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Union Seminary Magazine.

*Devoted to Biblical Research, Religious Literature, Missionary
Intelligence, Seminary Interests, and Criticisms
and Reviews of Recent Publications.*

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No. 1.

I.—Literary.

AN AIM OF THE MINISTERIAL STUDENT.

Faculty Address delivered by Prof. T. C. JOHNSON in the Seminary Chapel, Richmond, Va., October 6th, 1898.

II Timothy, 2:15.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

These words, my young brethren of the Seminary, were originally addressed to a young man who looked on life very much as you are supposed to do.

True, he was already in the active ministry. He was in no formal theological training school, but out doing the work of an evangelist, preaching and organizing churches in the regions beyond; and Paul addressed the exhortation of our text to him while so employed. He wrote to Timothy in the field: “Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of Truth.” But if Paul had had such a body of students as sit here to-day—a body of young men looking forward to months, and some of them to years, of study before entering the active ministry—he might have addressed the very same words to them.

You, young brethren, have reached a point where your life is dominated by a conscious sense of unity. You think

at any rate that you have. You think you have heard the call of the God of all grace to preach the blessed gospel of his son. You think that you are to be pastors, evangelists, ministers, in the church. You have gathered here after conference with, and examination by, the rulers in God's house throughout the land. You have come to this place where the church, in obedience to the injunctions laid upon it in God's word, to commit the teaching which it has received from prophets and apostles, to "faithful men who shall be able to teach others also," shall, through chosen men teach *you*, and prepare you for the ministry. You believe that you are among the number of these faithful men to whom the gospel is to be committed. You have launched yourselves on your life-courses. Listen then to the injunctions laid upon Timothy. They are equally applicable to you: "Strive to show thyself approved unto God, a workman that needeth not to be ashamed, handling without distortion the word of God. Do ye give diligence here and now that ye, when tested, may be shown to be trustworthy, workmen that have no need of shame for the character of your work, handling aright the word of God."

Surely, we need not dwell, my brethron, on the connection between your life of to-day and your life of to-morrow, between your life of preparation here and your life in the active ministry. This connection is not more intimate and important than it is evident. Nor is it less clear that the exhortation so earnestly addressed by Paul to Timothy is as applicable to every honest candidate in training for the ministry as it was to Timothy himself.

We will all agree further in saying that this is not simply an exhortation of Paul, an aged and venerable Christian. It is from the pen of Paul the Apostle of Jesus Christ, not of man nor by man. It is an exhortation by a man divinely inspired. It is one of God's exhortations. God Almighty, the Father of our Lord Jesus Christ, exhorts you to show yourselves trustworthy when the test comes, workmen having nought to be ashamed of, handling correctly the word of truth. We agree in holding this.

We will agree again, not only that God enjoins, but that *we ought to obey*. We affirm, together, that by God's good-

ness in creation—by his goodness in giving us an opportunity for a career of endless growth in holiness and happiness; by his infinitely wise and beneficent providence; by his electing love; by the gift of his Son; by the mission of his Spirit, by the self-communication of the blessed Three in One throughout eternity, up to the limit of our capacity to receive; as well as by the woes of mankind, by the abyss of iniquity and its consequences, from which we may instrumentally save some; by the glory of the saved, and the doom of the damned; by everything good or bad, in heaven, earth, or hell. We are bound—morally obliged—to show ourselves approved unto God.

We agree that we *ought* to show ourselves approved unto God; but how shall we conform to the injunction? How shall we comply with this obligation? How shall we so behave here and now, that when the time and test come, we may be shown to be approved unto God, workmen without need of shame for the character of our work, rightly dividing the word of truth?

We are not left in the dark on this matter. Our text and context not only declare the duty but indicate certain steps which must be taken in order to compliance therewith. They teach that:

1st. *We must learn the Scriptures and learn them so as to be able to use them.*

This is taught in the text itself, by way of implication. The chief thing in which Timothy is exhorted to show himself approved, is in rightly dividing the word of truth. How can a man handle aright the word of truth unless he knows it, and knows it well? Handling the word of truth correctly is a hard thing to do; and implies the most thorough knowledge of it.

