

THEOLOGICAL SEMINARY

A DISCOURSE

ON THE

REOPENING OF THE CHURCH

BY

REV. J. H. ...

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Princeton Theological Seminary.

A DISCOURSE

DELIVERED AT THE

RE-OPENING OF THE CHAPEL,

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BY

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DISCOURSE.

It pleased God by the foolishness of preaching to save them that believe.
I. Cor. I: 21.

The Bible assumes all primary truths—whether principles of reason or facts of consciousness—and by assuming, authenticates them.

It assumes 1. That man has a soul capable of conscious existence and activity without the body; and that the soul is the man—that in which his personality and identity reside. Abraham, Isaac and Jacob are alive, and are now the same persons as when they dwelt on earth.

2. It assumes that man is a free moral agent; dependent, responsible and immortal.

3. It assumes that the well-being of all creatures depends on their preserving their normal relation to God.

4. It assumes that man has by sin lost his normal relation to God, and that by no effort of his own, and by no aid from any creature, can he be restored to the divine fellowship and favor.

These are among the assumptions of the Bible ; and they are all self-evident truths. They enter into the convictions of all men in all ages of the world.

The Bible teaches concerning fallen men :

1. That it pleased God, out of his mere good mercy, to determine not to leave them in their estate of sin and misery but to bring them into an estate of salvation by a Redeemer.

2. That the only Redeemer of men is the Lord Jesus Christ, who being the eternal Son of God became man, and so was, and continues to be both God and man, in two distinct natures, and one person forever.

3. That Christ effects our redemption by exercising in our behalf the offices of Prophet, Priest, and King. He is Prophet or teacher, not only as He is the Logos, the Word, the Revealer, the *ἀπαύγασμα* or effulgent image of God, but specially as he reveals to us the will of God for our salvation. He is our Priest in that He offered himself unto God as a sacrifice to satisfy divine justice, and in that He ever lives to make intercession for us. He is our King because He subdues us unto Himself, rules in, and reigns over us, and conquers all His and our enemies.

4. The Bible further teaches that the divinely appointed means for applying to men the benefits of

Christ's redemption is "the foolishness of preaching." It is so called because, so far as the method of salvation is concerned, the wisdom of men is foolishness with God; and the wisdom of God is foolishness with man. In the beginning the gospel was a stumbling-block to the Jews and foolishness to the Greek. We ought not, therefore, to be either surprised or concerned when, in our day, we hear the hierarchs of science proclaiming from their high places, that the supernatural is impossible, and that all faith is superstition. It has always been so and always will be so. Nevertheless in spite of the opposition of the Jews and of the contempt of the Greek, the gospel was, is, and will continue to be the wisdom of God and the power of God unto salvation.

Two things are included in peaching. First, the communication to be made is of the nature of a message. Paul says, "It pleased God to save men *μωρία κηρύγματος.*" The preacher, therefore, is a *Κήρυξ*, a Herald. It is the office of a herald to proclaim what he is commanded to announce. He is not responsible for the truth or wisdom of what he communicates. If sent to a besieged city, should he presume to modify the message he was commissioned to deliver, he would be false to the very idea of his office. And so the preacher, who is the messenger

of God, if he delivers his own speculations, what he thinks is true and right instead of what God has taught, he too is false to the nature of his office.

In the context Paul contrasts Philosophy and the Gospel. The former is the product of human reason; the speculations of men as to God, the universe, man, the future state, and the means of delivery from moral and physical evil. Philosophy in this sense the apostle pronounces to be foolishness. He says that it is "vain;" that is, empty, worthless, powerless. In contrast with this he says that he as a preacher proclaimed the wisdom of God; that is, truths which had never entered in the mind of man, but which God had revealed by his Spirit. A preacher, therefore, in the scriptural sense of the word, is a herald, a messenger, one sent to tell men what God has revealed in the Scriptures—nothing more and nothing less. This every minister of the gospel vows to do. Vows are not to be taken except on proper occasions and after due deliberation. They are voluntary; but when taken they bind the conscience with the stringency of an oath. The baptismal service involves a vow, so does attendance on the Lord's Supper, so does ordination, and so does the act of seeking the ministry. The man who seeks the office of a herald does thereby promise to deliver simply and faithfully the message

intrusted to him. So also the man who seeks the office of the ministry does by that very act vow, that is, promise to God, that, if permitted to enter on that work, he will not deliver his own speculations, or doctrines which rest on mere human authority, but simply and solely what God has revealed in his word. This is a truth which should be engraved not only on the heart and conscience of every minister and of every candidate for the ministry, but also on the palms of his hands, that it may be ever before his eyes. To no one thing in the whole history of the church, is so much evil to be attributed as to ministers forgetting that they are mere messengers, and presuming to substitute their wisdom for the wisdom of God, preaching for doctrines the commandments of men.

