



Class *LC 383*

Book a *P4*

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DR. PETERS' DISCOURSE

BEFORE THE

SOCIETY FOR THE PROMOTION

OF

Collegiate and Theological Education

AT THE WEST.



COLLEGES RELIGIOUS INSTITUTIONS.

A

DISCOURSE,

DELIVERED IN THE PARK PRESBYTERIAN CHURCH,

NEWARK, N. J., OCT. 29, 1851,

BEFORE THE

Society for the Promotion of Collegiate and
Theological Education at the West.

BY

ABSALOM PETERS, D. D.,

PASTOR OF THE FIRST CHURCH, WILLIAMSTOWN, MASS.

NEW-YORK :

JOHN F. TROW, PRINTER, 49 ANN-STREET.

1851.

LC 383
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"RESOLVED—That the thanks of the Board of Directors be presented to the Rev. Dr. Peters for his Discourse delivered last evening, and that a copy be requested for publication."

An extract from the minutes of the proceedings of the Directors of the Society for the Promotion of Collegiate and Theological Education at the West, at their Annual Meeting in Newark, N. J.

G. N. JUDD, SECRETARY.

October 30, 1851.

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A. P. Lopez
Dec. 13, 1940

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DISCOURSE.

ECCLES. VII. 8.

BETTER IS THE END OF A THING THAN THE BEGINNING THEREOF.

THERE is one continent on the globe, which has no College. Africa contains perhaps a hundred millions of people, and its first College is yet to be founded. Benevolent men, of wisdom and foresight, are beginning to see that a College on that continent is needed, as a light to shine in a dark place, and that the founding of such an institution is practicable. A Board of "*Trustees of Donations for Education in Liberia*," incorporated by the Commonwealth of Massachusetts, have taken the work in hand, and it will doubtless soon be done.

In their first report they justly magnify and commend the object of their undertaking, in language which has arrested my attention, and led to

the selection of the text for the present occasion. "The founding of Harvard College," they say, "was an era in the history of the human race. It was the beginning of liberal education for a continent. Without a *first* College, this continent could not have become what it is. The planting of a *first* College in Africa will form another era. It will be a work equally rich in beneficial results, and equally honorable to the philanthropy that secures its accomplishment."

I do not find fault with these statements. These are great thoughts, both of the past and the future—just and true thoughts. And it is well to think of things yet to be done, while we reflect upon the past, for instruction and encouragement. It is indeed the grand element and characteristic of wisdom always to be looking onward, and to labor for a worthy end. The end, in thought, is ever before the means. It is that for which all the means are selected, and is therefore first in purpose, though last in attainment. And the means employed for an end are important only in proportion to the importance of the end. The same may be said of the *beginning* of a thing, the "*terminus a quo*," as the old theologians expressed it, or the first of a series of means. It is important only as a step of advancement toward the end, or the "*terminus*

ad quem." So it is ever true, that "the end of a thing is better than the beginning thereof." The beginning is but one of perhaps a thousand means, all subordinate to the same end; but the end is the crowning result of the whole series of means.

We deceive ourselves then, when we imagine the first of a series of events, all tending to a common result, to be greater and better than all the rest, simply because it is the *first*. There is, in fact, a common honor due to agencies that coöperate for the same end. That is the greatest, whether it be the first or the last, which is the most efficacious; and the end is greater than all. The *first* may be the *least* of all the events in the series. So our Saviour represents the beginning of true piety in the soul of man, when he says, "The kingdom of God is like a grain of mustard-seed, which when it is sown in the earth, is less than all seeds that be in the earth;" but "it becometh greater than all herbs." Other influences are added, a thousand-fold greater than the first, and that which was begun in weakness and obscurity, terminates in power and glory.

The same is true of the kingdom of God in the whole world. It is a constitution of things founded in wisdom and adapted to an end. It had a beginning. It has had an advancement to the present time. But it is not limited to the ages of its past

history. It has also a prophetic history, by which the field of its enlargement and the path of its progress are indefinitely extended. In its prophecy, it is a kingdom to come — a universal, an everlasting kingdom — teeming with events, all important, all tending to the same grand result, all coöperating to hasten the ages of its ultimate and universal triumph in the world, when the blessedness of earth will “shade away into the blessedness of heaven.” Then will it be seen how much better is the end of all things, than the beginning of all things. The splendid close of human history will reflect its own brightness and grandeur over all the agencies of its advancement, and each event will appear important and great, just in proportion to its efficiency in bringing to pass the glory that shall then be revealed.