Again, the context shows that in the view of the Apostle, Timothy's usefulness as a minister of the Gospel, was dependent on his knowledge of the word and his ability to make a proper use of it. Exhortations to know the gospel and use it aright abound in this epistle. In one of these exhortations he says, "But continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou

hast known the holy scripture, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." II. Tim. 3:14-17.

There can be no doubt. In the mind of Paul Timothy's usefulness was bound up with his knowledge of the word of God and how to use it; and this is the concurrent teaching of all parts of God's word. God's truth is the instrument of conversion and sanctification. Without the truth, the minister is a blind guide. The church sinks into superstition and moral degradation as did the medieval Papal body, or ceases to be a church, becoming a mere human society as among people of rationalistic and infidel belief of to-day.

If you would, then, when put to the test, show yourselves approved unto God you must learn the Scriptures and learn how to use them. You must know the Scriptures *well*. *And* it is worthy of special remark that God here makes it our duty to learn the Scriptures absolutely, up to the limit of possibility. For how else could you acquit yourselves well? How else could you show yourselves approved? Will God be satisfied with lazy, slovenly work? Will He be satisfied with a half-way mastery of the Scriptures? Will He be satisfied with a knowledge derivable from the English Bible if that is not up to the limit of our possibilities—if we can come to know the Scriptures still better through the original tongues? No man can prove this of God. All his commands are perfect and he expects our utmost efforts to learn, in a masterful way, his word. If we will approve ourselves as workmen without need of shame in his ministry, we must put forth the utmost efforts to master his word.

Accordingly, we hold, in this institution, that it is not enough simply to learn well some of the more important parts of the English version; nor even to make in addition a wide study of the contents of the English Bible and how to use it.

By certain schools of Christians in our country this is

regarded as the sufficient kind of Bible study. It is *not* sufficient by a great deal. Pursued alone it is apt to be superficial and generally leads to superficial results. But while condemning it as, for you, an insufficient mode of Bible study, if pursued alone, we would take occasion in passing to point out the fact of its great importance in order to breadth of view and efficiency in practical work, when pursued in connection with other methods of Bible study to be mentioned in the immediate sequel. There will be temptation on the part of some to neglect the private study of the English Bible. But let all beware of falling into it. It is safe to say that no one of you should rest satisfied until he is as familiar with the pages of his Bible as with those of his most favorite text-book; and until the language and thought of the Bible give color and tone to his thinking as no other book or man in the world does.

But in addition to this vigorous use of the English version; you ought to do a vast amount of thoroughgoing exegetical study of the Scriptures in their original tongues. This is of the highest importance. The time and labors of two full professors in this Seminary are largely given to the study of the Scriptures in the Greek and Hebrew. This is bed-rock study. Here the truths of Scripture are gotten as presented by their inspired writers. In this way men are enabled to rightly divide the word of truth, in very deed. Such study as this did much toward the making of men like John Wycliff and Ulric Zwingli and John Calvin and Bishop J. B. Lightfoot, and such effective popular writers and preachers of our day as Frederick W. Robertson, Maclaren of Manchester, James Stalker, and Archdeacon Farrar, and the great majority of really distinguished lights in the Christian Church. They were every one students of the inspired word in their original tongues.

He who really reads the word of God in the original tongues is able so far to do just what Paul exhorts Timothy to do. The preacher cannot afford not to study the word of God in the tongues of inspiration.

Gentlemen, if you would crawl while other men fly, do not study the Bible in the languages of inspiration. But

if you would career aloft in the pure air of the upper heavens and amid the blaze of sunlight while other men crawl among the garbage of the earth, read the word of God in the languages in which God chose to speak to man. True, Mr. Moody may have gotten on well, a long time, with a knowledge of the English Bible alone, but are you Mr. Moody? Has not Mr. Moody ten thousand times wished he could read Greek like Paul? Sometimes, we have young men who think that work over the Scriptures in the original tongues is a waste of time. They don't realize what it means to divide the word of God aright. They forget the demands of God that we learn absolutely up to the limit of the possibilities, the word of truth. Nor is it enough to commit parts of our English version to memory; acquaint yourselves with the whole factual contents of Scripture, through the English version, and study it in the original tongues; you should look at the whole number of Scriptural truths in relation to one another. The parts of Scripture shine out in the mutual light of one another. The relation between Scripture truths and other truths are as important as those compared. No part of Scripture is fully comprehended as long as it stands in isolation. Much of Scripture is not seen at all until its truths are put in proper relations. Hence you must study systematic theology.