The second idea included in preaching is, that it is a method of oral instruction. It hath pleased God to make the proclamation of the gospel by the living teacher the great means of salvation. Other methods of instruction are important, this is indispensable. The ordinances of God are not arbitrary; they are founded on the nature or the present circumstances of man. God has so made us that the human voice is the most effective instrument for conviction and persuasion. Therefore it is that God has adopted it as his great instrument in saving

men. Whitfield's sermons as delivered stirred the hearts of thousands, as read they are almost powerless.

5. The Bible teaches that as preaching is the appointed means of salvation, God has ordained that there shall be in his Church a class of men specially set apart to that service. No religion has ever been sustained or propagated without a priesthood or a ministry. Under the Old Dispensation the whole tribe of Levi was set apart for the instruction of the people. Our Lord chose twelve apostles and commanded them to preach the gospel to every creature. They, in the execution of their commission, ordained pastors and teachers in every city. They prescribed the qualifications for the work of the ministry, and gave directions as to the mode in which men should be set apart to the office. Accordingly, from the apostolic age to the present time, in all parts of the Church, there has been a class of men set apart as preachers.

But if the ministry be an office, it cannot be assumed at pleasure, by any man. He must be duly called to the work. That call is from God. Paul charged the presbyters of Ephesus to take heed to the flock over which the Holy Ghost had made them overseers. The province of the Church

in the premises is to authenticate and certify this divine vocation.

The call to the ministry is not made by any audible voice from heaven, nor by any blind impulses. It consists first, in the gift of the requisite qualifications for the office ; second, in an earnest desire for it, springing from right motives ; third, the purpose to consecrate the whole life to the work.

The qualifications for the office are of three kinds ; first natural, the ability to learn and the ability to teach orally ; second, acquired, viz., knowledge and the art of effective public speaking ; third, supernatural or gracious ; a firm faith in the Bible as the word of God ; a faith founded on the demonstration of the Spirit, which works by love, purifies the heart, and overcomes the world ; supreme love for the Lord Jesus Christ ; zeal for his glory, for the advancement of his kingdom, and for the salvation of men.

The possession of these qualifications is essential, as without them there can be neither any fitness for the office, nor any divine warrant for its assumption. The natural qualifications are taken for granted. As God does not call the blind to see or the dumb to speak, so neither does He call any man to the office of teacher who has not the ability to acquire and to impart knowledge. The cultivation

of the gracious gifts above mentioned, must, from the nature of the case, be left in great measure to the candidate himself. It is a matter between his own soul and God. He should, however, lay to heart that his happiness and usefulness in the ministry will depend on the measure of his faith, love, and zeal. It should therefore, be his fixed purpose constantly to grow in grace.

It is the acquired qualifications, viz. knowledge, and the art of effective public speaking, which in an institution like this specially demands attention.

As the preacher is a teacher, he must of course have the knowledge which he is required to communicate; and as he is a teacher of the Bible, the Bible must be the great and constant subject of his studies. First, he must know the languages in which the Bible is written. How can a man be qualified to proclaim a message unless he understands the language in which that message is delivered? He should not be obliged to depend on bystanders to tell him what that message means. Secondly, he must know the principles on which the Scriptures are to be interpreted. Thirdly, he should know the origin, contents, and design of the several books which constitute the sacred canon, and their relation to each other. Fourthly, he should know the doctrines which the Bible reveals and which men are bound

to believe. And as these doctrines are not dogmatically stated in a few sentences, but one element here and another element there throughout the Scriptures, to learn what the Bible teaches on any subject, requires great labor, patience and fidelity. It took the Church six hundred years before it could frame a satisfactory statement of the doctrines of the Trinity and of the Person of Christ. How long will it take geologists to learn the contents of the strata of the earth? Fifthly, as the Bible is not only a rule of faith but also of the duties of men as individuals and as members of society, the whole field of moral and social science lies before the candidate for the ministry.

