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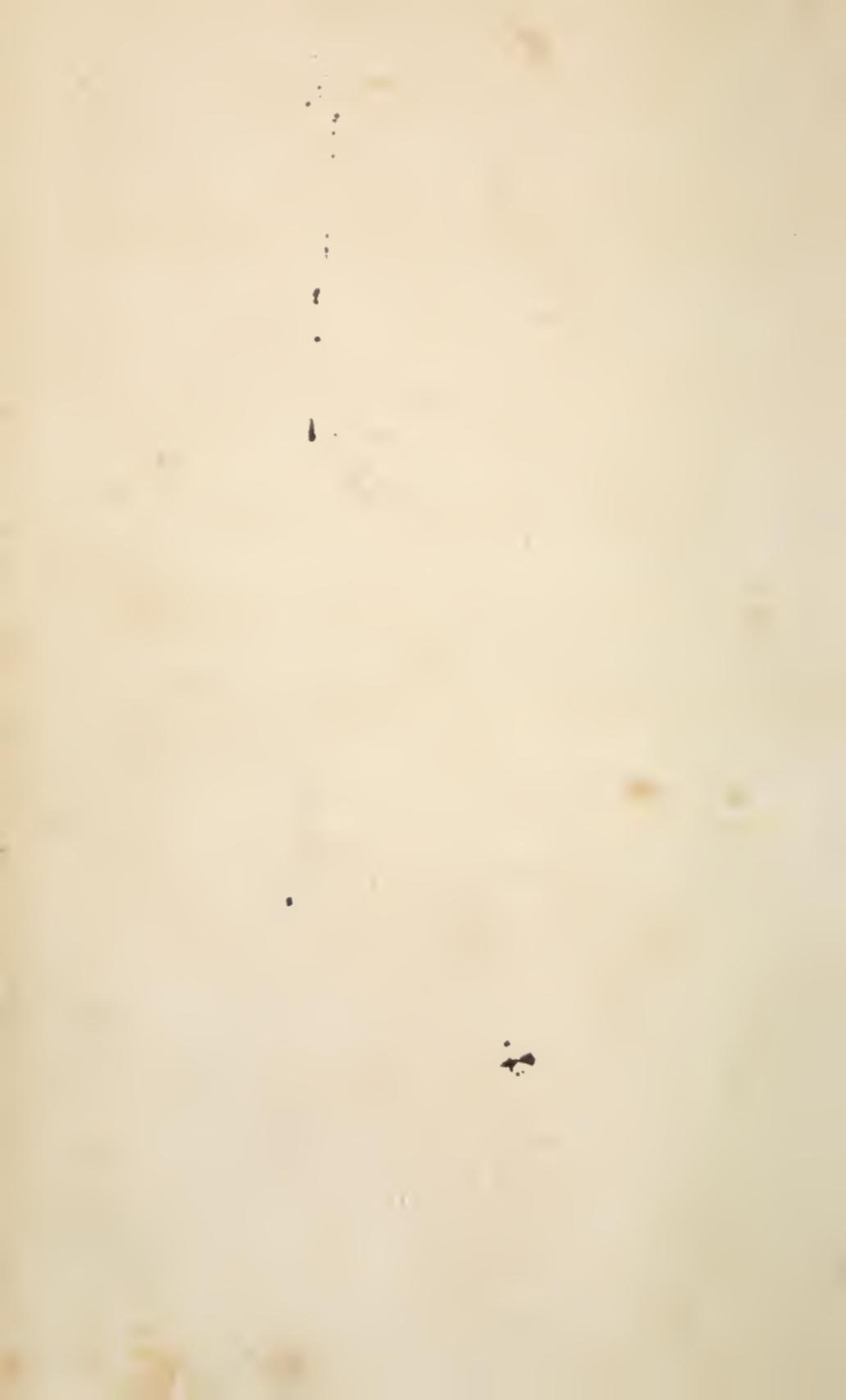
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E X T R A C T

From the proceedings of the Board of Managers of the Evangelical Lutheran Missionary Institute,

At a meeting held in Selin's Grove, Pa., Nov. 25, 1858.

“Having been highly gratified with the addresses, inaugural and responsive, which were delivered on the 24th of November, 1858, on the occasion of the Inauguration of the Professors of Theology in the Missionary Institute of the Evangelical Lutheran Church; and as this was the expressed and manifest sentiment of many others who were present on the occasion, therefore

“*Resolved*, That the inaugural addresses of Rev. B. Kurtz, D. D., LL. D., and the Rev. H. Ziegler, A. M., together with the respective responsive addresses delivered by Rev. S. Sprecher, D. D., President of Wittenberg College, and Rev. P. Rizer, A. M., of New Berlin, Pa., and also the sermon delivered by Rev. M. J. Alleman,* of Hanover, Pa., on the same occasion, are regarded as exceedingly creditable to their authors.

* We regret that the Rev. Mr. Alleman declined furnishing a copy of his sermon.—*Publisher.*

“ *Resolved*, That such valuable documents are entitled to careful preservation in a permanent form, and will prove of immense importance in a historical point of view, and as testimonies to the design, character, and usefulness of our Missionary Institute; and that while we present our grateful acknowledgments to the authors, they be earnestly requested to forward them to the Board of Managers for publication; and that a committee be appointed to superintend the publication, Dr. Kurtz to be said committee; and that said publication be executed on the most favorable terms, (the price not to exceed thirty-seven and a half cents per copy,) in the form of a neat volume.

“ *Resolved*, That the addresses delivered at the laying of the corner-stone of the Institute, by Rev. R. Weiser, President of Central College, Iowa, Hon. Judge Jordan, of Sunbury, Pa., and Hon. Joseph Casey, of Harrisburg, Pa., and also the “*APPEAL*” by the Professors, prepared by resolution of the Board, be added to the preceding, and that they be published in the same volume.”

INAUGURAL,

SETTING FORTH THE

DESIGN, NECESSITY AND ADAPTATION

OF THE

Ev. Lutheran Missionary Institute,

Located at Selin's Grove, Snyder Co., Pa.

Delivered Nov. 24, 1858,

AT HIS INSTALLATION, AS PROFESSOR IN SAID INSTITUTE,

By BENJAMIN KURTZ,

SUPERINTENDENT, AND PROFESSOR OF THEOLOGY, CHURCH HISTORY,
AND MENTAL PHILOSOPHY.

THIS is the day appointed by the Board of Trustees of the Ev. Lutheran Missionary Institute, for the installation of its Professors. In obedience to custom it becomes my duty, as Superintendent and one of the Professors, to introduce the solemnities of the occasion with an inaugural address.

It has occurred to me, that I cannot discharge this duty more appropriately, than by

setting before this numerous and enlightened audience :

THE DESIGN, NECESSITY, AND ADAPTATION OF OUR MISSIONARY INSTITUTE.

I. THE DESIGN.

The *design*, as stated in the statutes of the Institute, is, “the education of pious and sound-minded men (irrespective of age or domestic ties,) for the office of the holy ministry in the Ev. Lutheran Church, including the mission field at home and abroad.” The general object is accordingly the multiplication of faithful ministers of the Gospel for our Lutheran Zion and in the church of God in general. This noble end it aims at, in common with all our other theological seminaries. But it differs from them in regard to the age and condition in life of the men whom it hopes to educate for the ministry, as well as in reference to the course of study.

If an individual would qualify himself for the ministry, in accordance with the routine of study prescribed in our Colleges and Theological Seminaries, he must devote some *six* or *eight* or *more* years to the work of preparation, and incur an expense of about *two thousand dollars* ! This is a tedious and expensive process, long before the completion of which the student’s health is not unfrequently seriously impaired, and his pecuniary resources, as well

as those furnished by the church, (too sparingly, it must be conceded,) are entirely exhausted. And yet, we do not object to it in a single case in which youth, health and monetary ability conspire to recommend it. We greatly need *thoroughly educated* men—we *must* have them. While all our ministers should be qualified to expound the Scriptures wisely as well as popularly, a goodly portion ought to be profoundly learned—"so learned and skilfully polemical," says a distinguished divine, "that they can hunt the foxes of error and infidelity through all their shiftings and doublings, make them bolt out of all their burrows of sophistry, and quench all their *fox-fires* of delusion, the glimmer of darkness and the rotten wood of daylight."

But while we bear willing testimony to the vast importance of a highly educated ministry, we also believe that men may become eminently useful and effective in our profession, as well as highly respectable and influential in society, without passing through a course of *six*, or *eight*, or *ten* years' previous training, and consequently without involving themselves in the onerous expense attendant upon such a prolonged career of study. The force of this remark is strongly exemplified in prominent instances of our own church; it is still more strikingly illustrated in the history of the

Methodist and Baptist, the Presbyterian, and indeed, of all sister churches. Some of the most distinguished divines and popular ministers in the American churches, eminent statesmen of our country, and able jurists on the bench as well as at the bar, never enjoyed the facilities of college, theological seminary, or law-school. We make this statement not to disparage institutions of learning, and still less to reflect on those who have been educated in them, or on those excellent and most useful men employed as teachers and professors; but merely to show that, superior as may be the advantages derived from them, men of sound sense, decided piety, and good natural parts, may be qualified for high usefulness in the ministry without passing through the protracted and costly curriculum of study prescribed in them.

It is a well-known fact, that many talented and promising young men of ordinary education, are converted after they are 25 or 30 years of age. These are, with very few exceptions, precluded from the ministry. Some lawyers, physicians, and once in a while a politician, and even a stage-player, are brought into the church at a later period of life; and glowing with a paramount desire to effect the greatest amount of good in the world, and possessing withal fine oratorical abilities, would fain ded-

icate themselves to the public service of God. But unless they be college-bred, the established rule, if carried into effect, will interpose to prevent them from preaching the Gospel. Thus by our educational system, much of the best talent in our church is excluded from the ministry. We sacrifice numerical strength to scholastic learning; we fill up our candidates with school-taught knowledge, and leave a thousand churches without pastors, and millions of unevangelized sinners without a preached Gospel. We cannot, therefore, fail to perceive, I think, that our plan of procedure in this respect, is faulty, and asks loudly to be modified.

Now, the Missionary Institute is designed to remedy this very defect; it contemplates providing a system less expensive and more expeditious and productive in preparing and sending forth men to preach the Gospel to every creature, in gathering souls into the Saviour's kingdom, and spreading our excellent Lutheran form of christianity throughout the country and over the world.

Let this suffice in explanation of the general *design* of our Institute. The next point claiming attention, is its

II. NECESSITY.

This *necessity* arises from the want of ministers, so universally felt in our Lutheran Zion.

It is estimated that we number within our bounds in the United States, about 2500 congregations, including preaching stations. To supply all these with Gospel ordinances, we have but 1100 ministers. From these must be deducted about 200, employed as Professors, Teachers, Editors and Agents, or who are superannuated and unable to perform regular duty; so that not more than about 900 remain, to minister to nearly three times the number of churches! And even many of these are already broken down in health by excessive labor, so that they are scarcely able to render more than half the service they would gladly perform if their shattered constitutions permitted.

Now, we appeal to any intelligent man whether 900 ministers, a considerable proportion feeble in health, are able to do justice as preachers and pastors, to 2500 congregations, generally widely scattered and located sometimes from 10 to 15 or 20 miles apart? Must not the cause of piety necessarily languish, and our churches suffer from the baneful influences of error, fanaticism and proselytism amid such destitution?

It is worthy of remark, that this destitution, this paucity of ministers, is not of recent origin, but has existed in about similar ratio during the last fifty years, notwithstanding

all our colleges and seminaries, and all the efforts of the church to supply them with students and to furnish beneficiary funds.

And it must also be borne in mind, that a considerable number of our 900 active pastors have charge of only one church, and in every such case an average of *five congregations* are left to be supplied by some other pastor. Nay, not unfrequently one of our ministers has charge of six or eight or more extensively located congregations. We ourself, during one period of our life, had such a parish, and it was while thus performing labor sufficient for two or three men, that we undermined a healthful constitution and laid the foundation of disease from which we never expect to recover. It is thus that too many of our faithful ministers are still sapping the energies of their vitality, and preparing themselves to lie down in premature graves.

Moreover, the reason why we have only 2500 congregations, is to be found in the fact, that we lack the requisite ministerial force to collect and organize new ones. Give us 500 additional ministers of decided piety and zeal, and in one year's time they may all be supplied with churches, which in two or three years more would be able to support them, while at the same time those additional ministers would become instrumental in multiplying our churches threefold.

Do we not then require an immense increase of ministers, to meet the present urgent wants of the church, to fill up the ranks vacated by death and waning health, and to gather in the dispersed and destitute sons and daughters of the mother of Protestantism?

Whence is this increment to be obtained? Europe supplies us from year to year with a goodly accession, many of them excellent men, who are doing the work of the Lord with gratifying usefulness. But they are all required, and indeed many more than are furnished, to supply the pressing wants of our foreign population. We are accordingly obliged to fall back upon our own resources, our colleges and theological seminaries.

What have they done for us? Undoubtedly a great deal; too much can hardly be said in their praise. But after awarding to them all the credit their most admiring eulogists can demand, it must be conceded that they have failed to remedy the destitution of the church. It matters not to what cause the failure is to be attributed; it is sufficient for us to know, that after a long and patient trial the destitution is at this moment as great, nay, greater than it was fifty years ago. That it would have been much more deplorable without these educational facilities, we readily grant; but nevertheless, the destitution continues to exist,

and past experience proves that the kind of appliances now in operation, are wholly inadequate to remove it. It is in vain to theorize on the subject; here are the facts,—the sober, startling facts, and all the abstract reasoning and special pleading in the wide world cannot subvert them.

From all this then, we infer, the absolute necessity of some additional mode of gathering in those whom God has called to the ministry, and training them up for their legitimate work. We say designedly some *additional mode*. We by no means desire to interfere with or in any degree impair the efficiency of any of the schools already in existence. They all have our best wishes and fervent prayers, while we only aspire to be their humble colleague in laboring with them to furnish the much needed supply, which, with all their best efforts, they have not been able, and are not likely to be able, to furnish themselves.

Thus, we think, we have sufficiently demonstrated the *necessity* of our Institute. We proceed to discuss its

III. ADAPTATION TO THE END CONTEMPLATED.

This adaptation will appear from a few simple facts. We always prefer dealing with *facts*; one of these stubborn *realities* being worth more than a volume of *speculation*.

It was our Lord who uttered the memorable declaration: "Many are called, but few are chosen." This applies equally to the ministry; many are called of God to labor in the ministry, who never find their way into it. They feel that they have a divine vocation; they desire to obey, and their language is: "Here am I, send me;" but their way is blocked up. Thus, "many are called" of God, "but few are chosen" of the church.

The barrier to their entrance into the ministry is twofold,—*first*, their age and domestic ties; and *second*, the prolonged course of study prescribed.