It is in the midst of this great onward movement of things, that we live — far on in the history of human progress. Great things have been done for the advancement of the race. But great, and still greater, remain to be done ; and it is no calamity to us, that we were not born at the beginning of the world, that so we might have taken part in “first things,” and helped to lay primitive foundations. Is it not rather a privilege, that we have our work to do at a sublime height in the building of

God? It is the same building still, and our labor is no less important — no less necessary — than was that of primitive men; and we are nearer, than they, to the shoutings and pæans which will accompany the bringing forth of the top stone thereof.

I propose, then, to present the Society, whose anniversary we here celebrate, *as a means to an end in the kingdom of God*. It looks to the consummation of all things. The system of education, which it proposes to advance, is a *religious* system. It makes its appeal, primarily and principally, to enlightened and religious men, — men who have respect unto the recompense of an eternal reward, — and I wish to show the privilege and the duty of laboring for the permanent support and advancement of this system of education. This I would do by briefly adverting to its origin and aim, and to the important relation which it bears to the great missionary enterprises of the present day.

Colleges — for what is called academical instruction, preparatory to professional learning — have ever been intimately associated with the religion of the countries where they have existed. It is also a matter of history, that an object more early embraced and more steadily kept in view, than any other, by these institutions, has been to supply the Church with an educated priesthood or ministry.

This was the idea in which the earliest Colleges, of which we have any account in modern times, had their origin. In the ninth century, when Charlemagne was awakened to the importance of the advancement of learning in his vast dominions, we are told, "he established schools in every convent and cathedral, intended chiefly for the education of clergymen." Yet "young men of high families, not intended for religious orders, were instructed in them,"* showing that they were not exclusively professional schools, but Colleges, for the instruction of all such as were designed to be educated in that dark age. These convent and cathedral schools were for a long time the highest institutions of learning in the countries where they were established. From them proceeded the *rectors* of several schools in France, in a later age, where "instruction was given in rhetoric, philosophy, and theology," and out of which grew the University of Paris. Equally associated with the advancement of religion was the College system of all the Universities of Europe. The numerous Colleges of the Jesuits, in all countries, were also strictly religious in their aim. They constituted, beyond all doubt, the most effective part of the wonderful machinery of that vast organization to subserve the interests of the Romish church.

* Encyc. Americana.

Colleges, then, at the time of the planting of this country, were every where regarded as religious institutions. Our fathers well understood, both from history and the nature of the case, that the advancement of religion in any form, in the new world, would require the existence of Colleges for the education of the ministry of the Church. The advantages of these institutions in preparing young men for the other professions, were by no means lost sight of, or undervalued. And the *religious* character of the College was considered scarcely less essential for the right education of those designed for civil office and employment, than for the appropriate training of candidates for the ministry. But in a *Protestant* College, and especially in a *Puritan* College, all other objects, great though they might be, were held to be secondary to that of a competent supply of able and faithful ministers of the gospel. And our Puritan fathers were earnest men in their religion. For themselves and their country they sought first the kingdom of God and his righteousness. Our earliest Colleges, therefore, were adapted to this end. They were founded, as it was expressly said of one of them, "*that the Church might never want a learned and pious ministry.*" This was the great idea of the men of New England in forming their educational system. "None

of the least concerns," says Mather, "that lay upon the spirits of these reformers, was the condition of their posterity. *They also did betimes endeavor the erection of a College, for the training up of a successive ministry in the country.*"*

It is pleasant here to reflect, that this *religious* idea has ever been cherished, to a wide extent, in our country. Most of our Colleges, up to the present time, have originated in it. Religious principle has called them into being and sustained them, and religious men have been selected for their guardians and instructors.

It was found, however, in the progress of our experience, that the demands of religion, in respect to the great object of our College system, were not fully met. The course of instruction in College, being designed for all classes of students, could not be extended to subjects strictly professional, without adding a longer time, and providing Faculties of instruction for each of the learned professions. But this would require our Colleges to be Universities, and would demand an outlay, both of money and of men, quite too great to be sustained by our smaller institutions. This has led to the necessity of separate professional schools. In these, the profits and honors of the secular professions have been found a sufficient encouragement—after the Colleges

* Mather's *Magnalia*.

have sent out their sons—to provide suitable advantages for the prosecution of their appropriate studies. Hence have arisen our schools of Law, of Medicine, and of Professional Science.