Besides all this, it is to be remembered that the minister must not only teach the faith but defend it. He must be able to resist gainsayers; and as the assaults against the Bible come from the three departments of philosophy, historical criticism, and science, the whole realm of human knowledge demands the attention of those who are set for the defense of the gospel. The more of this illimitable field that is mastered by any man, the better will he be fitted, other things being equal, to be an able minister of the New Testament, rightly dividing the word of God. There are some men who seek the ministerial office who regard it as a small matter, requiring no

laborious preparation. Such men have reason to doubt whether they are really called to the work. If God calls any man to an office, it is reasonable to assume that He will give him some due sense of its importance, and the purpose to make the best possible preparation for its duties.

The second of the acquired qualifications for the ministry, is the art of effective public speaking. This includes correct pronunciation, distinct articulation, and the proper modulation of the voice. This a matter of great importance, as the difference between a good and bad public speaker is not merely the difference between the agreeable and the disagreeable, but between power and weakness. It is not given to every man to be a great orator, but any man can, by due culture, make himself an agreeable and effective speaker.

The question here arises, How can the knowledge and culture requisite for the sacred office be best attained? in other words, What is the best method of theological education? There are only two methods, private and public—under an approved pastor or in a public institution. Each doubtless has its advantages. The Church has decided for the latter. It is reasonable to assume that the candidate will learn more from four or six instructors devoted to the work of teaching, than

from one man whose attention must be principally given to other duties. In all parts of the world young men have been gathered into colleges and universities with their several faculties of law, medicine, and theology, so that we have the testimony of almost universal experience in favor of public education. With us this is not an open question. If Presbyterians should refuse to establish Theological Seminaries, their young men would resort to such institutions under the control of other denominations.

Influenced by these and other considerations, the General Assembly of our Church, in the year 1812, founded this Seminary; and God has smiled upon the enterprise.

The first signal manifestations of the divine favor to this Institution was the selection of Dr. Archibald Alexander and Dr. Samuel Miller as its first professors, and their being spared for nearly forty years to devote themselves to its service. It is admitted that the most important part of a man's life is the formative period of youth. The same is true of communities and institutions. If a college be dependent on the State, its character may vary with the change of parties in the State; but if it be independent, it bids fair to retain its original character from generation to generation. If a father

commit his child to incompetent and wicked tutors and governors, the fate of the child is sealed ; but if it be confided to faithful guardians, as a rule, it will grow up to be an ornament and a blessing. The favor of God to this infant Seminary, was manifested in its being intrusted to the hands of men pre-eminently qualified for the sacred trust.

They were in the first place eminently holy men. They exerted that indescribable but powerful influence which always emanates from those who live near to God. Their piety was uniform and serene ; without any taint of enthusiasm or fanaticism. It was also Biblical. Christ was as prominent in their religious experience, in their preaching, and in their writings, as He is in the Bible. Christ's person, his glory, his righteousness, his love, his presence, his power, filled the whole sphere of their religious life. When men enter a Roman Catholic Church, they see before them a wooden image of Christ extended upon a cross. To this lifeless image they bow. When students entered this Seminary, when its first professors were alive, they had held up before them the image of Christ, not graven by art or man's device, but as portrayed by the Spirit on the pages of God's word ; and it is by beholding that image that men are transformed into its likeness from glory to glory. It is, in large measure, to this

constant holding up of Christ, in the glory of his person and the all-sufficiency of his work, that the hallowed influence of the fathers of this Seminary is to be attributed.

It often happens, however, that men are very pious without being very good. Their religion expends itself in devotional feelings and services, while the evil passions of their nature remain unsubdued. It was not so with our fathers. They were as good as they were pious. I was intimately associated with them, as pupil and colleague, between thirty and forty years. In all that time I never saw in either of them any indication of vanity, of pride, of malice, of envy, of jealousy, of insincerity, of uncharitableness, or of disingenuousness. I know that what I say is incredible. Nevertheless it is true. And it is my right and my duty to scatter these withered flowers upon their graves. Most men have reason to rejoice that their bosoms are opaque, but these holy men, as it always seemed to me, might let the sun shine through them.