In regard to the former there is a vague idea too prevalent, that God calls none but unmarried young men. Hence we confine our beneficiary sympathy chiefly to them. But is it a fact that his vocation is only to *boys* and *youths*? Who dare limit the Almighty in making his selection of agents to accomplish his own purposes? "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:16. Were those whom he first called, youths or were they men,—grown up, matured, and more or less advanced in life? Was there a solitary boy or youth among them all? Nay, was not he who in reference to the late period when called, was the least of all the Apostles, but

as a man and a minister, the greatest of the twelve, and who labored more than any of them,—was not he called latest of all, so that he spoke of himself as one “born out of due time?” And did not even Christ himself delay the commencement of his ministry, until he was thirty years of age? What just ground then have we to conclude, that God calls only children and unmarried young men to the work of the ministry?

On the contrary, it is a well-known fact, that there are hundreds of sensible, tried and devoted laymen, scattered to and fro in the church, married and unmarried, from 25 to 50 years of age, who are longing, and for years have been longing to consecrate themselves to the glorious work, but the door is shut against them. Again and again the call of the Lord, clear and piercing as the last trump; has sounded in their ears: “Why stand ye here all the day idle?” and again and again, like the murmuring tones of the distant brook, has the melancholy response re-echoed: “because no man hath hired us.” And why has no man hired them? Simply because the church has gratuitously decided that their age and domestic ties constitute an insurmountable barrier.

The other impediment to their reception, is the prolonged course of study and consequent

expense. They are conscious that though called of God to preach the Gospel, they are not yet properly qualified; they need instruction themselves. But where and how shall they obtain it? Our existing institutions of learning are not adapted to their relations in life, and they meet with little countenance from the church. Were they boys or youths they would be welcomed; but somewhat advanced in life and unable by want of pecuniary ability to pursue a course of six or more years' preparation, they are deemed ineligible and overlooked; God has indeed called them, but the church does not choose them.

Oh, of what scores and hundreds of faithful ministers have we deprived ourselves, by not providing for all those whom God designed to labor in his vineyard! What a fearful account will the church have to render on the great day, for not bringing into her service those whom the Most High selected and whom his grace had made anxious to spend and be spent in his service!

To remedy these difficulties, the Missionary Institute has been established. Here is an Institution precisely adapted to the exigencies of the church; an institution to which all those referred to, may repair without let or hindrance. Here they will find the very provision required;—an open door, a course of study

arranged for their special benefit, adapted to their age and circumstances, and in all respects the very desideratum.

Now, after this presentation, not of empty suppositions or imaginary difficulties, but of sober facts, as they are known by every well-informed Lutheran minister to exist, we appeal to our hearers, whether there was no necessity for this Institute, and whether its design and character are not adapted to the noble end contemplated? "I speak as unto wise men; judge ye."

The last part of the task which we have assigned to ourselves, is to offer,

IV. A FEW WORDS OF REPLY TO OBJECTIONS.

1. It is objected that the Missionary Institute will *depress the standard of ministerial education in our church*. If this objection were sound, it would be serious. But the exact contrary is the fact; it will essentially *promote* the cause of education. The paucity of ministers among us is so pressing that our Synods often receive into the ministry pious men who are known to be deficient in education. To send them away at their time of life to pass through a course of study at College and Seminary, is out of the question. We are accordingly reduced to the alternative of either rejecting them or recognizing them as ministers maugre their incompetence; and the

temptation to the latter is so strong as to be seldom resisted. Thus, the standard of education has been sinking, is sinking, and ought to be elevated. Here a reformation is loudly called for, and ours is the very institution calculated to bring it about.

Instead of feeling constrained to admit pious uneducated men rather than dispense wholly with their services, our Synods will now have "a more excellent way;" they will be glad of an opportunity to advise a short course of study at our school, which will confer inestimable advantages upon them—make them better Lutherans, and qualify them for greatly extended usefulness in the ministry.

But this is not the only way in which our Institute will elevate the standard of ministerial education. We greatly need profoundly learned ministers, but the constantly resounding entreaty, "Send us ministers," has enticed many a young man to cut short his studies and rush into the breach before either his physical or intellectual powers were adequately developed. But we shall now call into the field phalanx after phalanx of tried veteran troops, who could never have been enlisted into the service on the old plan, and as we send them out to do battle on the side of the Lord, the regular recruits undergoing drill will be permitted undisturbed to prosecute their course

of discipline, and fully fit themselves for the important services for which their higher grade of equipment will qualify them. Thus, instead of depressing, we shall become the means of raising the standard of education to a pinnacle of eminence to which it has never yet attained, nor is likely to attain without our co-operation.

2. It is objected, moreover, that our Institution will enter into competition with our Theological school at Gettysburg, and impair its usefulness. This objection might have been and was urged with far greater propriety against our Seminaries in Springfield, Ohio, Springfield, Ills., Newberry, S. C., and indeed against every other school of the prophets commenced since that at Gettysburg. But in no case was it deemed well-founded, nor considered even worthy of a serious reply.

But how can it operate to the injury of any of its sister institutions? The great bulk of our students will be men who would not enter either of our other schools, and but for ours, would not find their way into the ministry at all. A small number may enroll themselves on our list, who perhaps would pass through a partial course elsewhere. But should it be a matter of regret to be relieved of such, especially as we in turn shall send them from our Classical department, an increased number of those who

will be encouraged to take a full course? If an honest money-lender receive legal interest for his funds, he is usually satisfied, but we shall repay our sister schools with usury. Thus, the irresistible tendency of our Institute will be not only to augment the number of students at Gettysburg and in other schools, but also to prolong the term of their study in them. Such a competition, we should think, ought not to be complained of. It is more to be coveted than dreaded.

There is, however, one species of rivalry which we do not promise to eschew, viz., that of aiming to send out into the church the most pious and devoted Biblical and practical preachers and pastors. In this respect our prayers and our efforts shall go hand in hand to emulate our most successful Seminaries. And if in this direction we can press forward in advance of them, we shall certainly do so. But rivalry of this description they will not deprecate; to the noble contest who can accomplish the greater amount of good, bring more glory to God, and prove more instrumental in rescuing perishing sinners from going down into the pit, they will not object.

3. It is yet further objected, that all the ends aimed at by the Missionary Institute, might have been accomplished at our other schools, especially if it had been united with one of

them; and hence it involves a prodigal waste of money and of professorial force.

But what is the teaching of history on this subject? We have some half a dozen Theological Seminaries from ten to thirty years in operation. Have they succeeded in gathering in the scores of men called to the ministry, and for years and years anxious to prepare for it? *They have not!* But we find no fault with them on this account. The cause is not to be sought in any delinquency of the professors or the directors, but in the *system*. The system is not adapted to that class of men for whom our Institute is intended, and if it had been, it would not have answered its other higher purposes. You cannot contrive a car to ascend as an appendage to a balloon, and at the same time to run on a rail-road by means of a locomotive. Its adaptation to either purpose destroys its usefulness for the other. The one rises by hydrogen gas, the other is propelled by steam—kindred elements, it must be conceded, but totally dissimilar in their operations. No wonder, then, that our existing schools have failed to meet all the varied demands for clerical education. The fact is, we never will nor can, by our present appliances, bring into the ministry that large number of excellent men dispersed throughout the churches, whose hearts are panting to enter.

The charge of a waste of money and professorial force, is as groundless as the idea that our existing Seminaries might have effected all the purposes of the Institute. If we had united with any one of our Seminaries, we should still have been obliged to employ an additional Professor, so that on this score there could have been no saving.

But see, it is said what thousands of dollars are expended in erecting buildings. True, a spacious and substantial structure is being erected for the accommodation of our teachers and students. But we have not gone abroad in the Church for the funds; they have all been subscribed in the immediate vicinity, and not wholly by Lutherans either, but also, and to a considerable extent, by Methodists, German Reformed and others outside of the church. They are accordingly funds, which would never have enriched the treasury of our church except for this particular and exclusive purpose.

It is, therefore, evident that the junction of our Institute with either of our Seminaries, would not have economized a single dollar nor a solitary man. On the contrary, this Institute will, by and by, send forth far and wide into the church, a successive series of instrumentalities, whereby thousands upon thousands will be made to pour into the treasury of the Lord, which would never have even begun

to flow towards it. And by our classical school we shall have a source of revenue in aid of beneficiary education, which could never have inured to the church in connection with any of our Seminaries.

But apart from all this, such a connection would have defeated our purposes, and was therefore wholly inadmissible. We were shut up into the necessity of a distinct and independent organization, or its absolute abandonment. The result has proven the former to be feasible, while the latter was not to be thought of—"no, not for an hour."

God has thus far signally sanctioned our work; "he has shown us a token for good; yea, he has holpen us and comforted us." May he continue to smile upon it, and make this Institute as designed and adapted, to be a perennial fountain of blessings to the church in all coming ages, until time shall be absorbed in eternity, and the church militant be swallowed up in the church triumphant! AMEN, AND AMEN.

ADDRESS AND CHARGE,

Delivered Nov. 24, 1858,

AT THE INSTALLATION OF REV. B. KURTZ, D. D., LL. D.

AS SUPERINTENDENT AND PROFESSOR OF THE

MISSIONARY INSTITUTE,

In Selin's Grove, Pa.

By REV. S. SPRECHER, D. D.

PRESIDENT OF WITTENBERG COLLEGE, SPRINGFIELD, OHIO.

Christian Friends and Hearers :

In performing the official duty of investing with the office of Superintendent and Professor of the Missionary Institute, the venerable man who bears the name and in whose veins flows the blood of one of the original founders of our church in this country, one whose hand has been active in the establishment of our General Synod, and of nearly every institution connected with it, and who, after a long life of service devoted to the church, has originated this institution, I could wish that one older than I were in my place. From his lips

dropped the first sermon to which I was a conscious listener. It was on the text: "I know you, that ye have not the love of God in you;" and though I was but a child, it made an impression on my mind of the necessity of a special work of grace in the soul, which has never left it. Indeed, I owe it to the change produced by his instrumentality in the religious character of my native place, that I stand before you this day as an evangelical Christian.

In these relations, and in these days when he is sometimes called an *innovator*, and when this institution has been thought by some to be one of his *innovations*, I cannot refrain from expressing my recollections of some of his *former* innovations. The temperance reformation and modern revivals of religion were considered great innovations in the days of my youth. In our church, as in others, many lamented the prevalence of intemperance, but few were ready to take the decided steps which led to the temperance reformation. Few thought them wise, and fewer still were willing to walk in the path of reproach and obloquy into which they necessarily led. BENJAMIN KURTZ was among the few men of prompt and decided action, in that day of trial—that day of *moral heroes*! If he was not the *very first* man who organized a temperance society in the Lutheran Church, I am much mistaken.

Well do I recollect the agitation (for it was in my native county that it prevailed,) on the report of the temperance movement to which he had given the impulse. Well do I remember my feelings when, as a boy, I sat away back in the crowd, listening to his answer to those who had demanded a surrender of the principle which he had promulged, for they were among my first impressions of moral heroism!

So in revivals of religion and the use of active measures, such as prayer and inquiry meetings for the promotion of them, with the exception of that of the venerable Father Reck, the ministry of your Superintendent was the first in our church favored with those marked and extensive awakenings which have been emphatically denominated revivals of religion, and which are now so much approved by us all.

But he has not only been prompt and decided in action, but he has generally been found in due time to have been about as nearly right as is to be expected of men. Whatever men thought of his action on the subject of temperance at *that time*, nearly the whole church approves it *now*. So in regard to revivals, nearly all approve, and few object even to the measures which were there first introduced.

It was not so *then*. Temperance and revivals found their friends not among those whose

wisdom is chiefly displayed in detecting imprudence in the conduct of others, nor among those who are deterred from action by the cry of innovation. No; the temperance and revival man of those days was required to be one

“ Who, whether praise of him must walk the earth
For ever, and to noble deeds give birth,
Or he must go to dust without his fame,
And leave a dead, unprofitable name,
Finds comfort in himself and in his cause,
And, while the mortal mist is gathering, draws
His breath in confidence of heaven’s applause.”

Little approbation or sympathy did our brother receive in those first temperance movements. Well do I remember what opposition was made, how he was attacked in and by the public prints, and held up to the scorn of the multitude as the enemy of liberty, and the friend of a union of church and State.* Ah! in *those* days few thought him right. He was regarded as a dangerous man; as a fanatic; as an innovator, on account of his temperance and revival principles. And he might have traveled from Hagerstown to the end of the Lutheran Church without meeting much sympathy from either ministers or people. Never shall I for-

* Similar opposition was made to the Sabbath School, which he was among the first to introduce; but as this occurred too early for my personal observation, I will not speak of it.

get the form in which the report of that revival came to my childhood's home. "What do you think?" was the expression of amazement and disgust: "KURTZ AND THE LUTHERANS HAVE TURNED METHODISTS!!!" They were regarded as fanatics; but those scenes have been of frequent recurrence in that congregation, and yet it has, in the meantime, remained faithful to the church, contributed largely to its extension, and is now a soundly evangelical congregation. Yes, it is a pretty good Lutheran Church, that in Hagerstown. I wish we had a thousand just such churches! So we all say. There is a pretty general impression that he was right *then*, and this makes it probable, or at least not violently improbable, that notwithstanding the doubts of many, he is right *now*—right in the prompt and decided manner in which he has originated the Missionary Institute, and that a few years' experience will in this case, as it did in that, work a great change in the minds of many who now honestly oppose this effort. At any rate the recollection of these things may serve to show what estimate may be put upon the cry of innovation which has been raised against it; to let him know that we appreciate his efforts, and that we hope that the Missionary Institute may have infused into it much of that same spirit of innovation of which we have been

speaking, that it may raise up men of prompt and decided action; men of moral courage and energy; men who will not be deterred from the performance of duty by any selfish calculation of consequences; men who, "in the world's broad battle field," will be "heroes in the strife;" men who will still be saying—

“Trust no future, however pleasant!
Let the dead past bury its dead!
Act, act in the living present—
Heart within and God o'erhead;
Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Seem to labor and to wait.”

And now, dear brother, permit me to give you my idea of some of the proper functions of the Missionary Institute, and of the manner in which their performance is to be secured.