But the school of Theology needed other support. Like the College, it is essentially a religious institution, and was found, in experience, to be necessary to the carrying out of the religious idea of the College system. Hence have been founded, by benevolent men and the churches, within the last fifty years, our Theological Seminaries. They have become an essential part of our system, “for the training up of a successive ministry in the country.” The College and the Theological Seminary, as to their main design, are one in aim, and one in the ground of their appeal for encouragement and support. Like other religious foundations, they must be, to a large extent, charitable institutions. This is necessary to make them available to the poor, as well as the rich. It is also essential to the maintenance of their religious character and influence; for though it is grateful to acknowledge that, in some instances, State patronage has been liberally bestowed, it must not be forgotten, that, in all cases where this patronage has been so given, as to remove the College from its *religious* aims and impulses, it has induced feebleness and inefficiency, in

respect to education itself. It separates the business of education from the most effective of those self-inspiring uses, which alone can impart life and energy to the means of instruction. History and all experience have taught us, that, if we would secure the best results of education, we must see to it that our Colleges are kept under the control of enlightened religious principle. They must be founded, if need be, and sustained and directed by religiously educated and benevolent men.

Such is the system of liberal education, which has grown up in our country. It is no abridgment of privilege to us, that we did not live at the beginning of this system, to take part with the wise and the good, who so nobly discharged the obligations of that age. Our Fathers did a great work, when they planted "a *first* College" in the new world. It was a foundation for many generations, and their names shall be had in everlasting remembrance. But what is a foundation without a superstructure? A second and a third College, in due time, were as much needed as the first; and the founding of Harvard College was not "the beginning of liberal education for a *continent*," if we fail to carry out the system, then begun, until the *whole continent*, from sea to sea, shall be amply provided with simi-

lar institutions. If this be not done, the founding of that first College was but the beginning of a failure. With all the good it may have done in its sphere, it will not have accomplished its end, in respect to the diffusion of the advantages of liberal learning to the ever-increasing and wide-spreading population of our country.

It was never intelligently proposed to concentrate these advantages in a single University, "cum privilegio," nor to confine them to a few Colleges, at great distances from each other. The wide extent of the country, the prospective increase of population, the form of the government, the independence of the States, and, above all, the Protestant principle of universal education, have forbid such a design; and the Colleges have adapted themselves to their appropriate spheres, in accordance with this state of things. They have thus trained the public mind to feel, that a College, in each district of convenient extent, is a great blessing to the people. It is therefore placed beyond all doubt, that our country, in the whole extent of it, is to be a land of Colleges. Our system of education has already taken its form, and such are its tendencies. The impulses of the better informed of the people are also in the same direction. Every new State, and many of the sects of religionists,

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whether evangelical or infidel, will have their Colleges. There will be no lack of these institutions, in number, name, and form. The danger, indeed, is, that in our new States, they will be more numerous, than can be consistent with their proper support and their most healthful influence.

Merely to increase the number of Colleges in this country, therefore, without a due regard to the necessities of the respective fields they are intended to supply, is not a legitimate end of Collegial purpose or enterprise; for here, as I have intimated, there is no danger of failure. There will be Colleges enough. But there is a higher aim than this, which is sought by the enlightened patrons of our College system. It is to hold up an elevated standard of education in the older Colleges, and to encourage the planting of new ones only where there is a reasonable prospect, that that standard will be maintained. Add to this the *religious* aim, which should ever be kept in view, in the instruction of the young, and you have the system of education, which it is the object of this Society to encourage and patronize in our new and rising States.

Look now at the present and prospective relations of this system of Collegiate and Theological education in our country. As a religious system, it has grown up, in this age, to a degree of import-

ance, which was not dreamed of in the early years of our history. It has become, providentially, a part of a greater, a far more extended system, than was even imagined by the founders of our first College. Less than a century had then elapsed, after the age of Luther. The Reformation was young. Its light had but recently begun to shine out of darkness. *Protestantism* had but just taken root in Europe, and *Puritanism*, that still better and riper fruit of the Reformation, had scarcely been known fifty years, as a doctrine and a life, in the Protestant churches. It had been struggling for existence, and rising amid tears and blood, until it found an asylum in a land not before inhabited by civilized man. Here it began, in its feebleness, to plant its institutions and to provide for a future, whose greatness was not seen. They had the true faith. They trusted in God, whom they came hither to serve. But of what God would do with them, or with their influence, on a new and unexplored continent, they were necessarily ignorant. Who would inhabit the land? Would their posterity dwell, side by side, with the Aborigines, for whose education, conversion, and civilization they intended to provide? Or would their own race be so multiplied, and so armed with power—and with apologies, right or wrong—as to drive out the heathen