In certain quarters systematic theology has been much decried of late years as really the science of human dogmas. Some of those who decry it set up what they call Biblical theologies in the place of it. Now, there is a discipline called Biblical theology for which we have the highest respect. It is the reverent and accurate portrayal of the unfolding in historical order of the doctrine of Sacred Scripture—the portrayal of the evolution of revealed truth. This is a study of vast importance for the proper comprehension of Bible teaching. You can not do too much of it. But, my brethren, few titles are more abused in our day than that of Biblical Theology. Small men, with huge conceit, vast irreverence, vicious psychology, false philosophy, manifold presumptions regarded as postulates of common sense of which they seem utterly destitute, pretend to set forth a Biblical Theology. Even a common man can see

imposture and cheat and lie written all over the thing. He looks at the doctrine of sin. He knows that is not the Bible doctrine of sin. The "Biblical Theology" says sin is disease; the Bible says it is moral wrong. The "Biblical Theology" says it is weakness. The Bible says it is depravity and treason against God. So in a thousand places these so called "Biblical Theologies" are written over "Frauds" in large letters to any who has eyes to see. And the authors of these books and their admirers talk against systematic theology, especially the coherent and powerful systematic theology of the Calvinists.

These Biblical theologies are not biblical. The *common* man knows they are not. If Dr. Joseph H. White were to tell us that a certain horse of our acquaintance was not blind, we would know that Dr. White, even though he be a distinguished specialist, tells in that matter what is not true. For we have watched that horse walk. We have noted the way in which he holds his head; have marked the way in which he lifts high his feet and throws them out tentatively in front of him; we have looked into his eyeless sockets, sunken and sore. The horse is stone blind. Do you say no Biblical theologian can make a misstatement so palpably untrue? We say they have done so; and that they laugh at a common man's attempting to dispute their positions. They are specialists, forsooth. But even today, gentlemen, though you may not have given any study to theological science, you ought to be able to say of some current Biblical theologies: "They are false even though a Ritschl teach them. He may be a scholar. He may be a specialist. But he affirms things which I can know to be absurd and untrue. Though I be no specialist I can test his work in part. I will, not under his influence, be silly enough to despise that theology which Paul and Augustine and Calvin have taught."

Yes, my brethren, these men who cry out against systematic theology give us work in which misrepresentations abound. There is more of the Bible in the systematic theology which they decry than in all of them. For systematic theology, though it be not historical in form, may be biblical; and we affirm that the Calvinistic system is bib-

lical. Calvin himself was the prince of Exegetes; and claimed to set forth the biblical system. His system has been improved upon in various particulars and approximates still more nearly to the Bible system. You may depend upon it, that in the study of systematic theology as taught here you will be studying the Scriptures, studying Scripture truths in their relation to one another, with the help of the deepest line of thinkers that the Christian Church has been blessed with. Athanasius, Augustine, Anselm, Thomas Aquinas, Wycliffe, Luther, Zwingli, Calvin, Knox, Hodge, Thornwell, Dabney and Strickler. They will all be helping you. They have all made some mistakes; they may have all made some mistakes in common. But where will you find a line of teachers worthy of being compared with them — scholars and geniuses, honest men, some of them trying with all their might to construct a theology thoroughly biblical. Don't be caught in a bi-current of declamation against systematic theology, ephemeral and to be lost in the jungle of oblivion. For with oblivion many of these antagonistic schools will go, while systematic Calvinistic theology will slough off any excrescences and grow forever.