And the first is, to increase the members of our ministry by bringing into it a class of men whose services are needed, but whose preparatory training our higher institutions could not undertake without the sacrifice of a thoroughly scientific course of Theological instruction. Your position is not to be antagonistic to the highest education in the ministry. You will let it be a settled principle that the church must strive to have ministers of thorough education and extensive learning. This is in-

dispensable to the highest prosperity of the church. Human reason will grapple with the question of the reality and the contents of revelation. Theological science is a necessity which will perhaps always exist. The human mind spontaneously connects truths into a system. It cannot rest without attempting to classify facts and bring them into the greatest possible unity; and revealed truths are of such a nature that they will ever engage its highest speculative powers. Hence, different Theological tendencies, controversies and heresies will arise and make theological science indispensable to the complete success of the church. She must meet her enemy on his own ground, and with his own weapons. She must have men who are capable of exploring the historical grounds of our belief in the Divine origin of the Bible, of examining the sources of the Christian doctrines, and of defending them against the attacks of infidels. She must have a true philosophy of the universe, derived from reason and the Bible, in order to counteract the defective or erroneous philosophies of unbelieving men. If a partial cultivation of science have led to the conclusion that there is no Divine Providence or government over men, she must point out those neglected regions of truth, in which the evidence of man's dependent condition and of the consistency of the

uniformity of nature's operations with the fact of God's immediate government over men, are to be found. If men have inferred from supposed philosophical grounds, that revelation and indeed all miracles are improbable, she must show the defectiveness of all such philosophies. If the philosophical tendencies of the age be towards Pantheism, she must demonstrate the personality of the Deity, and expose the nature of the fallacies from which such a false mode of reasoning as the pantheistic has arisen. If false theories of criticism and interpretation have been applied to the sacred volume, she must exhibit the true principles according to which it must be treated and expounded. In vain do men protest against science and learning in the ministry. You have never been guilty of this folly, nor will you teach others to commit it.

But on the other hand the church does not commit the folly of expecting that all the ministers whom she needs for her great and varied work shall have means and time for the most thorough education and the highest attainments in learning. While she has encouraged all the knowledge practicable in the circumstances, her Synods have constantly admitted men destitute of a regular training. Men do not expect that every preacher shall be a man of distinguished learning; they

know that men of good natural and gracious endowments have been most effective preachers without it. But these men would be vastly benefited by such a course as this institution can afford. And many who are rejected by our Synods might thus be qualified for the work. Now it will be your business to open the way into the ministry to men who would otherwise have been discouraged from the attempt to follow the indications of Providence, which were leading them toward the work of the ministry.

And you will be able to do this, without coming in conflict with the interests of theological learning, encroaching upon the territory or interfering with the proper functions of our higher Seminaries. So far from this will be the legitimate effect of your operations, that it will relieve them of some of their greatest difficulties and remove the main hindrances to the performance of their appropriate work. If they would secure the highest attainments in learning, and maintain a truly scientific method of instruction, they cannot admit all whom the church needs, and who ought to be prepared for the ministry. You certainly supply a real, a felt want. The course of instruction in our best Seminaries has certainly never been too rigidly scientific, and yet I suppose there is not one of them in

which the standard of scientific and literary qualification for admission has not been a subject of difficulty and discussion; it being thought by some that the admission of many whom others or perhaps all would like to see in the ministry, under the proper circumstances, would require such a departure from scientific method in the course, as would greatly diminish its benefit to others, and very much depress the interests of theological learning. Now there need be no more such difficulty. They may raise the standard as high as the interests of theological education in the church require; and yet those who cannot enter there may be trained for the ministry here. And I have little doubt, that for many years to come, Synods, many Synods, and large sections of the country, will gladly receive them by scores and by hundreds, and find employment for them all.

The second function of this institution to which I may advert, will be to bring into the ministry an increase of practical power, and thus counteract those undue speculative tendencies to which men of contemplative habits are liable. A distinguished philosopher has said: "The most valuable service that can be rendered to the public mind is the work of *limitation*; the attempt to show under what qualifications principles true in themselves

ought to be accepted, so as to make them consistent with others of equal certainty. This is an humble task apparently; but the whole history of human knowledge has shown that it is far from being an easy one in reality. The most important steps in every part of moral science have consisted in this very adjustment of rival truths; it is much less difficult to see the force of a great principle than to see its limits." And we may add the remark that this necessary limitation of principles and tendencies is never completely effected, except by bringing men of different yet good principles and tendencies into living contact. Nearly all improvement in civil as well as ecclesiastical government has been the result of the free admission into the councils of the church and the state of men of different mental characteristics. The speculative tendencies of ministers are often checked by the practical character of the people; and no man can tell how much the speculative powers of a people are improved by intercourse with an intelligent ministry. But aside from religion, the sympathies of ministers and people can never be as great as those of ministers with each other; and the two classes of men contemplated mingling in the same Synods and co-operating in the same labors, will exert a reciprocal influence, which will be of great mutual benefit.

Bear with me, while I endeavor to exhibit these different tendencies and the importance of this mutual check. Men have two great mental capacities; the one for the speculative, the other for the practical. They are capable of two great interests; can gain divine knowledge in two distinct ways and by two different processes; the one depending more upon the character of the intellect, the other more upon the state of the heart; the one more upon the exercise of the speculative powers, the other more upon the practical principles of our nature. These may be kept united in the same mind, but one or the other will always preponderate. It is evidently the dictate of reason and of the Bible that the contemplative and the active should be united, and that the latter should preponderate. But they may be, in a great measure, separated. Thus there may, on the one hand, be great speculative attainments in theology, without much practical knowledge of the fundamental truths of the gospel. Religion in its practical bearings is too extensive for any rigidly scientific or demonstrative system. The only practical philosophy of man, with all his wants and destinies, is the subject of revelation, and has never been reduced to a complete system by any human speculation. There are truths in it which can never be arranged in any order

of subordination to our ruling principles, and which must be left to stand upon their own ground and their independent authority. None but the Divine mind can comprehend all its facts in one system. Man cannot apprehend or appropriate it by a mere speculative activity. The mind following merely its spontaneous tendency to systematize, and not satisfied without a speculative system for all truths, will not make much out of the great practical truths of the gospel, the co-ordinate facts of dependence and liberty, depravity and responsibility, sin and holiness, guilt and peace, repentance, faith and hope. They can never be fully apprehended except by the use of the practical as well as the speculative powers of the human mind. "A good theologian," says Luther, "is made not so much by much thinking or reading or reflection, as by holy living and deep experience." And a greater than Luther hath said: "If any man will do the will of my Father in heaven, he shall know of this doctrine whether it be of God." To the neglect of this divinely inculcated method are to be ascribed all that unhealthy action of mind and all those erroneous tendencies which have resulted in the Pantheism of Germany, the Necessitarianism of England, and the spiritualism of this country. If such men as Cicero and Bacon have inculcated

in their writings and exemplified in their lives the importance of practical activity to the healthful action of the mind in the pursuit of mere human philosophy, how necessary must it be that an undue speculative tendency in the pursuit of divine truth should be checked.

On the other hand, there may be great knowledge of the practical truths of the great plan of salvation, where there is comparatively little speculative power. The practical aspects of truth are presented to the reason by certain representations made by the Bible, just as truths are impressed upon the sense by certain representations made by nature, and as in the latter much depends upon the healthfulness of the sense, so in the former a healthful practical disposition is the principal condition of its acquisition. "We have received," says St. Paul, "not the spirit which is of the world, but the spirit which is of God, that we might know the things that are freely given of Him;" evidently making the apprehension of saving truth depend mainly upon the practical disposition. So when he prays, that his Ephesian brethren "might be rooted and grounded in love, (a practical disposition,) and be able to comprehend with all saints what is the height and depth, and length and breadth, and know the love of Christ, which passeth all knowledge;" he

manifestly regards practical sympathy with God's love as the means of an acquaintance with the great facts of Redemption, which passeth all *mere speculative* knowledge. The road to a complete knowledge of Divine truth lies through the heart. Whatever of the speculative there may be, the active must preponderate. In proportion as the practical principles of our nature are brought into contact with Gospel truth will there be a correct knowledge of it. But there must be a study of truth or there will be no such contact: and while the active should preponderate, it should not be *separated* from the speculative; and if the practical man should ever fail to feel the importance of intellectual application, he must be checked, or he will run into a dangerous extreme.

Thus, it is difficult to keep contemplation and action united. Few men will be equally speculative and practical. One or the other state will ordinarily preponderate, and often they will mutually exclude each other. Each man can do but one thing in his very best manner; and in becoming distinguished for his power in this one thing, he often becomes notorious for his helplessness in many others. Neander's ability in the lecture room is not more remarkable than his ability to find the way to his home. And while Christian activ-

ity may be and often has been maintained in connection with the highest habitual contemplation, yet, as a general thing, the men of contemplation are not the men of action, unless special occasions call forth their practical powers, as in the case of a Luther or an Edwards. Devotedness to one pursuit tends to the exclusion of every other interest, and unless we are checked by some counter influence we are always in danger of extremes; of attending to some one good thing to the neglect of many others; of destroying "the proportion of faith," or the harmony of action.

And thus great intellectual and moral evils arise. In science, the people of a past age pursued the deductive method until all discovery of new facts and all increase of knowledge became hopeless; then came the reaction, and now the inductive method may often be followed so exclusively as to produce the opposite result of possessing a mass of facts without any real science. In philosophy, in one country, Sensationalism will be developed to the denial of all mind, and pushed to the extreme of materialism and atheism, and in another Egotistic Idealism will react to the ignoring of all matter and all objective being. In one country, absolute Idealism rejects the valid being of all except the national: in another the positive philosophy denies all beyond the phe-

nomenal. In theology, men caused the intellectual and the speculative to predominate over the experimental and the practical in ministerial training and qualifications, and then came the opposite extreme of whole bodies of Christians *boasting* that their ministers had never rubbed their backs against a college wall.

These extremes *ought* to be avoided, but how shall the proper limitations be applied? They *would* have been, so far as science and philosophy are concerned, by an intermingling of philosophical minds devoted to the several distinct departments of truth, if Germany had had her Lockes, and England her Kants. They were avoided in England in such minds as Newton and Cudworth by the presence of a strong practical religious interest; and in this country external influences and internal practical interests kept Edwards (while indulging a speculative method very similar to that of Hegel, which binds all things in the chains of a logical necessity) from any of the dreadful results to which the latter was led. The limitation in the scientific world has been produced by admitting the validity of *distinct* principles; by permitting each science to stand upon its own grounds, and by a free intercourse of men of different intellectual pursuits. And so it will be found in Theology, that the spec-

ulative and the practical are *distinct* interests that should limit each other, and that the highest efficiency of the ministry is secured by a variety of development and a free intercourse of its different members. May not God design the same variety here that exists in all his other works? And would not the attempt to enforce the same fixed standard of literary and experimental, of scientific and practical attainments, upon candidates for the ministry, be as foolish as the effort to make all God's trees grow alike and precisely to the same stature? No such attempt is authorized in the New Testament. It does not reject the young man because he has not the experience of age, nor the mature man because he has not the fire of youth to bring into the ministry. It does not reject the single man because he has not the practical power of one who has governed a household, nor the married man because he is burdened with the cares of a family. And full as are its instructions, in regard to ministerial qualifications, and much as it encourages the pursuit of knowledge, it fixes upon no specific amount of literary or scientific acquisitions as a necessary qualification. All are required to "give attention to reading that their profiting may appear to all;" but none are excluded from the ministry because they have not read a specific amount. It would

have Bunyan, although he read but one book beside the Bible, as well as Howe, with all his literary and speculative attainments. And the history of the church, and especially that of the flourishing state of religion in this country, shows that God recognizes the ministry of men of every grade of intellectual cultivation, that of the ministers of the first century, of the early Moravian missionaries, and of the Wesleyan preachers, as well as that of their more learned brethren.

Let us then unite these two classes of men in the same ministry. Thus will we best present the proper limitations to the speculative and the practical. They will be a wholesome check upon each other, will reciprocally influence each other, mutually supply each other's defects, and provoke each other to mutual improvement. It seems to be expedient as it is necessary and perhaps unavoidable, that the ministry should consist of both these classes of men. As we shall always have them, and as the preponderance of the one to the exclusion of the other would be a source of great and numerous evils, why not publicly admit their legitimacy and make suitable provision for the preparatory training of both? Let us then encourage education and yet remember that knowledge is only a dependent accompaniment of religion; that spirituality is *positive*—learn-

ing negative; that piety is supreme—science subordinate; and that while the speculative and the practical will never be separated, the latter will always preponderate in the christian man and the christian minister who is modeled after the plan of the Gospel.

Institutions in which, other things being equal, candidates for the ministry will acquire a practical character, will always have a proper place in the great work of the practical diffusion of the Gospel over the world. Most men would rather think and feel, than resolve and act, and have consequently a greater natural tendency to the speculations of rationalism, or the dreams of mysticism, than to the practical operations of religion. We will always have theorists enough, if we only have workers enough; we will always have men enough to construct the theories of revivals, if we only have men who under God shall be instrumental in producing the revivals themselves. Thought follows action; the age of Philosophy that of production; Rhetoric comes after poetry and eloquence; and Logic walks in the footsteps of reasoning. And the danger generally is that scholasticism will not only exist and make its endless distinctions, in what the practical powers have produced; but that it will continue its attempts to distinguish after there is nothing left to be distinguished, to talk of the

characteristics of truth and life, after all truth and life have been spent, to agitate the "great church question," after the church, as a living body, has ceased to exist in its presence. If we have only workers enough, we will also have thinkers enough; activity in such a religion as christianity cannot fail to produce thinking and thinkers, as well as the institutions necessary for the highest interests of science and learning. Facts would sustain me in the assertion that the practical class of men in the ministry are at this day doing more for the endowment of our colleges than their more highly educated brethren, who are too often inefficient in this work *solely from the lack of practical power*. Some Europeans say, indeed, that Christians in this country have not, as yet, had cultivation of thought enough to have become rationalists, nor development of the susceptibilities enough to have become mystics. Well, be it so. If such be our anomalous condition, I hope it may continue: and if here and there should be the rationalist and the mystic, I would fain raise up beside them the practical man, who, by the results of the practical exhibitions of evangelical truth, might give them such an illustration of the value of practical power as would effectually disturb the one in his speculations and awake the other out of his dreams.