before them, and become themselves a great nation? These were questions, to which there was no answer in nature, nor in the oracles of God. They went forward, as Abraham did, not knowing whither they went. But they walked in the steps of Abraham's faith, and the God of Abraham directed them. They planted such institutions as were pleasing to him, to whose wisdom they committed their adaptation to the great ends of his providence, whatever might be its developments in the future.

But two hundred years have produced changes, of which our Pilgrim Fathers could have had no adequate conception. Should they now rise from the dead, to see what we see, they would cry out, "Not unto us, not unto us, but unto thy name, O Lord, be all the praise." Not of man, but in the wisdom of God, fields have been opened for the action of the institutions which they planted, and coöperating agencies have arisen, which give to those institutions an extent of influence, far beyond the anticipations of any man on earth two centuries ago.

The country itself—how marvellously changed! Then, upon its border, there was a handful of men. Now, it has opened its broad bosom to a population of twenty-five millions, and myriads

more are rushing into it, while its natural increase is rapid and healthful. The red men of the forest and of the prairie, have yielded their possessions to the sons of the Pilgrims, and, of vast tracts of the land, it may almost be said in the language of the Prophet, "Her wilderness is like Eden, and her desert like the garden of the Lord."

Meantime mighty changes have been wrought in the condition of the world. Governments have been meliorated, and the intercourse of nations is increased by facilities new and surprising. New light has also beamed upon the relations and responsibilities of the Church of Christ to the rest of mankind, and men of faith have every where begun to address themselves, in good earnest, to the work of the world's conversion.

Of the agencies which are already in operation, for this end, some of the most effective are the Missionary Societies of our own country. It has begun to be understood and felt, by all in our churches who care for the conversion of the world, that our part in the work is to be a great one. We have taken the field under this impression. Our origin and history, the civil and religious liberty we enjoy, the extent of our territory, its agricultural, commercial, and mineral wealth, its present and prospective population, the power and influence of the govern-

ment among the nations of the earth, the intelligence and enterprise of the people, and the fact that Christianity—heaven-born, and owning no authority but that of the Bible—is the religion of our churches, all, all indicate, that we have a great work to do. Where much is given, much is required. But to what nation on the globe has God given so rich an inheritance as this ?

OUR COUNTRY FOR THE SAKE OF THE WORLD, therefore, is the appropriate watchword of American Christians. “The field is the world;” and the *end*, upon which we seize *first*, in thought, and to which the eye of our faith should ever be directed, is the glory of God in the universal triumphs of his grace. But the means adapted to this end are numerous and multiform. In the vast machinery of Christian philanthropy, there is a wheel within a wheel, for every man to touch, and points of power, which are accessible to every Christian community, church, or nation. And there is a precedence and succession of these points of religious influence, which is beautiful in its order. Causes must precede effects; and it is clear as day, that if we would perform the great Missionary work, which devolves on the churches of this country, we must educate the men, whose labors are indispensable to its accomplishment. If then it was a worthy design of

our Fathers, to provide for "*the training up of a successive ministry in the country,*" it is ours to provide for the training of a ministry sufficiently numerous for the world-wide enterprise that now lies open before us. We have not only our posterity to care for, but the destitute of all lands; and all our Missionary Societies, both Foreign and Domestic, depend, for their permanent success, on the provision which shall continue to be made for Collegiate and Theological education in this country.

How cheering and grateful to reflect, that we have come to this time, and to these high responsibilities, with a system of education, formed to our hands, which, in its essential characteristics, is suited to our advanced position, and to its recently developed relations to the conversion of the world! Religious in its aim, its foundations were laid in faith and prayer; and long experience has shown it to be adapted to the religious ends for which it was designed. It has been owned of God, in the training of the educated ministry of the country, for two hundred years. It is still, to a large extent, in the hands of religious men, and is producing the same results. It is manifestly capable of accommodating itself to any extent of territory, and to any amount of population, to which the nation may grow. It needs only to be prosecuted with vigor, to accom-

plish all that may be desired, in the way of education, to supply a competent ministry for every opening field, until the gospel shall be preached to all on the earth who have ears to hear.