And in the study of systematic theology remember that properly conducted it is the study of the Bible. It is a constant commentary on Bible truth. It is a constant setting of one Bible truth in relation to the others. This one essential is enough to vindicate the study against the outcries of those silly people who say that the time would be better expended over the Word of God itself than over man-made systems of divinity. They forget that these systems have been made by the most earnest and gifted students of the world in order to explicate the real teaching of the Bible.

But it is not considered enough to study the English version. Study the Scriptures exegetically in the original tongues, and study these truths in rotation, in systematic theology. The understanding of the Scriptures by the people of God has been a slow growth. The evolution of true dogma is a tedious and laborious process both for the church and the individual. Meanwhile parts of the church,

and at times the whole church, has taken up many views, framed many dogmas, adopted many customs, fallen into many habits, not only without warrant in the Word of God, but positively hostile to it.

He who would hold vividly a biblical dogma must either reach it by a long struggle like that through which the church reached it, or again live by the aid of a true history through the conflict which the church waged in gaining a place in which it could state the doctrine. One who would avoid a thousand false inferences from Bible teaching, flee a thousand mistakes to which he is liable, must know church history. One who would see Bible principles, illustrated, illumined and vindicated by God himself, must follow the mighty steppings of the Most High as he walks the ages. When we remember that the man who would show himself approved unto God must not only learn what is in the Bible, but how to use it, we see that he must read the history of God's dealing with his people and with the world. He must thus learn God's own interpretation of principle, promise, and threat. If you would realize in the most vivid way many vastly important Bible truths, if you would see clearly the unbiblical character of many false teachings of your day, and false methods of work and life, you must, we repeat, read the history of the church.

This is a Bible school, my brethren. There is nothing taught here which is not designed to help you to a better understanding of the Bible. We teach several departments. You will talk of your Greek exegesis, and Hebrew exegesis, of your work in systematic theology and church history, and ecclesiology and pastoral theology. But remember, that every one of these things is taught here because necessary to give you a thorough understanding of the Bible. The founders of this school, its Board of Trustees, and its faculty, which in the past have certainly embraced some of the greatest men and Christians of their day, have agreed that every one of these things is necessary in order to your learning the Bible properly and how to use it.

Sometimes we have young men who would like to change our curriculum. They would like to study the English Bible and very little else. Some of them are fine fellows,

too. But they don't know; they are not acquainted with God's demands. They will learn better. After several years experience we can make the broad assertion that we know of no really able man who has taken a course irregular in any respect, who has not regretted the irregularity. Gentlemen, if you desire a rotund and comprehensive knowledge of the Bible, so that you may approve yourselves before God as workmen who need not to be ashamed, rightly dividing the word of truth; if you desire to answer properly God's demand for a thorough knowledge of the Bible, you can omit no part of the regular course. You must not only not omit, you must bestir yourselves in pushing every line of study to the utmost. And our text teaches that it is your duty to do this.

We say you must bestir yourselves, for, in the words of Dean Church, "We owe it to the church, we owe it to the time in which God has called us to labor, we owe it to the restless and perplexed but often honest minds in whose presence we carry on our ministry, to be not merely a hard-working but a learned clergy. To those great questions which both stir and disquiet men, we are bound to bring that knowledge which will give us a claim to be listened to." Yes, my brethren, when the Christian world is drifting on the subjects of inspiration, the trinity, the incarnation, the atonement and eternal punishment, when men are disputing about the nature and purpose of the church, you owe it to yourselves, the rest of mankind and to God to be masters of one book, the great book which teaches the truth concerning them all.

And let me warn you, by the way, that if through these approved courses, you come to know this book as you ought, you will have no time while in this Seminary for anything else.