With such men the church cannot dispense. While she cherishes the scholar who labors for the advancement of science in religion: the philosopher who follows out every theological truth into its various speculative relations, hoping always that their science and philosophy will terminate in enabling them the more fully to feel for themselves and to impress upon others how little we know of the greatest and most important things without the Bible. While she indulges the student of Esthetics, who teaches us to observe the forms of the beautiful and the grand in speech and music and architecture, and how they may contribute to the improvement of public worship; hoping that he will always remember that christianity conquered the world before she possessed the advantages of much rhetoric or church architecture, and that consequently he will not forget "to watch for souls," as one "that must give account." While she needs the learned labors of such men, she must also have a class of preachers whose predominating tendency is to the practical, who will aim not so much at the imagination as the conscience; at the speculative understanding as at the sinful heart; who will preach mainly the great practical truths of the Evangelical System, the doctrines of repentance and faith, regeneration and justification, and who, amid

the labors and cares arising from a practical view of the necessities of the people, will have little time for the esthetical or the philosophical. Such men are *especially needed at this day*. This has been called the age of laymen; and how disproportionately great has been their instrumentality in the revivals of the past year. Why has this been? Certainly not because God has disowned his own appointed ministry, nor because the ministers have ceased to be devoted to their work; nor do I suppose it proper to refer it to the Divine Sovereignty. At a late meeting of a Synod of another church, which I had the pleasure to attend, it appeared in the reports of the revivals, which were great and numerous, that the agency of the laity was very predominant; that these awakenings were produced in a manner much more independent of the ministry than any that had ever occurred; that some places where there were no ministers, had been favored with extensive revivals, while some others blessed with the preaching of learned and faithful men, had no such precious seasons of grace. This fact was regarded as so prominent and significant by one of the ministers, that he called attention to it as "a proof and illustration of the sovereignty of that God who gives his Spirit when and where he pleases." But while we do not deny the

Sovereignty of God, we must not forget that he works by appointed means; and¹ that if the fact of a remarkable proportion of success has attended the labors of the laymen compared with those of the ministry has really transpired, an easier and we think a truer solution of it may be found in what we have said of the peculiar adaptedness of a practical character for an effective exhibition of saving truth; in the reflection that possibly those ministers, good men as they are, had the speculative too much developed during the drought that preceded that gracious rain of the Spirit; that while they were employed in the work of interesting and instructing their hearers by ingenious, learned, and perhaps novel exhibitions of the truth, the Great Head of the church may have found the practical layman, in his private admonitions, his public exhortations and his social prayers, an instrument more suitable to his great purpose of revival than the most learned minister who was destitute of this practical interest. He can always better dispense with speculative than practical power; and while He designs to keep them united, He will always, if they should be separated, prefer the latter to the former. *The practical man is the man for the times.* A great man once said, that no man was fitted for any ordinary purpose of life, who was not fully up

with the present state of the world; if he were one day behind, he might as well be twenty years." Is it not to be feared that during a long spiritual dearth, in which the practical powers of ministers were not so frequently called into action, but when circumstances led them to think and preach often on subjects only remotely connected with their great work, or at least to bring into the pulpit more of a speculative than practical turn of mind, may become somewhat unfitted for the practical activity demanded by the times;—were a little behind the time? And though it should have been but one day, the more practical layman would be found more fitted for the time than the impractical minister with all his learning.

But this shows that an increase of practical power in the ministry is *very desirable*. It would be a great calamity to the Church should the laity ever monopolize the work of the practical diffusion of christianity, and thus the public confidence in the ministry be diminished or lost. And it would certainly be a great blessing if a portion of the practical power now manifested by laymen were introduced into the ministry. Does not God seem to teach us that he has called a great many men into the ministry who have been kept from being publicly called by the church, by unwise restrictions in the mode of training; who have

been hindered by difficulties that he would have removed? This the Missionary Institute can do. During the last year God has doubtless designated and convinced of their call to the ministry a great many laymen who but for this institution would have excused themselves, on the ground of the impracticability of obtaining the necessary preparatory instruction. Such men who, though destitute of scientific education, yet have had an education outside of the schools—a development of practical power which perhaps the schools would not have produced; such men, of good natural talents, some facility of speech, and much experience, we want you to receive. With a comparatively short training, if specially adapted to their wants, they will become very useful ministers. I wish the church had an addition this day, to her ministry of 50,000 such men for her “waste places” in this country and for her open fields among the heathen. We need them for the direct labor which they shall perform, and for the salutary indirect influence which they will exert. Associated with their more highly educated brethren, they will themselves constantly advance in intellectual developments. And should the former sometimes neglect the gift that is in them by too exclusive attention to the speculative in theology, they may be the occasion of stirring

them up to a more active zeal. Nay, if from the neglect of those more competent they should undertake works beyond their wisdom or their strength, their bungling work would be better than spiritual lethargy; for if they even fell under the burden they had unwittingly shouldered, they might stumble against some intellectual giant who, asleep before, would now be provoked by the error of his brother to try to do that work as his class of ministers only can do it. And thus "the gospel will be preached, and therein I do rejoice, yea, and will rejoice."

The third function of the Missionary Institute will be, that it may become a refuge and safeguard of Evangelical truth, should she ever be driven by "science, falsely so-called," from the halls of our higher institutions of learning.

Nothing but practical activity in religion, connected with a habitual study of God's word, can effectually secure us against religious error. There is necessary for this that same union of the speculative and the practical with the preponderance of the latter, of which we have already so freely spoken. No amount of science and learning without practical christian effort is any security against religious delusion and blindness. *What once occurred in Europe may occur here.* All heresy has its origin in the natural opposition of the

corrupt human heart to the practical requirements of the Gospel. Whenever men do not submit their minds *practically* as well as theoretically to the great Evangelical doctrines, do not act upon them and press their performance upon others, the corrupt heart will seek to escape the obligations which such truths impose, first, perhaps in the gratification of appetite and passion. If the restraints of education and morality do not allow this, it will seek it in rationalism or mysticism; in the substitution of the speculative for the practical in some of its forms; either in the processes of an unsanctified understanding, and consequently an antinomy of that faculty, and resulting necessarily in a blind unbelief and a dead morality: or in the vagaries of an imagination unguided by faith, and the emotions of a susceptibility unilluminated by the Divine light and Spirit, and a consequent sickly sentimentalism, in which pantheism takes the place of theism, and blind feeling or unholy self-deification takes the place of the homage and worship of a personal Deity, of the living and true God. The active operations of evangelical christians will do more to shut out these errors than any possible amount of mere reading and learned research. Hence in times of danger the church has so often been indebted for her deliverance more to the practi-

cal character of her laity than to the learning of her clergy. It was so in the great reformation of the sixteenth century. Laymen more than learned ecclesiastics rallied around the standard of the Reformers in Germany, Switzerland, France and England; and in the great Puseyite controversy in another church, her practical laymen were always found in greater proportions on the side of evangelical truth than her learned clergy. If it had not been for this circumstance, her evangelical ministers would have been powerless, and the church would not perhaps have been saved from that almost unconquerable heresy.

And when rationalism spoke from nearly every university and pulpit in Germany; when, with few exceptions, all who had any reputation for learning were rationalists, and when all who were afraid of being regarded by the learned world as ignorant, had rejected evangelical truth, it is said on reliable authority to have found a refuge at the firesides and in the homes of the plain German people, and mothers, those practical teachers of christianity, cherished it and taught it to their children.

So, when rationalism had taken possession of all the highest and most famous seats of learning in the fatherland, it never entered the Missionary Institute at Basel. Hagenbach,

in his Dogmatic History, says: "The Missionary Institute at Basel closed its doors against rationalism, and never permitted it to enter!" Well may he put a mark of admiration after this passage, for it closes a description of the universal prevalence of Rationalism in all the higher institutions of learning in Germany. Wonderful indeed, that "among the faithless, faithful only he" of the Missionary Institute! Strange phenomenon, and worthy of admiration! Why did the theologians of Basel resist what was too powerful for all the science, philosophy and theology of those great universities? It was because of the preponderance of the practical in all its educational and religious operations. The same author says, that Bible and Missionary Societies were greatly instrumental in the revival and restoration of evangelical truth and faith, and, with marked emphasis, consequently denominates them "the *best apologists for the truth.*"

So the General Synod, characteristically practical in its designs and operations, was a timely and effectual barrier against the inroads of Rationalism which were beginning to be made in this country; and hence the decided evangelical character and the commanding position of our American Lutheran Church. And if the tendency to mysticism which is now arising in our country is to be successfully

resisted by our institutions, it must be done in the same way. Not the institution distinguished mainly for high intellectual culture, but that which is characterized especially by its practical character and aims, will escape the dire contagion. Should the blind heart of man, therefore, unable longer to resist the divine light through the operations of an un-sanctified understanding, that is, by Rationalism, make Mysticism its refuge, and engaging the energies of men of cultivated taste and speculative development but of defective practical cultivation—men who would rather indulge in dreams than dwell upon the awful realities of revealed truth—men who would rather feel emotions of the mysterious than act out the requirements of the Gospel, and thus substitute a sickly sentimentalism for the practical duties of repentance, faith and active benevolence;—should unbelief, in short, in any of its forms, gain possession of our higher institutions, we must look to our missionary institutions, those which are such in fact, whether they bear the name or not, as the palladium of evangelical truth. And among these we expect the Missionary Institute to be prominent, both in name and in fact. We charge you to see to it that this character be early developed and indelibly impressed upon it.

And now how shall the performance of these important functions of the Missionary Institute be secured? Every thing will be accomplished, according to the drift of our remarks, in proportion as you rear up men of great practical power; and for this it is necessary: First, to aim at having *them thoroughly grounded in the doctrines of the great Evangelical System.* This system exhibited in the Bible, stated in the creeds of early times, reasserted in the Augsburg Confession and other symbols of the Lutheran Church, and in the creeds of the Reformed Churches, and definitely held forth in the doctrinal basis of this institution, must be thoroughly studied and heartily adopted. In imitation of the great Melanchthon, they should make the great central vital doctrine of justification by faith the point from which to view, and the test by which to try, every other doctrine. Let them be prepared to say with Luther: "Let heaven and earth fail, or whatever else that will not stand, we cannot swerve or yield any thing on this point; upon this article is based all that we have preached and done against the Pope, the Devil and the World; upon this point there must be no doubting, no wavering, or all is lost, and the pope and the devil and every thing will triumph over us." "In our preaching, the whole gospel rests upon the right

apprehension of this article, as that upon which all our salvation depends, and which we can always study, but never exhaust." A man's power as a christian, and especially as a minister, depends greatly upon the heartiness and promptness of his confession; and hence the importance of a definite doctrinal basis as the foundation of all our labors. A strong man's creed must include no mere opinions, no matter of doubtful disputation. If you would send out strong practical men, you must see to it that they have *outlived all doubt, all wavering, all hesitancy* in the belief, profession and proclamation of the great evangelical system.

2dly. They must be men of *deep experience in the truth*. The power of affection is greater than that of intellect, and this power can be brought into the service of the preacher only by deep religious experience. Effective preaching results more from the exercise of the closet than of the study, and the power which makes men giants in the pulpit resides more in the heart than in the head; and the popular adage, "What comes from the heart goes to the heart," is full of important truth, truth which a preacher may neglect only at the peril of all real success. The feelings of the heart have a power stronger than the force of the mightiest intellect. When they are in lively

exercise, they give a freshness, a vitality, an energy to the exhibition of truth, for the lack of which nothing can compensate. An intelligent layman of great observation remarks: "How often have we seen a spare and chilly congregation of barren formalists under the unctious preaching of men who could not forget themselves while pretending to feel awfully alarmed lest sinners should fall headlong into perdition. Those that such men thus seem to tremble to think of, are, however, not such as they usually see before them, for men are not snatched from the hand of the mighty slave-driver, and gathered into the fold of the Bishop of souls by polished and polite rhapsodies, but by men in the rough, like John the Baptist, stirred up by the spirit of great truths, which have entered into them while reading the Bible. Such men have their senses all alive to the great facts of nature and of books, for free men are always great in their grasp, and use all their knowledge so *feelingly* as to make all know they tell within them upon the formation of their own characters, and thus increase *their power of influencing, by utterance and action, the character of others*. Such men are *ministers of the spirit*, and they would be more numerous were it not for the pride of affectation and the disposition to *substitute intellect for heart-work*. There is

an art in love. The only way of rightly influencing other minds is to put ourselves *in sympathy with them*. We must in some degree feel *with* them, as well as *for* them. Their perceived or imagined state must act on our own emotions, so as to excite an appropriate expression in our features, our action, our utterance. To withdraw them from unholy passion or disastrous pursuit, we must enter into their feelings so far as to show that we sympathize with them in intensity of purpose, while superior to them in the direction of our wishes and the disposal of our means. In short, we must not only suppose ourselves in the situation of those whom we would persuade, but we must so far *feel like them* as to find it necessary to persuade ourselves. We must control the very emotions in ourselves which we wish to control in others. Not till we are brought into this state shall we fully be able to influence other minds with our reasonings, for not till then are those ideas suggested which are natural to the occasion. A natural ear can always detect an unnatural eloquence, and none but the habitual lovers of listening can feel truth inviting them except from lips touched with its living fire."

When Charles II expressed his amazement to Dr. Owen that a man of his great learning should go to hear that tinker Bunyan preach,

that great man is said to have replied : " Had I that tinker's abilities, please your Majesty, I would gladly relinquish all my learning." The secret of this power of Bunyan is fully revealed in his recorded experience. Speaking of his state of mind while preaching, he says, " The terrors of the law and guilt of my transgressions lay heavy on my conscience. I preached *what I felt, what I did smartingly feel* : even that under which my poor soul did groan and tremble with astonishment. Indeed I have been sent to them as one from the dead. I went *myself in chains to preach to them in chains ; and carried that fire in my own conscience that I persuaded them to beware of.*" If the fire of patriotism commands the secular orator ; if

" It clothes him with authority and awe,
Speaks from his lips, and in his looks gives law,
His speech, his form, his actions full of grace,
And all his country beaming in his face !"

what must not this living sympathy with God and man in the great salvation, do for the christian preacher ! Yes, indeed, when a man's soul is full of the fire which Jesus came to kindle on earth, then has he an ardor that " many waters cannot quench, nor floods drown ;" it will melt down his soul into all the forms of divine love and all the moulds of human wants ; it will illuminate and animate

all his faculties and his knowledges, and make him stand confessed in the eyes of all, as "the accredited legate of the skies."