Another characteristic of the men of whom I speak was their firm and simple faith in the Scriptures and in the system of doctrine contained in the standards of our Church. Their faith was founded on the demonstration of the Spirit, and therefore could not be shaken. No Sunday School scholar,

no mother in Israel, could be more entirely submissive to the teachings of the Scriptures than were these venerable men. There was something sublime and beautiful in the humility of old doctor Alexander when he found himself at the feet of Jesus. There was no questioning of the reason, no opposition of the heart. The words of Scripture were received as the revelation of what is true and right from the highest source of truth and goodness. No one can estimate the influence of this trait of the character of our first professors operating through forty years on successive generations of their pupils.

There are theologians, however, who, although firm believers in the authority of the Bible, have such a high idea of the dignity of man and of the prerogatives of the understanding, that they constantly exhort men to think for themselves and to receive nothing on authority. This is all very well so far as the authority of man is concerned. It is to be remembered, however, that the portal to the temple of divine truth is very low, and that the high-headed find it very difficult to enter. Our Lord says a man must be converted and become as a little child in order to enter the kingdom of heaven. And the Apostle says a man must become a fool in order to attain the wisdom which comes from God. As God does not often convert those who think they can con-

vert themselves, so he rarely teaches those who think they can teach themselves.

Again, there are men who tire of what is old ; they crave novelty, and aspire after originality. They advocate progress and development. What suited the sixteenth century, they say cannot suit the nineteenth. They tell us that we might as well insist on retaining the dress of the Reformers as their theology. We must have clothes as well as they, but the fashion must be altered ; so we may retain the substance of their doctrines, but the whole spirit, aspect, and mode of presentation must be changed. There is some truth in this. We must, however, remember that God cannot change ; and that the form of a thing is the thing itself. If you change the form of a statue, what becomes of the statue ? If you reject the form of a doctrine, you thereby reject the doctrine. The Bible sets forth Christ under the form of a priest ; to deny his priesthood is to reject his salvation.

Other theologians, again, have a philosophical disposition. All doctrines must be put into an alembic and distilled ; and then they are received not as matters of revelation but of demonstration—not as matters of faith, but of knowledge.

It pleased God that the first professors in this Seminary should belong to neither of these classes. They exhorted their students to be humble rather

than high minded. They had no fondness for new doctrines, or for new ways of presenting old ones ; and they dreaded the thought of transferring the ground of faith from the rock of God's word to metaphysical quicksands. For this reason Princeton Theological Seminary was regarded by the illuminati in every part of the land as very umbrageous, impenetrable to any ray of new light. This did not move the men of whom we speak. They had heard Christ say of certain men that the light that is in them is darkness. And knowing that man is blind as to the things of God, they thought it safer to submit to be guided by a divine hand, rather than, with darkness within and darkness without, to stumble on they knew not whither.

As to the method of instruction adopted by our first professors little need be said. They both used text-books where they could be had. Dr. Alexander's text-book in theology was Turretin's *Theologia Elenctica*, one of the most perspicuous books ever written. In the discussion of every subject it begins with the *Status Quæstionis*, stating that the question is not this or that ; neither this nor that, until every foreign element is eliminated, and then the precise point in hand is laid down with unmistakable precision. Then follow in distinct paragraphs, numbered one, two, three, and so on, the arguments

in its support. Then come the *Fontes Solutionum*, or answers to objections. The first objection is stated with the answer; then the second, and so on to the end. Dr. Alexander was accustomed to give us from twenty to forty quarto pages, in Latin, to read for a recitation. And we did read them. When we came to recite, the professor would place the book before him and ask, What is the State of Question? What is the first argument? What is the second, &c.? Then what is the first objection and its answer? What the second, &c.? There were some of my classmates, Dr. Johns the present bishop of the Episcopal Church in Virginia, for example, who would day after day be able to give the State of the Question, all the arguments in its support in their order, all the objections and the answers to them, through the whole thirty or forty pages, without the professor saying a word to him. This is what in the College of New Jersey used to be called rowling. Whatever may be thought of this method of instruction, it was certainly effective. A man who had passed through that drill never got over it. Some years ago I heard the late Bishop McIlvaine preach a very orthodox sermon in the Episcopal Church in this place. When we got home, it being a very warm day, he threw himself on the bed to rest. In the course of conversation he happened to remark that a cer-

tain professor failed to make any marks on the minds of his students. I said to him, "Old Turretin, it seems, has left his mark on your mind." He sprang from the bed, exclaiming, "That indeed he has, and I would give any thing to see his theology translated and made the text-book in all our Seminaries." The Jesuits are wise in their generation, and they have adopted this method of instruction in their institutions.

