by one person who casts off the lines from the deck, runs to the engine room and starts the wheels, and back again on deck to the wheel-house. The pastor is called and trained for the work, but he must not be the sole working power of the church. He is to organize and stimulate God's people, that their various gifts may be brought into requisition. Their spiritual character depends on this. He is not to convert men, but to edify them, to build them up in their most holy faith. The need for laborers is so pressing and so vast that the ministry alone cannot evangelize the world. Your best labors then must be given to the particular congregation over which you are placed, and through them you will reach others.

Still you have a duty to the church at large. You should avoid the growing tendency to neglect the church courts, and the missionary work of the whole body. The great want of the ministry—and, may I say, of the rising ministry—is MORE PUBLIC SPIRIT, that spirit which comes from an entire consecration to Christ, which judges with the Apostle that 'if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live-

unto themselves, but unto him which died for them, and rose again.'

When I was in your situation I turned to an aged professor and asked him, out of pure curiosity, how far they were mistaken in regard to the students that went forth from the Seminary. And he stated to me this fact: 'It is my observation in regard to the students that have gone from this Seminary as long as I have known it, that they have been in the church relatively just what they were here.' How solemn then the time you have come to, and for all your fellow students. Look to your closets and see what they have been; to your studies, to your classrooms, to your demeanor in the social intercourse of life, and what has the past been to you? The thing that hath been is the thing that shall be, if you go on as you have been living. But if you improve these occasions to prayer, God will give repentance and belief which will blot out all the past, and grace which will enable you, turning over a new leaf, to make every such occasion the means of a great revival and consecration. May God baptize you with his Holy Spirit. May He give you grace to be faithful, and at last give you that crown of righteousness which is laid up for you."

At the close of the address the names of the graduates were called by Rev. Wm. E. Schenck, the secre-

tary of the Board of Directors. The class rose individually as their names were called, walked to the table, received their diplomas at the hands of Rev. Wm. D. Snodgrass, and took position in the semi-circular line which formed before the pulpit. When all the papers had been presented, Dr. Snodgrass, president of the Board of Directors, addressed us on their behalf, and dismissed us with prayer and the Benediction.

Assembling again on the North Campus, we formed a class-circle, soon to be broken, in the midst of professors, students, and friends. Tossing our hats and parchments into the midst, we joined in singing the parting hymn, under the leadership of Ward. With a slight change adapting it to the occasion, it was as follows:—

AIR—“*Auld Lang Syne.*”

Hail sweetest, dearest tie that binds
 Our glowing hearts in one!
 Hail, sacred hope that tunes our minds
 To harmony divine!
 It is the hope; the blessed hope,
 Which Jesus' grace has given;
 The hope when days and years are past
 We all shall meet in heaven.

CHORUS—We all shall meet in heaven at last,
We all shall meet in heaven;
The hope when days and years are past
We all shall meet in heaven.

From China's shores, from Afric's strand,
From Syria's sacred plain,
Tho' sundered far by sea and land,
We hope to meet again !
It is the hope, the blissful hope,
Which Jesus' grace has given,
The hope when days and years are past
We all shall meet in heaven.

No lingering hope, no parting sigh,
Our future meeting knows;
There friendship beams from every eye,
And hope immortal glows !
Hail, sacred hope ! Hail, blissful hope !
Which Jesus' grace has given,
The hope when days and years are past
We all shall meet in heaven.

As the melody died away our beloved Senior Professor, Dr. Charles Hodge, entered the circle, and, with much emotion, commended us in prayer to the guidance and protection of Almighty God.

Then, saddest of all, came our last farewells to one another, when, following our venerable preceptor, we

clasped in succession each the other's hand, and eyes met eyes they ne'er shall see again until they cease to "look through a glass darkly" and "then see face to face."

Forming again, we sang, as best we could amid our tears, a parting doxology, "Praise God from whom all blessings flow," and never did harmony seem richer or heart-worship deeper than when we thus stood under heaven's canopy amid the trees of that lawn where many classes before us had stood, and — parted.

In the absence of Dr. Hodge, we were dismissed with the Apostolic Benediction invoked by Dr. Aiken; and the circle parted.

CONCLUSION.

AND now, dear classmates, my work of love is finished. If its perusal shall inspire you to more unyielding struggle with the hosts of darkness, if it shall rekindle drooping courage and animate fainting hearts, if in the burden and heat of the day these words, lightly esteemed perchance when uttered, shall now seem like apples of gold in pictures of silver, then the hours spent in its preparation will not be regretted, but will be laid a willing tribute at the feet of Him whom we rejoice to serve. The wish of Tiny Tim is my heart's best service to you all,

"GOD BLESS US: EVERY ONE!"

LIST OF GRADUATES.

Charles T. Anderson,	J. William McIlvain,
Charles H. Asay,	Thomas B. McLeod,
Norman W. Cary,	Wm. Hamilton Miller,
David W. Cassat,	Thomas Parry,
John M. Cross,	John E. Peters,
D. Merchant Davenport,	D. A. Planck,
James M. Denton,	John Reid,
John Dixon,	Wm. Henry Rhoberts,
J. Quincy A. Fullerton,	James Rosborough,
William Gemmill,	William A. Smick,
Andrew Glendenning,	Horace C. Stanton,
Edward P. Hawes,	W. Scott Stites,
William J. Henderson,	William B. Waller,
Ben C. Henry,	George K. Ward,
George E. Jones,	Richard B. Webster,
Frederick W. March,	Albert Whiting,
James G. K. McClure,	Robert G. Williams,
John McColl,	Charles Wood.

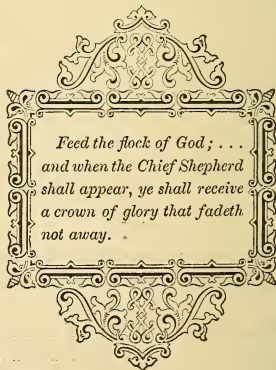
The following were connected with the class during a portion of the course, but did not graduate with them :—

Clarence W. Backus,	Lewis E. Condict,
Isaac Baird,	William L. Findlay,
E. P. Butler,	William S. Frackleton,

William R. Henderson,
 Samuel M. Jackson,
 George T. McClelland,
 Edward McKee,
 Leander G. McNeill,
 J. Hall McIlvaine,
 D. K. Millard,
 Oliver C. Morse.
 John F. Patterson,
 Theodoric B. Pryor (dec'd),

Archibald A. Schenck,
 James W. Stewart,
 Thomas D. Suplee,
 Asher B. Temple,
 William D. Thomas,
 H. P. Ustic,
 — Urquhart,
 Edward Vincent,
 James N. West,
 J. B. Woodward,

James H. Wright.



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