3dly. Let them become men of *constant growth in truth*. A man is in the full possession of the vital power of any truth only while he is appropriating and using it. Truth is not a dead but a living possession; it cannot be laid up in store for future use, but can be kept only while it is being acquired and applied, and in this sense it is capable of constant change and growth. Objective truth is unchangeable; but it is not objective but subjective truth, that is, truth as it is in us, which we communicate in preaching. This consists not in logical abstractions and propositions, alien and distant from the life, but is the product of constant and habitual mental activity; it grows up in the heart as well as in the understanding; the sentiments and affections of the heart make their contributions to it as well as the faculties of the intellect; it is determined by all that we observe, and is lighted by every gleam of sunshine that cheers, and shaded by every cloud that darkens our life. It is the state of a healthful humanity under the power of revealed truth; the expression of the true life of the soul in any given condition and relation of the man. Growth in truth, in this sense, is *an increase of power*. When a

mind which is a constant learner in this aspect, speaks, we feel a peculiar power and charm, and this is the power and charm of living truth. A man of this character, with a comparatively small range of thought, will yet have much of the power of truth; while the most learned man destitute of this state of mind may be powerless; for a man may make himself "a mudhouse of his study and a tomb of his books." We cannot store up truths and principles, and give ourselves no further concern about the security of the possession. It is as hard to secure as to acquire, and as hard to keep a thing good as to make it good. As it is not the amount of food which we receive, but only what we digest, which nourishes and strengthens the body, so the mind is strong, not in proportion to the amount of its knowledge, or the number of facts which it lays up in the storehouse of memory, but in proportion to what it appropriates and applies. And this appropriation must be constantly repeated; we may never consider our education finished, or our researches completed. The lamp of truth is like the light of life, it must be constantly fed, or it will go out in darkness. Perpetual exertion is the price of truth. Its light is subject to the universal law of waste and supply. It is the certainty and life of our knowledge, and can only burn and shine

while we preserve the consciousness of the reasons why we hold a thing to be true, and seek to increase and strengthen these reasons only while we contemplate it in all its relations, and by repeated efforts succeed in bringing it into the life and applying it to all our conditions, circumstances and relations. We are exposed to the loss of all mental property which we do not use, and over which the mind does not often and expressly assert its right of possession. Truth is of such a nature that we must advance in the attainment of it, or we will lose it; to stand still is to retrograde. The comparative success of any two men depends not so much upon their past or present as upon their continued and future mental activity. So have I seen the intelligent artist neglect to advance in the knowledge of his art, and his skill and power constantly diminished until he was left far in the rear by the less favored but sturdy workman at his side, who was constantly enlarging his views by diligent study, and increasing his strength by the regular exercise of the mental muscles. And so have I seen the educated young man, while reposing on his past attainments, and relaxing his efforts, totally eclipsed by the brilliant career of the youth who, destitute of the advantages of early education, was forced by circumstances, or led by choice to acquire

this living character of truth by incessant application. "To him that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

Those most deeply versed in the science of nature tell us that, whatever may be the appearance to the sense, nothing is really at rest; but that all things are in unceasing motion in our world. Our life, and the entire scene in which we live, is the condition and result of perpetual change. It is so in the moral world; and to retain our hold upon the truth we must follow the course of things and advance with the age. The truth of to-day or of this year will not be precisely the truth of to-morrow or next year; new wants will occur, and new applications of truth will be required; and unceasing effort in the appropriation of truth is the necessary condition of our competency to apply it at all times. We can at no one time supply ourselves with truth sufficient for the wants of our whole life, any more than a very large meal can enable us to dispense with eating for the rest of our life. No past supply can meet a present or a future demand. If a preacher fail to grow with the times, there will be little power in his knowledge; if his discourses have in them so little that has grown out of his personal experience or pres-

ent observation of the state of things around that they would have suited as well a century ago, or in another country, not only in the doctrines they contain, but in the spirit and form in which they are presented, he has not a firm hold upon living truth. He may declaim in the forms of it, but not having made it his present study, nor connected it with his present views, his present experience, his present feelings, and his present circumstances and life, some of the necessary conditions of the possession of it are absent. He has not a firm hold upon it himself, and, of course, he cannot communicate it to others. The course of things will not accommodate itself to his pride or his indolence; it marches on without delay, whether he follow it or not. And if he is not humble enough or diligent enough to appropriate the truth as it evolves itself, in new scenes and relations and wants, he must suffer the merited punishment of a diminished intellectual and moral power.

But let a man intelligently discern that nothing can exempt him from the operation and effects of this law of constant growth in the truth, and cheerfully submit to it; and no poverty of means, no obscurity of condition, no multiplicity of labors and engagements, can hinder him from obtaining this vital possession and power of truth. The moment a

man has this spirit in him, he *is a made man*. I ask not what have been his past attainments; let them have been small or great, I care not, for I know he has entered upon a course of development which will make him as powerful a man as it was with his capacity to become, and that no barrier to success in the ministry will be to him insuperable. He will find that he is made to think, and capacitated to learn. Neither a large library nor much literary leisure is necessary to be a successful possessor and champion of vital truth. The fountains of it are every where open to such a man. His very labors and engagements will be so many sources of it, and every difficulty which he encounters will become a means of education and an occasion of an increase of power. In the performance of his active duties, such facts will often present themselves as will enable him to seize the keys of knowledge and unlock treasures of wisdom of which the mere book-worm never dreamed. And as we measure subjective time by our personal experience, such a man, though he enter the ministry late in life, may yet have a larger period of conscious effort in it than many who entered it in earlier years; for

“ We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on the dial;

We should count time by heart throbs : he most lives
Who thinks most, feels the noblest, acts the best ;
And he whose heart beats the quickest lives the longest—
Lives in one hour more, than in years do some
Whose fat blood sleeps as it slips along their veins.”

4thly. Let them be men of *rational activity in the truth.*

Men of learning, after their most successful literary and scientific attainments, have often found themselves helpless in the presence of the great questions and duties of life ; that they lacked a principle of energy, a main-spring of action to set the mental machinery in motion, and that all their faculties and knowledge were, in a great measure, useless : but after they had by great patience and effort acquired a habit of animated, energetic activity in all their operations, their power constantly increased, until they became successful in their calling. What is the nature of this peculiar activity ? It is not precisely industry, for it is a certain energy which ought to characterize all our activity, and enter into our amusements as well as our labors. It is not merely energy, for this seems to include every vigorous mental effort, no matter how violent, whilst this is all a gentle activity, powerful indeed, but not exhaustive ; efficacious, but not destructive. I shall denominate it a rational activity, as it is activity always in view of a

conscious end, an end selected by ourselves, and is thus distinguished from all mere impulses of inward passion or promptings of outward influences. As it is not a mere spontaneous activity, but the action of a will in liberty, put forth in view of a conscious end, and results from the free election of the mind, it may be, and generally is, called energy of will. But to distinguish it not merely in its source, but also in that which determines it, I prefer to call it a rational activity.

When this kind of activity becomes habitual, it is the grand source of moral power and greatness. It develops, economizes and applies all the faculties of the mind, and prevents all waste of power and time. It produces a self-control and moral perseverance, and gives a degree of strength and courage and hope, which nothing else can confer. This is the key to success in all difficult undertakings. The man who does all that it becomes him to do at all with the thoughtfulness and interest of a rational being, does it as he can in small purposes, if he cannot in greater—in easy undertakings, if he cannot in hard ones—and perseveres until this species of activity becomes habitual and universal with him: has acquired a power that will make him morally great and successful. Every action of this kind is an experiment which will show him what can be

done: how difficulties dwindle into insignificance in his ordinary efforts. It teaches him what he has to do and when it is done, and that nothing can resist the force of systematic and well-directed exertion of the moral powers. And this habit, formed in the common duties of his ministry, will not forsake him in its greatest conflicts and its highest ends. This species of activity will produce a perpetual growth of power: each act will beget another: by each completed work he will gain strength for another and a greater. Such a man at length learns to smile at difficulties. He

“ Can hold no parley with unmanly fears—
Where duty bids, he confidently steers ;
Faces a thousand dangers at her call,
And, trusting in his God, surmounts them all.”

If you can but lead your students into the formation of this habit, they will certainly be great *morally*, and if morally great, they will not fail to attain sufficient intellectual power for almost any great work of the ministry. Imperceptibly to themselves, and while they are absorbed by moral earnestness and zeal in each present duty, their powers will gain in scope and strength, their will in energy and firmness, and their intellects in knowledge and facility. But insensible as may be this growth, they will realize its presence when

called to higher and larger spheres of activity. And this will occur; for it is an unalterable law of God's kingdom, that "he that is faithful over a few things shall be made ruler over many." Thus while your enterprise has originated mainly in view of the want of greater numbers in the ministry, there is nothing to hinder you from giving to the church some of her greatest men—men whose moral and intellectual power shall be equal to any work; men to whom the church will cheerfully commit her highest offices and her greatest interests.

My venerable brother! your life is almost spent! This will probably be your last great undertaking for the church on earth. Be faithful, and you will be likely to realize all your most sanguine expectations. But if even you should not succeed in the eyes of men, and your efforts should not be appreciated here, let it suffice for you that they are approved in heaven. Be faithful in adversity, as well as in prosperity, in evil as in good report: for in past trials you have felt that it was enough when rejected and denounced by men to believe that they would favor you and want you in heaven. Yours has been, and is likely to continue to be, a life of toil during your stay on earth; but you have experienced, and I trust you will experience, that in such

labor is your highest happiness, your purest enjoyment, this side the land where activity and rest are blended in unruffled tranquillity and undisturbed peace and bliss for evermore. Be faithful, and if you succeed, future generations will bless your memory and thank God for the Missionary Institute; but if you fail, you will still have your reward. Joyful to the end of life, and consoling on the bed of death, will be the consciousness of having done this great duty.

“For he is bravest, happiest, best,
Who, from the task within his sphere,
Earns for himself his evening rest,
And an increase of good for man.”

INAUGURAL ADDRESS

OF

REV. H. ZIEGLER, A. M.

Delivered in Selin's Grove, Pa., Nov. 24, 1858,

AT HIS INAUGURATION AS

PROFESSOR OF BIBLICAL LITERATURE, EXEGETIC AND CATE-
CHETIC THEOLOGY, HISTORY, MORAL SCIENCE, ETC.

IN THE

MISSIONARY INSTITUTE

OF THE

EVANG. LUTH. CHURCH.

THERE is probably no trust within the whole range of human duty more important than that of the man to whom is committed the education of Christian ministers. The diversified qualifications necessary for the work, faithfulness in it, and the influence for good or for evil which those whom he educates must hereafter exert, all combine to proclaim the office of the theological teacher one of more than ordinary importance. In order more fully to impress this importance on my own mind as well as on the minds of others, I have selected for discussion :

THE DOCTRINAL POSITION AND THE RESPONSIBILITY OF THE RELIGIOUS TEACHER.

In discussing THE DOCTRINAL POSITION OF THE RELIGIOUS TEACHER, I will call attention,

1. *To the Source whence he must derive his Doctrines.*—If man cannot obtain a sufficient and satisfactory knowledge of God and his relations to Him and his fellow-men, without a Divine revelation, then it follows that such a revelation, if we have one, must be the only true source of our religious knowledge. We receive the Scriptures of the Old and New Testaments as a revelation from God; these Scriptures, then, must be the great fountain, the original source whence the religious teacher must derive his knowledge of Divine truth. True, the book of nature teaches us the existence, the eternity, the wisdom, and the power of a great First Cause; but whether unaided reason could attain to any settled conviction of these truths, independent of any tradition founded on an original revelation, is, to my mind, a very doubtful problem. Erase all knowledge of God and his revelation from the human mind and from the world; let the next generation of children be trained up without teaching them any religious truth; let them be guided solely by reason and the light of nature; and then imagine how dark and dreary would be their moral condition! In-

deed, this is a mere supposition. Such has never been the condition of any portion of our race. We know that the Creator himself was man's first Teacher. He held direct intercourse with Adam and Eve in paradise. Man's first knowledge of God was, therefore, derived directly from God himself. Moreover, God continued to renew his intercourse with our race through the patriarchs, then through the prophets, and finally through Jesus Christ and his apostles. We may, therefore, safely assert that the knowledge of God thus obtained by means of a direct Divine intercourse with man—or, in other words, through a Divine revelation—was never entirely lost. Whatever the heathen now know of God, and whatever knowledge the enlightened nations of Greece and Rome formerly had of God, may all be traced traditionally to this Divine original intercourse with man, and revelation to man. Meagre indeed and utterly unsatisfactory must be our knowledge of Divine truth, were we left entirely to the book of nature and to our own unaided reason. It is true, then, that the Bible must remain our only original source of Divine truth.

If it be asked, however, whether we may not obtain from collateral helps very material aid in ascertaining the true sense of a Divine revelation, I answer unhesitatingly—Yes. But

these collateral helps are not original sources of Divine truth—they can at most only lead us to a better understanding of the truth already revealed. They must be used, therefore, only as helps; they never dare be substituted for the only source of revealed truth—the Bible.

This latter remark leads me to direct attention,

2. *To the aids to be employed in ascertaining the sense of a Divine Revelation.*

God has revealed his will to man. The truths of this revelation must be apprehended by our intellectual powers. The process by which these powers make their deductions is called ratiocination, and the faculty directly concerned in making them is called reason. It is our reason, then,—or in other words, our intellectual powers—that must investigate a Divine revelation, in order to ascertain its sense.

The province of reason in pursuing its investigations is simply to ascertain the facts revealed, and if possible, the true meaning of those facts. Having ascertained these, and being satisfied that the sense is in accordance with reason, we must receive it, even though it be above our comprehension. Reason must bow to God's revelation.

The next remark I have to make is, *that the*

Bible must be made, to a very great extent, its own interpreter.

If God has given us a revelation—and if, as we have already concluded, we must make that revelation the original source whence we are to derive our knowledge of Divine truth—then, if that revelation is to be of any practical value to us, it follows that it must possess within itself the attribute of intelligibility. If not, then we must, after all, rely mainly on human helps in ascertaining its sense, or on a new but unwritten revelation as an interpretation of the written one. This is popish, not Protestant. The Bible, then, must possess intelligibility—it must, therefore, be made, as far as possible, its own interpreter.

Indulge me with one illustration. In Daniel, chap. 8, v. 14, we read, “Until two thousand and three hundred evening mornings, then shall the sanctuary be cleansed.” I have translated literally from the Hebrew. Our English translation renders it, “Until two thousand and three hundred days,” &c.,—translating “evening mornings” *days*. This is correct, but on whose authority? We turn to the first chapter of Genesis, where we read, “And the evening and the morning were the first day.” Here we have Divine authority for rendering the expression, “evening and morning,” a day. Again, if the prophecy by Dan-

iel is not fulfilled in two thousand three hundred literal days, then we inquire whether the term day has any other authorized meaning. In Ezekiel, 4 : 6, we read, "Thou shalt bear the iniquity of the house of Judah forty days : I have appointed thee each day for a year." We may then count each day in Daniel's prophecy a year.

This is only an example of the general method according to which the Bible may be made its own interpreter. May it be our lot to follow this divinely inspired method of interpreting Divine truth.

I remark again, that the religious teacher *must also consult the voice of the church.*

God does not give his revelation separately to each individual of our race—he communicated it to a few persons, and through them to the church, to preserve it and hand it down uncorrupted to posterity. It is, therefore, reasonable to suppose that those through whom this revelation was first made known, and those to whom it was first confided, would be better qualified to understand it than would those in later ages, after it had passed through the hands of successive generations, and been commented on by persons holding every shade of religious opinion. This becomes more evident when we reflect how much—peculiarities of language and customs, conflicting opinions,

early training, and party and national prejudices—have to do with the right or wrong understanding of any written document.

Our Declaration of Independence asserts—“We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that amongst these are life, liberty, and the pursuit of happiness.” Some maintain that the phrase “all men,” in this document, means only the white race, whilst others assert that it includes also the colored man. Some hold that our federal Constitution guarantees citizenship to all men, without distinction of race or color, who are willing to comply with certain conditions. Others strenuously deny this. One class discovers in the Augsburg Confession certain popish errors, whilst another class sees nothing of such errors in said document.