Dr. Alexander, however, did not confine himself to his text-book. He lectured from time to time on those doctrines which were exciting general attention. These lectures from year to year became more numerous, until they constituted an important part of his course. He was accustomed also to give out lists of theological questions, which the students were expected to answer in writing. On the departments of mental and moral philosophy, polemic and pastoral theology, his instructions were by lectures, so that his mind was constantly brought into contact with those of his students. His lectures on Pastoral Theology were devotional exercises, which we attended as we would attend church.

Dr. Miller also had a text-book on Ecclesiastical History which he supplemented and corrected by a running commentary at each recitation. He too gave out lists of questions covering the whole course

of biblical and church history. His instructions on Church Government and Discipline, and on the Composition and Delivery of Sermons, were by lectures. These venerable men were remarkably punctual and faithful in attending on all their official duties.

Their influence on the students was after all mainly religious, arising from the doctrines which they taught, the character which they exhibited, and the principles which they inculcated. To this must be added the power of calling the religious feelings into exercise which Dr. Alexander possessed beyond any man whom I have ever known. He had the gift of searching the heart; of probing the conscience; of revealing a man to himself; of telling him his thoughts, feeling, doubts and conflicts. As with a lighted torch he would lead a man through the labyrinth of his heart, into places which his intelligent consciousness had never entered. He would thus humble him, instruct him, comfort or strengthen him. He could melt his hearers to pénitence, make their hearts burn within them, inspire them with zeal, and give them a foretaste of the joy that is unspeakable. This power he exerted not only in the pulpit, but in our Sabbath afternoon conferences, and in his addresses to the students at evening prayers. There are three of his sermons which I specially remember ;

one on Abraham's offering up Isaac; one on the transfiguration of Christ; and one on our Lord's passion. The only way in which I can give an idea of the impression produced by these discourses, is by saying that his hearers felt, in a measure, as they would have done had they been present at the scenes described. We left this Chapel after his sermon on the transfiguration, feeling that we had seen the Lord in his glory, at least as through a glass darkly. His sermon on the passion of Christ was delivered in the Church on a communion Sunday. The impression which it made was profound. The students became clamorous; they would take no denial of their request for its possession. I do not think that it was printed; but the manuscript came into our hands; and when I read it, there was nothing there, but what is in the Gospels. So that the mystery of its power remained unsolved.

There was another peculiarity in Dr. Alexander's preaching. He would sometimes pause and give utterance to a thought which had no connection with his subject, and then resume the thread of his discourse. He seemed to think that these thoughts were given to him for a purpose, and he sent them forth as arrows shot at a venture. When a boy I attended a service which he conducted in the old school house, which stood on the ground now occu-

ped by the First Presbyterian Church. I sat in the back part of the room, on a shelf with my feet dangling half-way to the floor. The Doctor suddenly paused in his address, and stretching out his arm to attract attention, deliberately uttered this sentence, "I don't believe a praying soul ever enters hell." That bolt, I suspect, pierced more hearts than one. It may well be believed that more than one poor sinner in that little assembly, said to himself, "If that be so, I will keep on praying, while I keep on breathing."

We all know that the man who is instrumental in bringing us near to God, who enables us to see the glory of Christ, who stirs up our hearts to penitence and love, becomes sacred in our eyes, and that the place in which we have enjoyed these experiences can never be forgotten. Hence the feeling which our old alumni cherish for this Seminary, is not pride, but a tender, sacred, love, as for the place in which they passed some of the holiest, happiest, and most profitable hours of their lives.

Owing to the peculiar power of Dr. Alexander over the feelings, the students were more demonstrative of their regard for him than for Dr. Miller. But in their heart of hearts, in the place where reverence dwells, in the inner temple of the soul, neither of these holy men stood higher than the other.