I now ask your attention to the necessity and religious importance of the "*Society for the Promotion of Collegiate and Theological Education at the West.*"

This Society is the child of Home Missions. It was born of the Missionary spirit, and its object is to provide laborers to meet the demands of the Missionary cause. Its necessity became apparent in the prosecution of the work, which it is thus designed to promote. It was on this wise.

The Home Missionary Society was planting its laborers on the Western field. They were educated men. They had been trained up under the system of education, of which I have spoken. They knew its importance to the development of the religious resources of a Christian community, for the good of mankind. And there were spread out before them great States, now in their infancy, but soon to be full of people, mighty in wealth and power. These they would reconcile to God. They desired and sought their salvation and that of their posterity. But what were they—the few missionaries on the field, and all that could be expected to join them

from the older States—what were they, to the rushing of the people from the East, and from all quarters of the globe? They contemplated the greatness of the Missionary work, and to them it was the clearest of all truths, the most manifest of all Providential indications, that they too, like the Pilgrim Fathers, ought "*betimes* to endeavor the erection of a College," in each of the rising States of their labors and prayers, "for the training up of a successive ministry in the country." Worthy men were they of such an ancestry—worthy of such a training. They took counsel together on their several fields. They consulted the wisdom of experience in the older States. They made their appeal to such local interests and religious principle as could be awakened to aid them, in the new communities which they designed to bless. They committed the cause to God, and, in the midst of their Missionary toils, they put their hands to the work of laying foundations, for the advancement of education, on a scale in some measure answerable to the great and growing necessities of the field.

Thus were originated the institutions in Ohio, Indiana, and Illinois, which first united in seeking the organization and aid of this Society.* The

* These were, Lane Seminary, Western Reserve College, and Marietta College, Ohio; Illinois College, in Illinois; and Wabash College, Indiana.

founders of these institutions, from their very beginning, were aware of their partial and necessary dependence, for a time, upon Eastern benevolence. Aid was liberally pledged from Eastern sources, and they were encouraged to make their appeals to our churches, for such assistance as might be needed to sustain their Instructors, from year to year, until permanent endowments should be secured. Their necessities soon became matters of fact, and often of painful experience; and they availed themselves of this liberty of appeal to the churches of the older States. In the mean time, numerous other Colleges had been projected in the West, moved by the multifarious impulses of a discordant and enterprising people. These also looked to the Eastern churches for aid. Applications were thus coming to us from every portion of the West. But they were without concert, and often conflicting in their claims. It was found, also, that in many cases the gifts of benevolence were utterly wasted in ill-judged and impracticable schemes. Good men were becoming weary of the uncertainties of Western Institutions, and of the exhaustless multiplicity of their demands.

It was apparent to the intelligent observers of this state of things, that a Society was needed, to select, on the Western field, such projected Institutions as should be found worthy of special assistance,

to combine their applications, and commend them to the Eastern churches and to the public at large, on the effective and economical plan of a single and concentrated agency. The Society was accordingly formed, on whose Eighth Anniversary we are here assembled. Its object is to prevent, as far as possible, all useless drafts upon Eastern benevolence, on behalf of Colleges, which have been or may be projected at the West, and to provide a channel, through which the purer streams of sympathy and fellowship with those who are laboring in the great cause of Western education, may continue to flow on undisturbed, with the copiousness and strength of a mighty river.

Such were the origin and object of our Society. That the time for its organization and efforts had fully come, is more and more manifest, as it advances in its work. Its doings are before the public in its Annual Reports, and its immense usefulness is gratefully acknowledged at the West, in the timely and essential aid it has afforded to eight Western Institutions. Three of these, through its coöperation, are already placed upon permanent foundations of endowment. The others are laboring with the hope of attaining, in a few years, the same position of independence and perpetuity. It has inspired the friends of Christian education at the West with

fresh courage and confidence ; and as the population advances to take possession of new States and Territories, they are already looking about them, under the auspices of this Society, for points of influence and promise, at which to plant other Colleges and Seminaries, as the people shall have need. Who will not say, that this is as it should be? It places the East in communion with the West. It affords an opportunity of adapting existing means to desired ends. It causes the great hearts of our churches, Eastern and Western, to beat in sympathy with each other ; and secures, under God, the gradual and healthful extension of our own Puritan system of liberal education.