Now, how shall we ascertain the true sense of these documents? Evidently we must go back to the times when they were written; we must consult the authors of them and their cotemporaries. Just so in interpreting a Divine revelation: After having faithfully consulted the Author of revelation—that is, having made the Bible its own interpreter—we should ascertain the opinion of those through whom the revelation was first made known,

and to whom it was originally intrusted. In other words, the religious teacher must consult the voice of the church as expressed in her earliest ecclesiastical documents, not indeed for the purpose of setting aside the sense already ascertained from the Scriptures themselves, but simply as a help in arriving at the sense of doubtful passages.

Next to the voice of the church, the religious teacher must consult biblical antiquities and profane history. Without these the meaning of some passages of revelation must always remain doubtful.

Whilst making use of all these helps, he must also remember that he constantly needs the enlightenment of the Author of revelation. Submitting himself to his will, he should therefore daily seek and expect his guidance.

Having ascertained the doctrines of revelation, the teacher must, *thirdly*,

Give his attention to the manner of expounding and inculcating them.

The truths of revelation divide themselves into pure doctrines of faith, duties to be performed, and changes to be experienced. Under the first head may be enumerated the existence and character of God, the Deity and humanity of Jesus Christ, and the personality of the Holy Spirit, &c.; also historical events, such as creation, preservation, redemption,

&c.; and finally, the Divine promises and threatenings. The second class is summarily comprehended in the decalogue, whilst the third consists of the work of the Holy Spirit on the mind and heart. The first class must be regarded as the foundation-work. The teacher must see that his pupils understand and receive them: he must also point out their practical influence. In reference to the second class—the practical duties—he must show the various grounds of obligation, especially the Divine right to require obedience to his commands, and the reasonableness of the commands themselves, arising from the blessings connected with obedience, and the misery connected with disobedience both in time and eternity. The third class—the changes to be experienced—are no less important. He must explain the nature and necessity of these changes, the manner of securing them, and their evidences.

I now proceed to discuss

THE RESPONSIBILITY OF THE RELIGIOUS TEACHER.

The first inquiry that meets us here is—

The Tribunal to which the teacher is amenable.

The office of religious teacher involves the eternal destiny of our whole race; it is reasonable, therefore, that he should be held responsible to some tribunal. God is our Cre-

ator—we live under his moral government—we are his subjects—we are, therefore, also accountable to Him. It is, then, to God himself, to his Divine tribunal, that the religious teacher is amenable.

But, as we have already seen, God has made his church the depositary of his revelation, with the solemn injunction to hand it down to posterity entire and unadulterated. It is therefore the duty of the church not only to guard the purity of the original Hebrew and Greek Scriptures, and to give to the nations faithful translations, but also to say what she regards as being the fundamental doctrines of revelation—mark, I say, *the fundamental doctrines of revelation*—how she understands them, and then to require her members to subscribe them. This we call the adoption of a human creed. Ignoring this principle, the church cannot properly guard the purity of her membership, as it would, to a very great extent, nullify Scripture discipline. True, it may be said, “We have the Bible for our creed and discipline, and human hands can make no better.” This seems to have the force of sound, conclusive argument. But then we must recollect that truthful old rhyme of schoolboy notoriety:

“Many men of many minds,
Many birds of many kinds,
Many fish as in the sea,
As many men can't agree.”

You call a member to account for heterodoxy or immorality. You take the Bible, without note or comment, for your creed and discipline. The accused defends himself by saying: "My avowed doctrinal views and my manner of life harmonize strictly with my understanding of the Bible." You, however, proceed to take a vote of the church in his case, and you decide either for or against him. Thus the church declares how she understands the Bible—yea, more; she enforces her discipline in accordance with her understanding of it. This is the formation and adoption, for the time being, of a human creed; not written, indeed, but expressed by the votes of the membership of the church. Indeed if the church give an expression of her understanding of the truths of revelation at all, and exercise discipline in accordance with that expressed understanding, then she does to all intents and purposes adopt a human creed. And herein we find the embodiment of church authority, and also of individual responsibility to that authority. To this church-tribunal the religious teacher is and must be held accountable. The religious teacher, then, is responsible, first, to God, and secondly, to the Church. When these two responsibilities harmonize, there will be no difficulty; when they come into conflict, then conscience is bound to

God, and the religious teacher must either resign his post, or having made known his change of sentiment, await the decision of the church.

And here the inquiry meets us—what is the relation into which our vow assumed as teachers in the Missionary Institute brings us to the Augsburg Confession? This inquiry will be most satisfactorily answered by repeating the vow, viz:

“ I solemnly declare in the presence of God and the managers of this Institute, that I do, ex animo, believe the Scriptures of the Old and New Testaments to be the inspired word of God and the only infallible rule of faith and practice. I believe that the fundamental doctrines of the word of God are correctly taught in the doctrinal articles of the Augsburg Confession, viz:

The Divine Inspiration, Authority and Sufficiency of the Holy Scriptures.

The Unity of the Godhead, and the Trinity of Persons therein.

The Deity of our Lord Jesus Christ.

The Utter Depravity of Human nature in consequence of the fall.

The Incarnation of the Son of God, and the work of Atonement for Sinners of Mankind.

The Necessity of Repentance, Faith and Good Works.

The Justification of the Sinner by Faith.

The Work of the Holy Spirit in the Conversion and Sanctification of the Sinner.

The right and duty of Private Judgment in the Interpretation of the Holy Scriptures.

The One Holy Catholic Church.

The Immortality of the Soul, the Resurrection of the body, the return of Christ to judge the world, with the Eternal Blessedness of the righteous, and the Eternal Punishment of the wicked. And finally,

The Divine Institution and Perpetuity of the Christian Ministry and of the Ordinances of Baptism and the Lord's Supper.

I also utterly disavow and repudiate the following errors, said by some to be contained in the said Augsburg Confession, viz :

The approval of the Ceremonies of the Mass.
Private Confession and Absolution.

The Denial of the Divine Obligation of the Christian Sabbath.

Baptismal Regeneration; and

The Real Presence of the Body and Blood of the Saviour in the Eucharist.

I declare that I approve of the general principles of church government adopted by the General Synod of the Lutheran Church in this country, and believe them to be consistent with the word of God. And I do solemnly promise not to teach any thing either directly

or by implication which shall appear to me to contradict, or to be in any degree inconsistent with the doctrines or principles avowed in this declaration. On the contrary, I promise by the aid of God to vindicate and inculcate these doctrines and principles in opposition to the views of all errorists as long as I shall remain an instructor in this Institute."

This vow is embodied in the following three propositions:

First, that the professors shall base all their religious instructions on the word of God.

Secondly, that they shall suffer no human or uninspired exposition of God's word to lead them to teach contrary to that word itself.

Thirdly, that should their expositions of the word of God in any case differ from their expositions of the doctrinal articles of the Augsburg Confession, that difference shall not be a fundamental one.

It will now readily be perceived that this vow binds the teacher first, and supremely, and irrevocably, to the Bible and to God, and secondly, to church authority in fundamental correctness. In things doubtful and non-essential it allows the fullest liberty. And here I would say that I can heartily assume this vow, and especially because the fundamental doctrines are enumerated, and the errors said by some to be contained in the Augsburg Con-

fession are disavowed and repudiated. It places me just where I would be without assuming it, viz: where the Bible and my own conscience place me. This is sound, genuine Lutheranism. I rejoice in it, and hope I shall never, until my latest breath, cease to defend it.

Indulge me with a few words in reference to the *Extent of the Teacher's Responsibility*.

Taking the Bible for his only guide, and under a deep conviction that he must render a strict account at the tribunal of Jesus Christ, the religious teacher must strive faithfully to keep his conscience inviolate before God and man. Inviolable in endeavoring to ascertain the true sense of the Bible, in embracing its doctrines, in practicing its duties, in bringing himself fully under its renewing and sanctifying influences, and in expounding, defending and enforcing it. Inviolable by keeping the vows assumed; or in case of any fundamental change in sentiment, by resigning his post, or, having made known his change, by awaiting the decision of the proper tribunal. Inviolable, finally, by devoting himself to his special calling of training his pupils to become workmen in the Lord's vineyard—not essayists nor prosy expounders of the word, but holy, zealous, fearless, able, energetic, progressive ministers of the New Testament. I

need scarcely add that this shall ever be the height of my ambition. And now, who is sufficient for these things? For myself, as also for my venerable colleague and father, I would request of my brethren of the ministry and laity, bear with our infirmities, assist us with your matured advice, and encourage and sustain us by your constant prayers.

To the members of the Board of Managers :

Gentlemen,—You have undertaken a great and good work ; may you not be disappointed in your most sanguine expectations. May the Missionary Institute prosper under your management ; may the smiles of heaven ever rest upon it ; and may you enjoy the pleasure of sending forth from the walls of yonder soon-to-be consecrated edifice many strong and holy men to bless the church and the world. Be faithful to the trust committed to you. Act conscientiously, ask wisdom from God, and then will your gray hairs go down to the grave in peace.

C H A R G E

DELIVERED TO

REV. HENRY ZIEGLER,

AT HIS

INAUGURATION AS PROFESSOR OF THEOLOGY

IN THE

MISSIONARY INSTITUTE,

AT SELIN'S GROVE, PA.

November 24, 1858,

By REV. P. RIZER.

I AM not, my brother, of that class who profess to be able to see through a subject as soon as it is presented to them, and are ever ready to predict the downfall of any institution which may happen not to chime in with their preconceived notions and fancies. Hence, I have been attentively watching the development of that idea which has brought us here to-day, and which has received "a local habitation and a name," on the fertile banks of the broad Susquehannah.

At first it seemed to me a useless expenditure of labor and money to erect a new institution for the development of what all must acknowledge to be a "good idea," when the same thing might be accomplished by agencies already in existence. But now, maugre all speculation, the Missionary Institute is no longer a "*pium desiderium*," or "*something wanting*;" it is no longer a hypothetic contingency, urged by that man whom we venerate and love, but a living reality. When I contemplate the tasteful edifice, so magically run up this autumn by the remarkable liberality of our fellow-citizens in this vicinity; when I witness the impressive scenes transpiring to-day in two sanctuaries, and consider the ardent prayers and alms for the Missionary Institute, which "are had in remembrance in the sight of God," I conclude, brother, that Divine Providence indicates it as our duty to rally as Lutherans to its support and patronage. For, whether God directly sanction or yield a sovereign permission to this enterprise, it is clear that his will has something to do with it. He has put it into the hearts of our Selinsgrove friends to erect the necessary buildings without taxing the church a single dime; and surely no friend of the Saviour can, under these circumstances, find it in his heart to interfere with the development now going on.

Could the spirit of our church be heard on this subject, it seems to me the sentiment of a German poet, so beautifully expressed, would resound in our ears :

“ Was Gott thut, das ist wohlgethan,
 Es bleibt gerecht sein wille,
 Wie er fängt meine Sachen an,
 Will ich ihm halten stille.
 Er ist mein Gott,
 Der in der Noth,
 Mich wohl weiss zu erhalten,
 D’rum lass ich ihn pur walten.”

In charging you, my brother, on this occasion, as one who is about to enter upon the duty of teaching theology, with a view to prepare *men* (I say not *young men*, but *men*,) for preaching the Gospel, I might dwell largely on the importance and responsibility of such a dignified position. Jesus Christ, our Divine Saviour, once sustained this relation, and his students were selected from the very same class of society which it is contemplated will furnish your Institute with candidates for the ministry. But the time will not allow me to say more on this point than simply to remind you that whatever may be said about the prestige of personal influence, it cannot be denied that DOCTRINE is the grand *lever* by which society, in the aggregate and in the individual, is moved. There are some who affect to think

lightly of it, and imagine it to be of small importance what a man believes if his action be right. Our farmers do not act on such a false principle when they sow their grain. They assume it as a fact, that without sowing there can be no reaping; and, secondly, that "whatsoever a man soweth, that shall he also reap." Hence, they generally try to procure the very best kind of seed, especially in this region, where various insects have recently proven so disastrous. In accordance with this principle, our Saviour compares the *Divine word*, which is the basis of all sound doctrine, to *seed*. Why have we in the United States a Democratic form of government? The rain did not bring it down from heaven, nor did the wind bring it from any other quarter of the globe, nor yet did our ancestors stumble upon it by revolutionary experiment; but they had learned two important ideas: 1st. That societies and nations are, under Divine Providence, capable of self-government; and, secondly, that when they govern themselves, they are more likely to govern well, than when they put the supreme power into other hands, because every man is presumed to love his own interests, and will therefore protect, defend and promote them.

If you want men to pursue a certain course of conduct or act in a particular way, you must

lay before them arguments and encourage them by motives. Man is not a machine that may be set in motion by raising a flood-gate or turning an iron screw. He is a rational being, endowed with vast capacities and surprising powers; and notwithstanding he is awfully depraved, in consequence of the fall, his voluntary action is consciously free. This fact was recognized by the sovereign Ruler of the universe when he sent into the world his only begotten son as the "*great teacher.*" He could have converted the fallen race of mankind by the immediate afflatus of his Holy Spirit, without requiring the use of word and sacraments as means or channels of grace. He could now inspire men, and qualify them in an extraordinary manner, to preach the gospel, but we know he has not thought proper to do so. Having given man an intellectual nature, he adapts his plan of salvation to that nature, and therefore ordains that men must be taught. "Come unto me," says Christ, "and learn of me." "I am the light of the world." *Discipleship*—that is, a subjection of our intellectual and moral powers to Christ as our teacher, is the first and grand characteristic of those who bear the name which Christ bestowed upon his followers. The name bestowed subsequently at Antioch has not such high authority as that of "*disciples.*" And it

is only when we feel that we are learners who are to grow in knowledge, that we will find ourselves willing to sit at the feet of Jesus.

Let us thank God, my brother, that on a subject of such infinite importance as that of Theology, which you are appointed to teach, we are not left entirely dependent on the resources of the human mind. God has given us a revelation of his will in the Holy Scriptures, from which all knowledge necessary to our eternal salvation may be derived. The Bible is an inspired book, and has been amply tried by science, experience, history and prophecy. It has proven itself to be the word of the Lord, and can therefore be fully relied on. The truth of the maxim, "*Theologus in Scripturis nascitur*," says a distinguished divine, cannot be questioned. And I need only remind you that prayer is the divinely appointed key to unlock the exhaustless treasures of this heavenly storehouse.

I charge you, therefore, to withdraw yourself as much as possible from secular pursuits, and give yourself "continually to the ministry of the word and prayer," according to the example of the apostles, when deacons were elected to "serve tables."

In order that you may discharge your duties aright, it is of great importance, my brother, that you should be deeply imbued

with the spirit of the Missionary Institute, according to the conception which the church has of that idea.

Let us then dwell for a few moments upon the NATURE and GENIUS of this new enterprise. At the present juncture, engaged as we are in the business of INAUGURATION, it will not be out of place to reiterate some of the same truths to which our attention was called this morning. At least one advantage will be gained. The world will perceive that there is *unanimity* on this subject, and that too without any concert.