Dr. Addison Alexander was appointed teacher of Hebrew in this Seminary in 1833. In 1836 he was elected professor of Biblical and Oriental Literature. He did not consent, however, to be inaugurated until two years later, although he discharged the duties of the chair to which he had been appointed. He continued connected with the Seminary as one of its professors until his death, February 1860.

I believe that I was rash enough to say on the floor of the General Assembly of 1860, that I thought Dr. Addison Alexander the greatest man whom I had ever seen. This was unwise; both because there are so many different kinds of greatness; and because I was no competent judge. I feel free to say now, however, that I never saw a man who so constantly impressed me with a sense of his mental superiority—with his power to acquire knowledge and his power to communicate it. He seemed able to learn anything and to teach anything he pleased. And whatever he did, was done with such apparent ease as to make the impression that there was in him a reserve of strength, which was never called into exercise. The rapidity with which he accomplished his work was marvellous. The second volume of his Commentary on Isaiah, a closely printed octavo volume of five hundred pages, with all its erudition, was written, as I understand, during one

summer vacation, which he passed in the city of New York. Few literary achievements can be compared to that.

He had two marked peculiarities. One was that although he had apparently the power to master any subject, he could not do what he did not like. Being in his youth very precocious and very much devoted to intellectual pursuits, he needed neither excitement nor guidance. He was, therefore, allowed to pass from one subject to another at pleasure. A habit of mind was thus induced which rendered it almost impossible for him to fix his attention on subjects which were disagreeable to him. There were consequently some departments of knowledge of which he was purposely ignorant. This was true of psychology, or mental philosophy. I never knew him to read a book on that subject. He never would converse about it. If, when reading a book he came across any philosophical discussion, he would turn over the leaves until he found more congenial matter. When Dr. Schaff's work on *The Apostolic Age* came out, he was greatly delighted with it. The theory of historical development which it broached, he took no notice of. He did not even know it was there. When, therefore, he reviewed the book, he never adverted to one of its most marked characteristics. The same thing was true, in good measure,

of natural science, to which he devoted very little attention. It was specially true of physiology and hygiene. It would be hard to find an educated man more profoundly ignorant of the structure of the human body or of the functions of its organs. Hence he was constantly violating the laws of health. He was a whole year seriously ill without knowing it; and only two or three days before his death, he said to me, "Don't look so sad, I'm as well as you are."

The other peculiarity referred to was his impatience of routine. He could not bear to go over and over the same ground, or to attend long to any one subject. Hence he was constantly changing his subjects of study and methods of instruction. He would begin to write a book, get it half done, and then throw it aside. Or, he would begin to write on one plan, and then change it for another. He occupied three different chairs in this Seminary. He first had the Old Testament department; then Ecclesiastical History; then The Language and Literature of the New Testament. The friends of the Seminary cared little what he did, for whatever he undertook, he was sure to do so grandly that every one would be more than satisfied. As he advanced in life these peculiarities became less apparent. He was constantly getting his powers more under his own control. At the time of his death we

flattered ourselves that he had before him twenty or thirty years for steady work. Then suddenly our great treasure ship went down—disappearing under the waves—a dead loss—leaving us, as we then felt, utterly bankrupt.

The departments in which he took the most interest were languages, literature, history, and above all, the Bible. His earliest reputation was as a linguist. It was known that he had without any instruction made himself so familiar with the Arabic that he had read the Koran through before he was fourteen. In the same way he learned Persic, and while but a lad delighted in reading the Persian poets. He then learned Hebrew, Chaldee and Syriac. He kept up his familiarity with the Greek and Latin classics through life. He read all the modern languages of Europe, unless the Slavonic dialects be excepted. His object in these studies was not simply the vocabulary and grammar of these languages, but their mutual relations, and specially the literary treasures which they contained. He was specially master of his own tongue. He had read all the leading English authors of every age. His style was a model of precision, perspicuity, felicity of expression, purity and force. His command of language did not seem to have any limit. He could speak in correct and polished English as easily as he

could breathe. Extemporaneous speaking is an every day matter. But I have known Dr. Addison to come into this chapel, without having committed or written his sermon, and read it off from blank paper from beginning to end without hesitation or correction. He was constantly doing such things, which made those around him think he could do whatever he pleased.