And the Institutions aided by this Society have received the seal of the Divine approbation. Like the Colleges of the older States, in which the principles of Christianity are earnestly inculcated, these Western Colleges, while yet in their infancy, have been the scenes of the most interesting awakenings and revivals of religion. Hundreds of young men have been converted in them. Nor was this a result unlooked for, or unsought. It has been in answer to prayer and earnest endeavor. It is but a continued Divine testimony to the fact, that Colleges, when conducted on religious principles, are among the most favored scenes of those gracious influences

which convert the soul. They are thus not only the educators of the young men who resort to them, but, in many cases, the means of their conversion. It is indeed the glory of our educational system, and of the principles on which it is conducted, that in so many instances it enlists the men whom it trains for the ministry. Well may we regard our Colleges as missionary institutions, since, in them, the missionary spirit is so often enkindled and cherished, by the light, and truth, and spiritual influences, with which they are wont to be favored and blessed. Surely too the Society, which secures the existence and the religious character and influence of such Institutions, in the rising States of this vast Republic, is none other than a great helper of the Missionary cause. And if the Puritan principle and aim of our educational system at the West, are endangered by the competition of the schools of the Jesuits, as they doubtless are, then our Society is indispensable, and we should value its continued existence and its vigorous operations, as we would the cause of religion, in its power to save.

Then, let this Society live. Let it live in the hearts and the prayers of the churches. Let it be sustained by the friends of our republican institutions of liberty and law. By the liberal contributions

of all who love the cause in which it labors, let it be furnished with the sinews of power for its great work. And thus supported, let it be relied on, as the right arm of the strength of the new and rising Missionary Colleges of the West. Let it move on from strength to strength, until it shall have planted its Institutions in every new State which is yet to be formed, and there shall be no more West to be supplied. Child of Home Missions, as it is, let it live and labor, until it shall have accomplished all that the Home Missionary cause, in the length and breadth of the land, shall demand of it. Then, when this Society shall have done its work, it shall be said of it, with more truth than is expressed in the poetic conception of the relation of human infancy to age,

“The child’s the father of the man.”

It will have produced, in far larger measure, that of which it was born; and the last shall be first, and the first last. The Missionary spirit will live, and the Colleges planted by the aid of this Society will live, to illustrate, to all coming ages, the heavenly sympathies of the principles in which they originated.

These Institutions will be fellow-laborers with the Puritan Colleges of the older States. The dif-

ference in their ages will be forgotten in the abiding firmness of their foundations and the amplitude of their provisions. They will no more need to ask for a morsel of bread or a "peck of corn," but the gold of California and the wealth of the nation will be tributary to their ever-increasing means of improvement and usefulness. The intellectual "riches of the Gentiles" shall come to them. With every desirable advantage for the acquisition of knowledge, their sons will be among the children of the light and of the day. From the bosom of sanctified science, shall they go forth in myriads, to bless the world, to "build the old wastes" of other lands, and to "raise up the former desolations."

On the vast field of their toils and triumphs, they will meet with the sons of the Missionary Colleges of Africa, of China, of India, and of Oceanica. Heart to heart, and hand to hand, shall they labor, till all the realms of earth shall be restored, like themselves, to brotherhood and love. Neither shall they learn war any more.

"Giant aggregate of nations!
Glorious whole of glorious parts!"

And He, whose right it is to reign, shall reign.