The Missionary Institute is not the elaborated production of a mind intent on displaying its own powers for the sake of filthy lucre or human applause. It is the result of a necessity which divine providence has imposed upon our church. This fact was most eloquently shown us this morning by our venerable and worthy friend who, under God, has the honor of being its originator. And we all admit that one fact is worth a thousand arguments.

Many of our brethren, and multitudes of sinners, in regions near and remote, are perishing for lack of knowledge. In many cases they are so isolated that the ordinary arrangements for disseminating the divine word fail to reach them. Our theological schools al-

ready in operation, owing to causes which it is unnecessary to particularize on the present occasion, do not meet this demand. Consequently there is a charge within 25 miles of my residence, presenting an interesting and promising field of labor, which has been vacant a whole year. And besides, there are many more congregations and preaching places in the region of the Susquehannah absolutely starving for the bread of life, whilst others are pining under the miserable system of every four weeks' preaching. In addition to all this, to say nothing about China, Japan, Turkey, and other countries of the old world, where God has of late wonderfully opened a door of usefulness for laborers in his vineyard, the spirit of grace and supplication has within the last two years been given in an extraordinary degree to the churches in our own country. The long reiterated Macedonian cry for help is greatly extended, and its earnestness is mightily increased. As Lutheran disciples of Christ, we begin to realize what the Psalmist means when he says: "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof." Psalm cii, 13, 14. Such is the exigency which has called into being the Missionary Institute. And if we disregard the

loud call now sounding in our ears, we will prove recreant to our trust, and barrenness and leanness may be our spiritual and ecclesiastical portion; if indeed, any portion at all, in God's heritage, be left us. "For there is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." Prov. xi, 24.

I do not claim to speak for or by authority of the church; but I may, my brother, in humble submission, and with respectful deference, undertake to give my interpretation of that which all interested in this enterprise expect and require.

First of all, permit me to reiterate that the Missionary Institute is not designed to supersede or supplant any of our existing theological schools. God forbid it. The vineyard of Jesus Christ is too much in want of laborers, and those too of diversified capacities and abilities, to dispense with a single one which is true to its calling. We say to them, go on, dear brethren, fulfil your respective missions, and may the unity of the spirit be kept among us in the bond of peace. There is a vast amount of work for us all to do.

Neither is it to be presumed for one moment that in founding this Institute, the church discountenances or undervalues a learned ministry. On the contrary, she still feels, as

heretofore, the absolute necessity of fostering with jealous care a spirit of inquiry and of intellectual development, in connection with theological science. We are always in want of men "a head and shoulders" taller than all others around them; like the son of Kish, to inspire God's people with confidence when embattled hosts of Philistines show their bur-nished steel; but we need also unpretending shepherds, who by virtue of God's anointing may like the son of Jesse dispense with the helmet of brass, the coat of mail, and the polished sword, when they sling the smooth stones gathered out of the book of God's truth. In fact, David found by experiment that he could not fight with Saul's armor on, yet he despised not the armor.

Instead of the church undervaluing and neglecting learning in her theological schools and preparatory institutions, the danger has been the other way. There has been in some instances a manifest tendency to lose sight of the grand design of preaching the gospel, (which is to save souls from perdition,) in dwelling and insisting so much upon human lore and a high standard of literary attainment. Whilst, therefore, it is expected and desired that our church will always be blessed with the ministry of men like Luther, Melanchthon, Edwards, Butler, Henry, Scott,

Clarke, Olshausen, Neander, Knapp and Tholuck, who can cope with the intellectual giants of infidelity and rationalism, it is earnestly hoped that she may never want for many such as the "Tinker of Bedford," whose unassuming worth and value will only be appreciated on the great day of impartial and righteous judgment.

It seems to me, brother, that in the discharge of your duties you should bear in mind that the Missionary Institute is *sui generis*, and is designed TO GUARD AGAINST A THREATENING DANGER and TO DO A SPECIAL WORK.

Let us for a moment dwell on this twofold design, which marks the genius of our newly inaugurated enterprise.

In the first place, it behooves us to guard against the danger of SCHOLASTICISM.

By this I mean a substitution of the means for the end. Learning must be relied on in a greater or less degree, as an important auxiliary in the hands of a sanctified ministry for winning souls to Christ; but when, instead of aiming to render it subservient to this purpose, a theological professor is intent upon sending out men of accomplished education, that they may flourish, and reflect upon the church and the world the lustre of his own ability, there is danger of scholasticism. A *scholar* is not to be despised but commended,

in any branch of science, especially theological science, yet we should never forget that Christ did not call his students by this name, but he called them "*disciples*," or learners, by which we are naturally directed to something beyond the mere process of learning.

Dr. Knapp, on this subject, uses the following language in his "Christ. Theol. Introd. Section ix, 5, (a): "There always were learned theologians, who treated the truths of religion as if they were given for no other purpose than speculation, and who, directly or indirectly, turned away the attention of their pupils from the great object to which it should have been directed—the practical influence of the doctrines of the Bible. They taught their pupils to acquire knowledge, as Seneca says, not for *life*, but for the school; and, consequently, many even of those who were designed to teach the common people and the young in the duties of religion, acquired an aversion to every thing practical. That such should be the result of this course, must appear almost inevitable, if we consider how common a fault it is with young men of liberal education to feel a distaste for whatever is merely practical, and a strong inclination to speculation. If academical teachers live in mere speculation, as too many of them do, they will infuse this disposition into their hearers and readers, who will

again infuse it into others, to the great disadvantage of the common people."

These are the sentiments, my brother, which force themselves upon our Lutheran Church in America. In our great anxiety to guard against the dangers of ignorance and quackery, it is to be feared a spirit of human learning has been carrying us into the opposite extreme of religious pedantry. Consequently, in many instances, instead of those warm and stirring appeals in the sacred desk, which in the days of Luther, of Edwards, of Whitfield, came directly from the heart, and went directly to the heart, the ear is tickled with melodious periods, and the mind is entertained (or bored, as the case may be,) with scholastic jargon. I charge you, therefore, to beware of scholasticism, for it is incompatible with the genius and spirit of the Missionary Institute.

WHAT, THEN, IS THAT SPECIAL WORK which seems to be designed by the providence of God, to you and your fellow-laborers in this new school of the prophets? It is, as I humbly conceive, to seek out and train up a class of men for the Gospel ministry who will go out into the highways and hedges, into the streets and lanes of our land, and compel men to come in to the spiritual marriage feast.

There are many portions of our church which are inadequately supplied with the preached

Gospel, because either the people are too weak or too parsimonious to be organized into separate pastoral districts. Now, it is often found that some pious, devoted layman, in these isolated localities, might, by a partial course of study, become competent to break the bread of life, and not only prove instrumental in maintaining church organizations, but in saving many precious souls from perishing. Within the last year I have met with several such in my own charge. One of them told me that he had for many years longed to be in the ministry, and that he could find no rest without making an effort to qualify himself for this great work.

Such is the force of circumstances that most young men who graduate at our Seminaries, after having taken a complete course of classical and theological instruction, find themselves disinclined to labor in these waste places of Zion. Moreover, the wants of the church in her organized portions, and the claims of suffering humanity in our sin-cursed world, are so pressing, that with all our facilities the demand for pastoral service has far transcended the supply.

It has been said, we live in a "*fast age.*" This is true in respect to *crime* and soul-ruining example, as well as labor-saving machinery, educational facilities and scientific at-

tainments. Yesterday I saw four young men handing the brandy bottle around in the cars, near Reading. Of course they had the spirit of the age. Men can go to perdition by steam, and it is obvious that avarice now travels with electric rapidity. All the world is in motion. There is no time to be lost. Precious souls are in jeopardy, and unless the church exert her powers with an increased ratio, to counteract the evil tendencies of this "*fast age*," Satan may gain untold advantages.

The kind of ministry mostly needed is that which will dispense with all superfluities, and march boldly up to the work—a ministry that will "redeem the time because the days are evil."

It is incumbent on you, therefore, my brother, to be wide awake, and to be tremblingly alive to the interests of Christ's kingdom. See to it, then, that men are prepared for *earnest preaching and earnest work*.

The general character of the men who will from time to time place themselves under your care, as students of theology, is a guarantee to success in this respect. It is taken for granted that such men are burning with zeal, not merely to preach, but to work for Christ. The poor must have the gospel preached unto them according to our Lord's plan, and these are the men on whom we can rely to have it done.

The genius of our Missionary Institute is identified with LUTHERANISM. It is, therefore, no irrelevant question, what is implied in the term Lutheran? It can no longer be regarded as a sobriquet. The world will have conventional distinctions, and therefore much as Luther himself disapproved of such a designation, it has been indelibly impressed upon our branch of the evangelical church. We cannot get rid of it if we try. Let us, then, cheerfully acquiesce in this popular decision and accept it as a providential lot. But, above all, let us practically illustrate the true meaning of the honored name which we bear.

According to the laws of language, this epithet implies that our church partakes of the doctrinal, experimental and practical characteristics of the illustrious champion of the Reformation. And from this, it does not follow, that we believe in Luther's infallibility, or regard every sentiment uttered by him as correct. This would be un-Lutheran; but we consider him as a divinely chosen champion of evangelical christianity, who was so true to his position in a most trying period of church history, that we cannot avoid being in sympathy with him. In all the evangelical doctrines essential to church life and eternal life, Martin Luther was sound. He was also well qualified to be our leader and teacher.

To be true to your position, my brother, as

a Lutheran, you are to recognize "the BIBLE as the only rule of faith, and the right of private judgment as a universal privilege."

Our Augsburg Confession is a glorious document. A distinguished historian says of it: "The whole evangelical church, excited and renovated by this public confession of its representatives, was then more intimately united to its divine chief, and baptized with a new baptism." To this no reasonable exception can be taken by those whose consciences would be burdened by a forced subscription to all its details: because it contains the essential elements of Bible truth, and was delivered on an occasion which pressingly demanded just such a confession.

So great is my admiration for both the Confession and the Confessors of Augsburg, that from the bottom of my heart I wish there were unanimity sufficient in our American Lutheran Church to produce a similar one in this nineteenth century. Our fathers witnessed a good confession for Christ, which was adapted to the times of superstition, error and unbelief in which they lived; and it cannot be denied that we have a similar right. They never meant to bind the consciences of their ecclesiastical successors, but only to add their testimony to the truth of God's word. In the divine economy there must be a duality of testimony, or two witnesses, the inspired and un-

inspired. And were our church permitted now, in this revival age, on the free soil of Columbia, and in the Anglo-Saxon tongue, to confess for Christ, and the truth, I feel assured that she would witness a good confession.

In holding to the Bible as the only rule of faith, I am glad to find that you, my brother, entertain such correct views.

Remember also that Lutheran signifies BOLD and FEARLESS in supporting and defending the cause of truth.

But it is also synonymous with earnestness and perseverance in the great work of winning souls to Christ. Lutheranism signifies *religious activity*. This should therefore characterize our church, and especially be manifested in connection with the Missionary Institute. In some quarters there is a tendency to make distinctions. But whatever names may be given us by the world or by brethren who cannot see eye to eye with us, let us ever aim at *religious activity*, and employ such measures as we have learned from the Holy Scriptures, and from experience, are well calculated to promote the glory of God and the salvation of souls.

That you may acquit yourself, my brother, as a worthy Lutheran in your sphere of duty, and that the Holy Spirit may continue to be given to our whole church, is my ardent prayer. Amen.

A N A P P E A L

IN BEHALF OF THE

MISSIONARY INSTITUTE.

AT the late meeting in Selin's Grove, Pennsylvania, of the Board of the Missionary Institute, the undersigned were appointed a committee to prepare an appeal, setting forth the claims of said Institute to the liberality of our churches. This appeal was ordered to be made on the basis of the following preamble, viz :

“Inasmuch as the members of this Board are fully convinced, by the teaching of the New Testament as well as by the past history of the church, that the people of God should *continually* lean on the strong arm of her great Redeemer, and that they should meet, from year to year, the pecuniary demands made upon them by *all* the various operations of benevolence claiming their attention, and as the Missionary Institute has been founded by faith in the Lord Jesus, and for the express purpose of promoting his honor and glory in

preparing pious laymen to preach his blessed Gospel to perishing sinners, therefore be it resolved," &c. In other words, the Board resolved to make no effort to create an *endowment fund*; on the contrary, to trust God and his church, from year to year, to provide for its current wants. They desire to inscribe on their banner,

“THE LORD WILL PROVIDE.”

First. We are persuaded that the plan which aims at meeting the current wants of benevolent enterprises by means of annual and continually recurring contributions, is more rational, Scriptural, feasible, and more wisely adapted to secure the object contemplated, than the practice of trying to secure and depending upon permanent endowments.

Why should the church in one age endow a charitable institution, and thus take away from its successors in all coming time the privilege and duty of its support? The only reason that can be assigned must be based on the supposition that the church will become weaker in membership and poorer in pecuniary means. But the history of the church proves directly the contrary;—indeed we expect the church to grow stronger and wealthier, and therefore, that she will be more able to sustain her benevolent institutions in future

than she is now able to endow them. But if it be proper to endow one benevolent or religious institution, then is it not equally so to endow all, as rapidly too as possible? Endow all your theological seminaries, all your colleges, and all your academies;—create endowments for superannuated ministers, for pastors, for the poor, the widow and the orphan, &c. In short, the church, while she is comparatively weak and slender in resources, must provide in advance by permanent investments for the perpetual relief of the church as she grows stronger and wealthier. This is manifestly absurd. To us the more rational way appears to be, to provide from year to year for all the benevolent enterprises entitled to support. This is our duty;—for this we are responsible, and for no more.

ENDOWMENTS MAY BE LOST.

Hundreds of thousands of dollars have been invested by different christian denominations, for the permanent support of their religious and literary institutions. Agents have traversed the land “from Dan to Beersheba,” for years at an annual expense of thousands, to raise those funds; and when, after much toil, they were finally secured, and, as it was confidently expected, safely invested, it was taken for granted that those institutions were amply

provided for in all time to come. The churches had naught to do but hug themselves in complacent self-congratulation at their own liberality and provident forecast. "Soul, thou hast much goods laid up for many years; take thine ease." The work is at length achieved for posterity as well as for cotemporaries; we can now indulge in locking up our coffers and drawing close our purse-strings. But in the midst of these joyful felicitations, rumors of breaking banks and depreciating stocks reach the ear; unexpected as a clap of thunder in a clear sky, crash follows crash, and in a few brief weeks all these endowments are swept away; they have taken to themselves wings, and are no more. This is not a fancy picture, but a living portrait, painted in vivid hues in the sunbeams of heaven with the pencil of history.