As to his qualifications as a theological professor, the first in importance was his sincere and humble piety. Religion, however, even when genuine, assumes different forms in different persons. Some men it impels to live before the public as well as for the public. In others it leads rather to self-culture and intercourse with God. Dr. Addison's life was in a great measure hidden. He never appeared in church-courts or in religious conventions. But although he lived very much by himself, he did not live for himself. All his powers were devoted to the service of Christ, as writer, teacher, and minister of the gospel. His temper was naturally irritable; but if it ever got the better of him in the class-room, the next prayer he offered in the oratory was sure to manifest how sincerely he repented. The students, on leaving the prayer-room, would sometimes ask each other, What has Dr. Addison been doing for which he is so sorry?

The second great qualification for his office was his firm faith in the Bible and his reverence for it as the word of God. He believed in it just as he believed in the solar system. He could not help believing. He saw so clearly its grandeur as a whole, and the harmonious relation of its several parts, that he could no more believe the Bible to be a human production than he could believe that man made the planets. He never seemed to have any doubts or difficulty on the subject. Although perfectly familiar with the writings of the German rationalists and sceptics from Ernesti to Baur and Strauss, they affected him no more than the eagle is affected by the dew on his plumage as he soars near the sun. The man who studies the Bible as he studied it, in the organic relation of its several parts, comes to see that it can no more be a collection of the independent writings of uninspired men, than the human body is a hap-hazard combination of limbs and organs. It was in this light that he presented it to his students, who were accustomed to say that he glorified the Bible to them, that is—he enabled them to see its glory, and thus confirmed their faith and increased their reverence.

Another of his distinguishing gifts as a professor was his ability as a teacher. The clearness, rapidity, and force with which he communicated his ideas

aroused and sustained attention ; and the precision and variety of his questions, in the subsequent catechetical exercise on the subject of the lecture, drew out from the student every thing he knew, and made him understand himself and the matter in hand. Students from all the classes, often crowded his lecture room, which they left drawing a long breath as a relief from overstrained attention, but with their minds expanded and invigorated.

As a preacher his sermons were always instructive and often magnificent. He would draw from a passage of Scripture more than you ever imagined it contained ; show how many rays concentrated at that point ; and how the truth there presented was related to the other great truths of the Bible. This was not so much an exhibition of the philosophical or logical relation of the doctrine in hand with other doctrines, as showing the place which the truth or fact in hand held in the great scheme of scripture revelation. Thus in his sermon on the words of Paul to the Jews at Rome, " Be it known unto you, that the gospel of God is sent unto the Gentiles, and they will hear it ;" he showed that every thing Moses and the Prophets had taught, culminated in the proclamation of the religion of the Bible as the religion of the world. At times he gave his imagination full play ; and then he would rise in spiral

curves, higher and higher, till lost to sight ; leaving his hearers gazing up into heaven, of which they felt they then saw more than they had ever seen before. These three men, Dr. Archibald Alexander, Dr. Samuel Miller, and Dr. Addison Alexander are our galaxy. They are like the three stars in the belt of Orion, still shining upon us from on high. Their lustre can now never be dimmed by the exhalations of the earth.

I have not forgotten two others of our professors, now we doubt not in heaven, Dr. John Breckinridge and Dr. James W. Alexander. These men, however, were never given to the Seminary ; they were only lent to it for a short time. Dr. Breckinridge was elected in 1836 and resigned in 1838 ; Dr. James Alexander was elected in 1849 and resigned in 1851. God had fitted and designed them for other fields of action. They were both eminent, each in his own way ; but we cannot claim them specially as our own. Dr. Breckinridge was one of the leaders of the Church in its conflicts. Dr. Alexander was a man of varied scholarship and accomplishments. The former was proud of calling himself a Kentuckian. His State, however, had as much reason to be proud of him, as he had of his State. He was tall, handsome, spirited, and courteous. He made a friend of almost every man he met. Being a natural

orator, his appropriate place was the pulpit and the platform. Dr. James Alexander, as you all know, was one of the most eminent and useful preachers of his day.