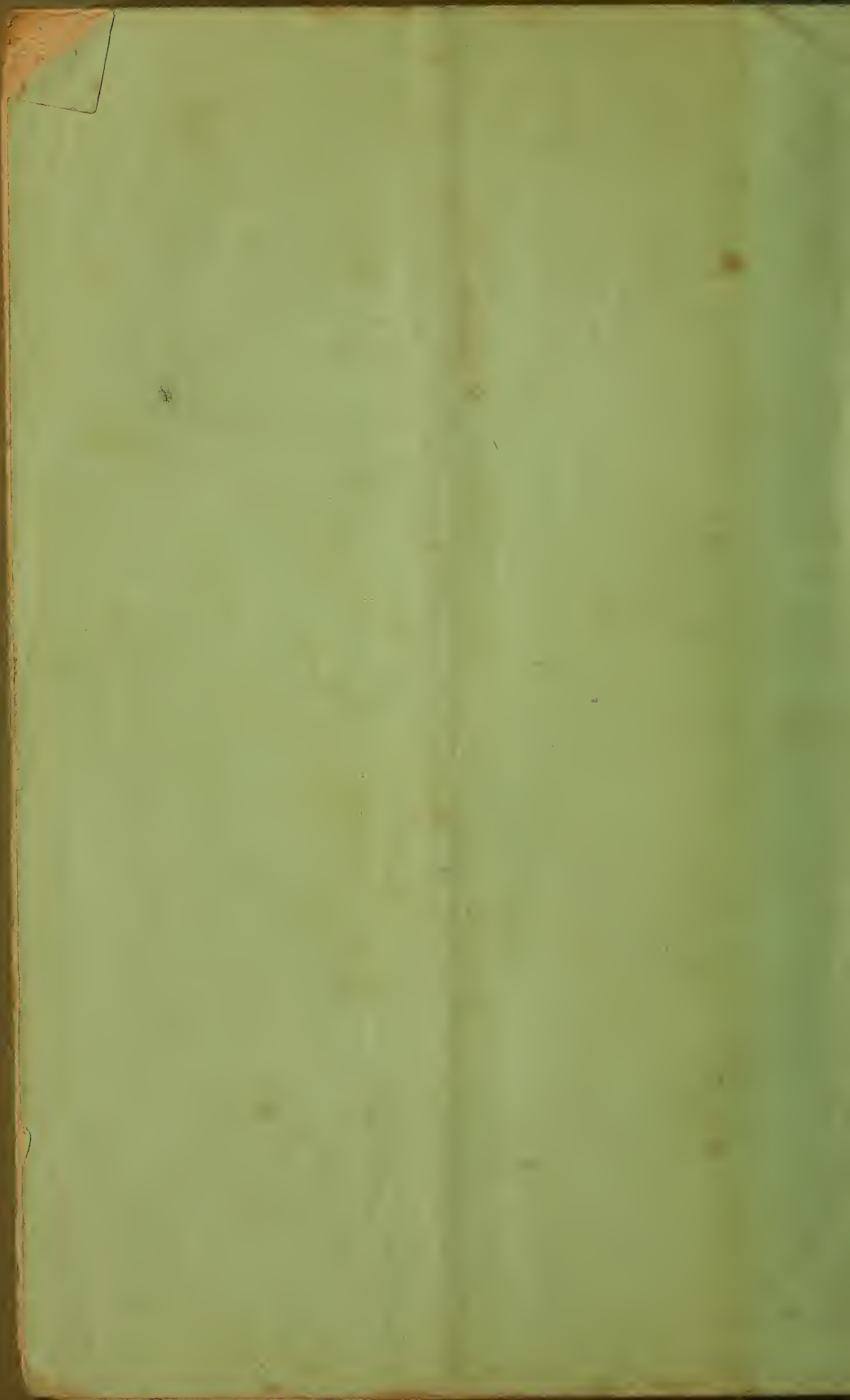
Such is the prophecy of the kingdom of God in this world. To this end are directed all our Mis-

sionary plans and labors. But to its achievement, in its time, a condition indispensable is education; Christian, liberal education, the education of the ministry of the church; the very system of education which it is our object to promote and extend. Yes, the consummation of all things will be delayed, until the gospel shall be preached by a living ministry to every creature. And they that preach must be "faithful men"—"able to teach." There is no promise in the gospel, that by the sounding of "rams' horns" a nation shall be converted. Nor are we to look for miracles, in any form, to consummate what it has pleased God to promise only through the preaching of his word.

It is the mark of a false religion to hope that God will convert the world by a miracle. But they that have the true faith must show it by their works. As the "husbandman waiteth for the precious fruit of the earth, and hath long patience for it," and waters and weeds his field, in hope, to the season's end, so must we plant and cherish those permanent institutions, those "trees of centuries," which are adapted to yield fruits of righteousness in all time to come. Let, then, the whole earth be studded with these points of light; let Puritan Colleges and Seminaries, in all lands, send out their sons, in sufficient numbers to preach the gospel to

the myriads of this earth's population, and our Missionary work will be done. The tithes will all be in the storehouse. The Lord will be proved herewith; and who shall say, that he will not open to the earth the windows of heaven, and pour out a blessing upon all people, "that there shall not be room enough to receive it?"

"Fly swifter round, ye wheels of time,
And bring the welcome day."



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