Happily, you are presumed already to be men of culture, graduates of reputable colleges, university men, in rare cases men from the learned professions, with the sort of general cultivation in history, literature and manners, which springs of almost every life of leisurely study. But some of you may have fallen into habits incident to student life, of which you should at once break yourselves if you

would acquit yourselves well in this place. Some students spend time in idle lounging in the rooms of their fellows, thus partially defeating the aims of their hosts as well. Some, I am sorry to say, indulge in a sin by no means exclusively feminine, that of gossip. Time so spent is worse than lost. Gossip is, when defamatory, a species of slander. The gossip ought to find quarters somewhere else than in the Seminary. What place for a gossip in the ministry. Some students devote themselves as critics of all about them save their own conceit and insufficiency. The idle criticism of fellow students and professors may be left to the curs that bay the moon. Don't spend your time again in desultory reading; it never pays. You don't read in a way to hold what you read; you cultivate a poor memory. When done, you have got no good, your time is gone. We know a man who, during his first year at the Seminary, aimed to do his work respectably well, and then read. He read more than fifty volumes that year outside of his course, works on mental philosophy, ethics, travel, history, biography and novels. It was a mistake. He can't use three-fourths of what he read that year. The next year he went to work to do his classwork the best he could, and every regular exercise the best he could. He grew that year. He began to get hold of the roots of things. What he got stood by him in the hour of need.

Don't read widely even of masterpieces of general literature while here. If you have not already done so, some day you ought to live for months with Dante and Milton and Shakespeare, with Plato and Aristotle and Kaut, and with the regal men in all departments of literature; but not now, not here. Listen to these words, first delivered a few years ago to the Divinity men at Yale by a man who knew whereof he spoke:

"Gentlemen, it is important for you to see that your ministry is not enveloped in mist simply because you have never made a real study of Christianity. This, I am afraid, is the common source of vague theology. In a former lecture I have recommended a wide acquaintance with the masterpieces of literature; but some able men at school substitute this for the studies of their profession; and this is

a fatal mistake. Literature ought to be a supplement to these not a substitute. I have watched the subsequent course of more than one student who had pursued this course. Their supply of ideas soon runs out; their tone becomes secular; and people turn away from them dissatisfied.”*

Let us not forget that here is the place to learn theology—the Bible.

Of course we do not mean that you shall never for the sake of rest and change read some light work for a few minutes. It would be well always to have a work on hand to turn to for the sake of recreation. But keep it in its place. If you do what you ought toward learning the Bible while here you can't expect to do anything else considerable.

Again, you will have relatively little time for evangelistic work. One reason with many who have favored the removal of the Seminary to this place has been the opportunity afforded here for active work in teaching Sabbath Schools, preaching in mission quarters, aiding pastors, and so forth. And it must be readily granted that opportunities for such work on the part of our students is very desirable. Many of them can do a good deal of such work on Sunday without hurt to their scholastic efforts of the week. But it should ever be kept in mind that the primary aspect of a Seminary is scholastic. The student goes to the Seminary to learn. His call of God is while at the Seminary to do his work of preparation. This is the time to possess yourself of God's theory of life, sin, redemption, salvation. In nine cases out of ten, whether a man is ever going to have the proper grasp of the truth which he is going to preach is determined by his life as a student. If he gives himself night and day to the great task to which he is there called, he will get that grasp sooner or later. If he dissipates his energies by premature work as a preacher, the chances are that he will never have a masterful grasp of his subject.

Let me beseech you, my brethren, to make no mistake. Do not begin to cant about anxiety to get at your life's work, and scatter your strength in efforts at preach-

*Stalker: *The Preacher and His Models*, p. 252.

ing, every sermon of which may have the unhealthful qualities of fruit too soon ripe. Do only so much evangelistic work as is compatible with thorough efficiency as a student.

If God has called you to preach and you are not yet prepared, understand once for all that he calls you *here to prepare* yourself. He calls you here to give diligence in learning his Word, that when the test comes you may, so far, stand approved of him, workmen that need not to be ashamed, rightly dividing the word of truth.

2nd. But in order to showing yourselves approved unto God, you must not only learn his Word, and how to use it; you must *cultivate your Christian character*.

You can not understand God's Word unless you are in sympathy with his character. Even an intelligent unbeliever should readily acknowledge this. All men claim that in order to a man's understanding nature and winning her secrets from her he must be in harmony with nature. He must pay court to her, study her moods as those of a sweetheart whom he would woo and win. The Evangelist John says: "If any man will do his will, he shall know of the doctrine, whether it be of God." Other things being equal, of two men, that one of the more God-like character will understand God better.