The second signal manifestation of God's favor to this institution is to be seen in the munificent patrons which he has raised up for its support. Mr. James Lenox, to whom we are indebted for our library building and the extensive grounds on which it is erected; for one of our professor's houses, and for liberal contributions to our general funds. Messrs. Robert L. and Alexander Stuart, who have contributed sixty thousand dollars to our scholarship, library, and miscellaneous funds, a professor's house, and who have recently purchased land for the erection of a handsome building for our recitation-rooms. Mrs. George Brown of Baltimore, to whom we are indebted for Brown Hall; Mr. Levi P. Stone, who founded the Stone Lectureship; Mr. John C. Green, who endowed the Helena Professorship of Ecclesiastical History, purchased a house for a professor, contributed generously to our permanent funds, and at whose expense this Chapel has been transformed from what it was to what it is; so that we can never enter this room without being reminded of his kindness.

There is another class of benefactors, who not having gold or silver to bestow, gave their prayers, their counsels and their disinterested labors. Dr. Ashbel Green, Dr. John McDowel, Dr. William Philips, head a long list of friends who should always be held in grateful remembrance.

A mother's pride, however, is in her children. Much as she may love and reverence her parents, she turns her fondest gaze on those whom she has nurtured at her bosom and fondled on her knees. So our Alma Mater, while she cherishes with reverence the memory of her fathers, turns her streaming eyes with gratitude to heaven, and says, "Here, Lord, am I and the children whom thou hast given me." More than three thousand ministers of the gospel have been trained within these walls. With rare exceptions they have been faithful men. They have labored in every part of our own land and in almost every missionary field. This goodly company of ministers, confessors, and even martyrs, is God's best gift and our crown.

To the present members of the Seminary I would say, you have assumed grave responsibilities in coming to this place. This is sacred ground. A sanctuary is a place to which men come to enquire of the Lord. For that purpose you have come here. You have come to learn what He would have you teach

your fellow men. You should, therefore, preserve a spirit and deportment becoming those who are preparing to be the ambassadors of God, and who must be instrumental in saving or destroying the souls of men. If you are really called of God to the ministry of His Son, you are highly favoured. God gives to men no higher gift than the grace to preach the unsearchable riches of Christ. But if you are not called of God, you are greatly to be pitied. Your whole life, whatever it may be in semblance, in reality, must be a failure.

Your first duty, therefore, is to make your calling and election sure. If an honest scrutiny of your hearts satisfies you that you seek the ministry from love to Christ, zeal for his glory, and a desire to save your fellow men; if you have the fixed purpose to be diligent in your studies in order to be prepared to become preachers and defenders of the faith; and if you are determined to consecrate your lives to this work; then you will be humble, for those gifts of God which are graces, or fruits of his Spirit, never produce self-complacency or self-exaltation. Nevertheless, you may rejoice in the assurance that you are among those who are destined to shine as stars in the firmament of heaven. It matters not what is before you; whether you are cheered with visible success, or whether you are forced to join the lamen-

tation of the prophet, "Lord, who hath believed our report!" It will be a cause for joy and not for grief, if on the review of life you can say with the apostle, that for the sake of Christ, you had suffered afflictions, necessities, distresses, stripes, imprisonments, tumults, labours, watchings, fastings, cold, nakedness, perils by sea and perils by land. Paul would not willingly erase one item from this long catalogue. Each of them is now a brilliant in his diadem of glory.

Your second duty is to throw your whole heart into the work, and, while here, into the work of preparation, and into the life of the Seminary. When a man joins a particular church, he is bound to identify himself with it, and to strive to sustain and promote its church-life. He must attend its services and co-operate in its measures. He must not go first to one church and then to another, to gratify his curiosity or his taste. He must be governed by a sense of duty and not by inclination; thus only can he promote his own edification and the welfare of the church. Every institution like this has its distinctive life, and its members are under a solemn obligation to sustain and promote it, by a faithful attendance on its services, whether in the class-room, the chapel, the conference, or prayer meeting. As the character of a church depends on its members,

so the character of this Seminary depends, at least for the time being, on you.

Finally, in the name of my colleagues, I have one request to make of you. It is a small matter to you, but a great matter to us. We beg that each of you, as long as he lives, would daily pray that the officers and students of this Seminary may be full of faith and of the Holy Ghost. Let others believe and say what they please, we believe and know that God is the hearer of prayer. If each of the two thousand surviving alumni of this Institution would daily offer that prayer, what a place Princeton would be!