But you need higher Christian character, not only to give you deeper insight into the Word of God, but to enable you to preach the truth with the highest effect. And no less than this you are to do according to the text. You are to rightly divide the word of truth; not to exhibit mental dexterity, but to move men Godward, so far as in you lies.

Two men of equal talents and cultivation preach the gospel with vastly different results—results proportioned to the propulsive powers of the two characters. Two pastors visit a poor woman in trouble: one goes to her with words smoother than butter, softer than oil and sweeter than honey; but she is uncomforted. The other goes; his words are relatively poor. But the woman says, "I thank you so much! I believe in you. What you say does me a world of good." The explanation is a difference of character.

You hear one man preach, you are entertained and

pleased. You hear another man preach a sermon of which the matter is not one whit better. You are stirred. What is the difference. Often it is character—the difference in the character of the preachers.

Character is the most important of all your furnishing for the ministry. In his "The Preacher and his Models," Dr. Stalker tells us the following reminiscences of his own life. He says: "One Saturday morning at our missionary society there came, at our invitation, to talk to us about our future life, the professor who was the idol of the students and reputed the most severely scientific of the whole staff. We used to think him keen, too, and cynical; and what we expected was perhaps a scathing exposure of the weakness of ministers or a severe exhortation to study. It turned out on the contrary, to be a strange piece, steeped in emotion and full of almost byrical tenderness; and I can still remember the kind of awe which fell on us, as from this reserved nature, we heard a conception of the ministry which had scarcely occurred to any of us before; for he said, that the great purpose for which a minister is settled in a parish is not to cultivate scholarship, or to visit the people during the week, or even to preach to them on Sunday, but it is to live among them as a good man, whose mere presence is a demonstration which cannot be gainsaid that there is a life possible on earth which is fed from no earthly source, and that the things spoken of in church on Sabbaths, are realities.

Side by side with this reminiscence there lives in my memory another, which grows more beautiful the more I learn of life. It was my happiness, when I was ordained, to be settled next neighbor to an aged and saintly minister. He was a man of competent scholarship and had the reputation of having been in early life a popular preacher. But it was not to these gifts that he owed his unique influence. He moved through the town as a hallowing presence. His very passing in the street was a kind of benediction, and the people as they looked after him, spoke of him to each other with affectionate veneration. Children were proud when he laid his hand on their heads, and they treasured the kindly words which he spoke to them. At funerals and

other seasons of domestic solemnity his presence was sought by people of all denominations. We who labored along with him in the ministry felt that his mere existence in the community was an irresistible demonstration of Christianity and a tower of strength to every good cause. Yet he had not gained this position of influence by brilliant talents or great achievements, or the pushing of ambition; for he was singularly modest and would have been the last to credit himself with half the good he did. The whole mystery lay in this, that he had lived in the town for forty years a blameless life and was known by everybody to be a godly and prayerful man.”*

Certainly one of the first qualifications for the ministry is true excellence of character. You cannot understand the word of truth without it. Nor can you impress that truth upon people without it. Then cultivate your Christian character.

Cultivate a large manhood. Cultivate pure and high morals; be a man, not a beast, a high man, far away from the beast. Cultivate mental excellence. Think! Think broadly. Think deeply. Be a man, not a beast. Cultivate your affectional nature, your love for God and man—for the true, beautiful, and good. Put down selfishness which is unmanly. A criticism which was once passed by a Highland parishioner on three successive ministers of his parish has been recorded as follows: “Our first minister, was a man but he was not a minister; our second was a minister, but he was not a man; and the one we have at present is neither a man nor a minister.” You ought first of all to be men. You will need that large manhood that will enable you to be steadfast and patient in persecution, to endure hardness as a good soldier of Jesus Christ, suffer trouble unto bonds if need be for the elect’s sake.

You will need that strength of manhood which will be necessary to your living up to your duty, seen and admitted by yourself, but not recognized by the debauched Christian conscience of your age, and even flouted by Christians in high places. You will need a large reserve of manhood

*Stalker: *The Preacher and the Models.* pp. 55-57.

to make you refrain from doing that about the moral propriety of which you have doubt, to enable you to maintain in life Paul's principle: "He that doubteth is damned if he eat," even if the rest of the Christian world is eating, as it is in the use of the street cars on Sunday.

Read this epistle and see that Paul expected of Timothy this sort of manhood. Does God expect less of you?

Again, we say, cultivate character; cultivate ministerial character. Rejoice in your calling. Build up the peculiar type of manhood which the minister should possess. Look on the pulpit as your throne, as Spurgeon did, as Rice of Atlanta seems to do, as Dr. Hoge does, and as Dr. Cuyler does, which you would not exchange for that of the British empire. Cultivate those impulses which have moved you to this place, the desire to give the gospel to all nations. Never waste time in comparing your possible usefulness in this and other spheres of endeavor. You have put your hand to the plow, *drive*. Feel with Paul, For me to live is Christ. From this day seek to create within yourselves that character without which you cannot make full proof of your ministry. Finally, cultivate a glowing love for Christ and his truth. To that end read your Bible daily at length in the way of worship. Live in communion with him through his word and through prayer; and through all the ordinary means of grace, which are so familiar to you as to require no special mention. Above all, appropriate in a living way the truth brought under view by your studies from day to day. As you toil over God's word in the original tongues, apply it in all its freshness to your own life; as you acquire from day to day systematic command of great groups of cardinal Biblical truths; as you gradually become able to take in the system of redemption in its rotund and glorious fullness, pray that you may be properly affected by it. As you strive to learn how to preach it to others, preach it to your own heart. As you become acquainted with the mistakes made by the Church and its teachers of the past, pray to be delivered from analogous mistakes in your own life, public and private. As you learn of the triumphs of the Saints over evil and over ob-

stacles to a clear vision of the truth, pray for a proper influence from their examples and successes.

By any and every means cultivate that love which constraineth us thus to judge: In that Christ died for all, he died for all that they which live should not henceforth live unto themselves, but unto him who for their sakes died and rose again. Thus round out your character and fit it for your great work.

3rd. In the third place, in order to show yourself approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth, you must secure the Holy Spirit in large measure. He alone knoweth the deep things of God. He alone can lead you into them and illumine your minds and enable you to properly know the word. Unbaptized scholarship can learn about the gospel, but only the sanctified heart can know the gospel. *Pectus est quod theologum facit*, said the great Neander. Germany's unregenerate scholars prove that the natural man receiveth not the things of the Spirit of God. We want regenerate hearts, hearts in which the process of sanctification has begun, and hearts filled with the interpreting and illuminating spirit in order to a knowledge of the truth.

Just as much we need the Spirit in order to our growth in character. He is the important agent in sanctification as the only efficient agent in regeneration. Hence let us pray without ceasing for the outpouring of the Spirit upon us.

Now, gentlemen, let me say in the words of a British contemporary writer who knows exceedingly well how to tell the truth on many matters of great importance to our time, "That I believe the question, what is to be the type and tone of the ministry in any generation is decided in the theological seminaries. What the students are there, the ministers of the country will be by-and-by. And, while the discipline of the authorities and the exhortations and examples of professors may do something, the tone of the college is determined by the students themselves. The state of feeling in a theological seminary ought to be such that any man living a life inconsistent with his future profession should feel thoroughly uncomfortable, and have the

conviction driven in upon his conscience every day that the ministry is no place for him.'*

God grant that such may ever be the state in this Seminary, that it may be a place in which men may grow in Christ-like character and masterful comprehension of God's word.

God grant, also, that the men here to-day—a day formative because it is the first day—may give a true tone and coloring to the life here. Lord God of all grace, since, fifty years hence, a hundred years hence, five hundred years hence and more, the life of this institution may be affected by its life of this year, let thy blessing rest on it this year. May this be a session in which we shall approve ourselves unto Thee as workmen that have no need of shame for our work. Lord God of Hosts, make the whole future of this school worthier than even its past. This we ask to the praise of thy grace. Amen.

*Stalker: *The Pastor and His Models.* p. 148.