Thus, the providence of God seems to have decided against permanent investments for church purposes; his frowns have turned the wisdom of his too provident people into folly, and his judgments have followed their want of confidence in his precious promises. Their forgetfulness of his parting declaration: "Lo, I am with you alway, even unto the end of the world, amen," is most signally rebuked. Shall we not profit by such developments? Is there no useful lesson to be learned from

the history of broken banks, worthless stocks, and fraudulent and speculating trustees?—“Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

Is it not more in accordance with the dictates of enlightened reason for every christian to contribute to the current wants of the church, whatever he may be persuaded he owes to the Lord—and if not all needed for immediate wants, to make himself the best use he can of the money which his Lord has intrusted to him, and thus preclude so far as possible the risk of its being lost? One hundred thousand dollars of the Lord's money is evidently more safe in the hands of its one thousand or ten thousand original holders and their successors, than the same sum would be as an endowment fund in banks, loans, railroad bonds, or even in ground rents. In the latter cases, one financial crash or Providential frown may sweep the whole away, as easily and as certainly as the hurricane scatters the cobwebs spun about the rigging of a ship.

Endowments may be diverted from their original intention, and employed to support objects entirely different from those contemplated by the contributors.

Suppose the Apostles and their immediate successors had exerted their influence to *endow* literary institutions and various other benevolent enterprises wherever they established churches, what powerful engines would not those endowments have become in after ages to accomplish the base designs of a corrupt hierarchy? But we need not deal in mere suppositions: we have facts to point to; the world is full of instructive lessons on this subject. In Denmark, Sweden, Saxony,—all Lutheran countries,—also in Prussia, and the several principalities and kingdoms of Germany, we find universities and divinity schools, whose invested funds are appropriated to the education of a class of men very different from those for whose benefit they were originally intended. By the aid of those endowments neological professors have been sustained, and rationalistic ministers educated to proclaim a spurious Lutheranism which is no Lutheranism. *Halle*, once the great centre of Lutheran zeal, purity and piety, degenerated into skepticism and infidelity; and funds originally designed only to train and send forth men of God, furnishing the means of cursing the land with false teachers and unbelieving ministers. Thus have endowments been wrested from their legitimate ends and devoted to unholy purposes. These remarks apply in like man-

ner, though not to the same extent, to Great Britain and our own country. In one of our northern states, one of the wealthiest and most flourishing Universities, originally founded and funded by Puritan piety and liberality, for wholesome education and the training of sound ministers of the Gospel, has fallen into the hands of Unitarians, and now and for years gone by, men are educated for the ministry who proclaim a pseudo-Gospel, "denying the Lord that bought them," and "counting the blood of the covenant an unholy thing." How shamefully are the endowments, created with the money of God's people, perverted! Few churches, monasteries and nunneries are more magnificently endowed than those of Mexico. Corrupt as Romanism is, we cannot suppose that those rich investments were designed to sustain so profligate and ignorant a hierarchy as are the curse of that wretched, peeled and riven country; and but for the endowments, in connection with the ignorance of the degraded populace, such a licentious priesthood and such institutions of abomination could not uphold themselves for a day.

Seeing then that endowments may be, and so frequently are wickedly perverted, is it not more rational that every Christian should support, *from year to year*, those enterprises which are manifestly advancing the true interest of

religion and humanity? He can thus continue to contribute most to those institutions which do most for God and man; and he can withdraw his support from others whenever they betray the sacred trust committed to their charge. This is most reasonable; and such an application of our funds, it strikes us, God requires, and none other.

The tendency of endowments is to make the impression that the church ought to look forward to the time when her members should be relieved to the utmost possible extent from the duty of contributing to the support of benevolent institutions, and thus also to check and retard the growth of an enlarged spirit of benevolence and liberality.

One great argument used in soliciting endowments is substantially the following:—"Give liberally now, and you will never be called on for this object again;—it will suffice for you, and your children, and your children's children, as long as the world stands," &c. On this principle, one theological seminary after another is endowed;—then our colleges;—then pastors' funds must be created;—then, as some would have it, even funds for education and missions. The impression made is, put all these benevolent institutions out of the way as fast as possible—after a little we shall not be annoyed by this "*everlasting begging.*"

And is not the direct tendency of all this to check the growth of enlarged and continued liberality? But look at facts. How is it with those churches that have endowments—partial or entire—for their pastors? We dare not mention names, but in nine cases out of ten, the members of such churches, to say the least, are marked for their want of liberality, and might we not add, of piety also? The spirit of liberality should be *habitually* cultivated, and the very best way to do this is the one revealed by God himself in the Old Testament, as well as in the new. It is not the system of endowments—on the contrary, it is give a certain proportion of your annual income to meet the constantly returning wants of the church. This plan makes *our ability*, and *the present wants of the church*, the measure of our contributions. This system will, nay, cannot fail to encourage enlarged and continued liberality;—it is therefore *scriptural*, as well as *rational*; the endowment plan appears to us to be the exact contrary.

On this point, read the following passages: “And the Lord spake unto Aaron, thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part, and thine inheritance among the children of Israel. And behold, I have given the children of Levi all the tenth in Israel for

an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. xviii, 20, 21. "And the Levite that is within thy gates, thou shalt not forsake him, for he hath no part nor inheritance with thee. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, because he hath no part nor inheritance with thee, and *the stranger*, and *the fatherless*, and *the widow*, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest." Deut. xiv, 27, 29. See also 2 Chron. xxxi, 4, 8.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. xvi, 1, 2. And here we would remark, that these contributions were not for permanent endowments, but for present wants. Making provision, then, for present wants is scriptural;—endowments are a surplusage, a supererogatory provision for the future, and indicative of mistrust of Christ and his believing people. It is conformity to the world; fostering and

confirming a worldly spirit, and betrays a mournful want of faith in God. Is this right? Should we not return to God's own system of sustaining the benevolent institutions of the church? Are we not bound to return to it, if we would, with undoubting child-like confidence, invoke his blessing?

Providing for present wants, from year to year, is more feasible than to create permanent endowments.

Suppose you determine to raise \$20,000 to endow one of our colleges. It will take a good agent at least two years, whose services will cost \$2,000. Then, at 6 per cent., (if you succeed,) you will have an annual income of \$1,200, provided the \$20,000 should be safely invested. Suppose 200 alumni of the college determine to give or secure for their alma mater \$6 a year. This will be the interest of \$20,000. But it may be said some of these men may soon die, and others will discontinue their contribution. Admit it. At each commencement the college sends out new alumni, who will take their places, and more than make up for the loss. And then there will be this additional advantage, that this mode will cultivate an ever-increasing attachment to the college, is more fully in accordance with the workings of God's providence and grace, and is manifestly the more feasible plan. And in

its practical effects, as well as in regard to the fidelity and efficiency of the Faculty, as in reference to the training of the people in the cause of benevolence, it is incomparably preferable.

Our plan (viz., of supplying the returning wants of our institution by the habitual contributions of the church) is much better adapted to secure the objects contemplated, than that of permanent endowment.

Suppose you wish to raise \$100,000 in twenty years to endow a college—viz: \$5,000 annually. This would give you \$300 interest the first year, \$600 the second, &c. But expend your \$5,000 annually for the education of beneficiaries, at \$125 per year for each one. Thus \$5,000 would support 40 beneficiaries. Now let each one pay his tuition of \$30, and you will have for your college the handsome sum of \$1,200 a year. True, the college would have, on the endowment plan, \$1,500 the fifth year; and finally, when the \$100,000 should be funded, it would produce an annual income of \$6,000. It may be asked, then, is not this the wiser plan after all? If the number of dollars and cents to be realized in future is the only argument, then perhaps it would be. But we must look at it in another light.

Allowing that five years on an average are

sufficient to educate a man for the ministry, or, which is the same thing, that beneficiaries must on an average receive aid for five years, then, according to our previous calculation, \$5,000 expended annually would bring 40 men into the ministry every five years;—at the end of 20 years, it would give us 160 ministers educated with the \$100,000. Again, at the end of the 20 years, the first 40 would have performed 600 years of ministerial labor, the second 40, four hundred, and the third 40, two hundred, making 1,200 years of ministerial labor performed at the end of 20 years—viz: by the time that \$100,000 should be funded. And now, we would ask, which is the more desirable, a little more money derived annually from a permanent endowment, or such a host of godly ministers laboring for the church, and exerting their direct and ever-widening influence in behalf of their alma mater? Certainly no one can hesitate for a reply.

But it may still be objected, that whilst the church would give \$5,000 a year for endowments, she would not for beneficiary education—that men would rather contribute largely for permanent investments, that their money might continue to work when they are dead and gone, than contribute the same amount for present and pressing wants. That is, men

will rather follow their own plan than adopt God's plan! and they will persist in doing so to the detriment of all our benevolent enterprises! But even in accordance with their own views, their money, if applied to the immediate wants of the church, will continue to do good when they are mouldering in the grave, more effectually and abundantly, than when lying in the vaults of banks, or the coffers of speculators, in the shape of permanent investments. The living ministers, educated by means of their beneficence, will be toiling in the service of God, and laboring for the salvation of souls, while their benefactors lie sleeping in the dust; they will become instrumental in progressively bringing other laborers into the vineyard, and multiplying additional funds for ministerial education, and these becoming the germ of still other laborers and other funds; so that by our plan, the free-will offerings of our friends will produce fruit immediately, increasingly, and more extensively, when they shall have gone home to their reward, than if hoarded up as endowments, and exposed to a hundred risks of perversion, misapplication, and entire loss.

Again, we would say, let us abandon this unwise course, and return as speedily as possible to God's own plan. Then, indeed, will all our institutions which are worthy of the

Christian's support, prosper. On this divine plan we now appeal to our churches to support the Missionary Institute.

But it may still be objected that the plan of making annual provision for current wants is somewhat uncertain, and may, therefore, sometimes cramp or even suspend our operations.

Admit it—and what then? Does it hence follow that it is not the divine plan? Under the Old Testament dispensation, it frequently happened that the Lord's treasury was empty, and that his work suffered for want of means. But did God change his system of revenue in order to replenish his treasury, and avoid similar difficulties? Not at all. There was simply a return to duty—to the same divinely revealed plan. “And I perceived that the portions of the Levites had not been given them: for the Levites and the singers that did the work were fled every one to his field. Then contended I with the rulers, and said, ‘Why is the house of God forsaken?’ And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn, and the new wine, and the oil into the treasuries.” Neh. xiii, 10, 12. See also Mal. iii, 8, 10.

To you, therefore, to whose confidence our enterprise recommends itself, we appeal for aid

on this same divinely devised and approved plan;—we ask you simply to make provision for the current wants of the Missionary Institute by annual or semi-annual contributions; and we ask this no longer than it shall meet with the approbation and be entitled to the patronage of those who love the Lord Jesus, and sincerely desire that his kingdom may come and his will be done on earth as it is in heaven.

Having thus hurriedly set forth the rationality, scripturality, and feasibility of our plan, and its adaptation to the end proposed, we proceed still more cursorily—

To advert to the claims of the Institute on the liberal support of the churches.

Our object, in brief, is to seek out decidedly godly men—men of tried piety and good common sense, married or unmarried; too far advanced in life and too slenderly furnished with pecuniary means to admit of their passing through a full course of education; and give them such a literary and theological training as will qualify them to become sound historical, biblical, and practical preachers and efficient pastors.

We verily believe there are scores of faithful laymen in the church, called of God to the ministry, ready to consecrate themselves to it, ardently desiring to go forth in the name of

the Lord to tell the story of the cross to perishing sinners, and build up the waste places of our Zion. But not adequately instructed, and finding no suitable provision for them to obtain the requisite qualifications, they are unfortunately shut out from the work to which God appointed them; and to their own ineffable grief and the incalculable loss of the church, they are doomed to smother the holiest and loftiest aspiration of their heart in ignoble obscurity, and pass on to the grave in comparative inactivity and uselessness.

To open a door of entrance for men of this description—to furnish special facilities for their instruction, and by a modified and abridged course of study, prepare them for the work which it is the one great desire of their longing soul to enter upon, and thus obey the call of God, which has so long been resounding in their ears, is the noble consummation aimed at in establishing the Missionary Institute.

We have no institution of this kind in our American Lutheran Zion. In Switzerland and different portions of the mother church in Germany they have long existed, and proven instrumental in enriching the church of God with a host of missionaries and other ministers not surpassed in piety, zeal, and self-sacrifice by those proceeding from any other

sources, and who now, dispersed throughout both christian and pagan lands, are achieving a work for the honor of their Master and the salvation of souls, which cannot be duly estimated on this side of eternity. We need a school of the same kind for the benefit of our own churches. We have not, never had, nor are likely ever to obtain a sufficient number of ministers to supply our constantly multiplying churches, by the present tardy and protracted mode of training them. We have waited long and patiently, but are still as incompetent as at any former period, to respond to the urgent entreaties of our destitute people to supply them with heralds of the cross.

For obvious reasons our existing seminaries cannot, and in fact should not, if they could, undertake to answer the ends contemplated by this enterprise. It is their province to carry their students through a full and complete course, and send forth none but thoroughly educated men. We need such men and must have them, and trust the directors of those schools will remain true to their mission by furnishing them, and be neither tempted nor frightened into a reduction of the standard of ministerial education. Let them insist on an ample curriculum both in college and seminary. Their young men will still be young enough and inexperienced enough to take

charge of even the smallest of God's churches. But while they thus prosecute their own high and holy calling in their own way, let it be our humble task to pursue a less ambitious course; to discipline and equip a *corps de reserve*; to introduce upon the unguarded walls of Zion squadron after squadron of brave and hardy watchmen, perhaps in some respects less gorgeously furnished, but not less necessary and efficient, nor less faithful and devoted in their peculiar sphere, thus co-operating with them in filling up the attenuated ranks of the sacramental host. Did the Master select his "first illustrious twelve" from among "fishermen and tent-makers?" had they all transcended their minority, ripened into men of experience, and become inured to hardship? Surely we should not incur reproach and censure for humbly essaying to emulate His example.

We have already stated that we ask for no endowment; we are not anxious for thousands to constitute an invested fund which fraud or bankruptcy may speedily engulf. If any of our friends prefer a permanent investment, the annual proceeds of which alone shall be applied to our use, let them send on their contributions, and their preference shall be scrupulously carried into effect. But we aim only at a sufficiency to meet from year to year our

current expenditures. Thus, if we fail to subserve the interest of the church, "material aid" may be withheld and our career be checked. We desire to live only so long as we can live usefully: not an hour longer than God and his church favor us. Thus far, we have been signally prospered; the Lord, who has the hearts of the people in his hands and can turn them as he does the water-brook, has graciously smiled upon our unostentatious efforts, and afforded encouraging tokens of future success. We have unbounded confidence in his mercy in Christ Jesus and the liberality of his believing people, and feel assured we shall not be doomed to the disasters of those who "sow the wind and reap the whirlwind."

We commenced in prayer and faith, and have gone forward in the same spirit. Our whole enterprise has been reared upon a foundation of prayer and faith, and we cannot believe that the American Lutheran Church will permit such a structure to languish and die for the want of a few hundred dollars annually. Many years of experience, and numerous efforts to obtain money from pious Lutherans for religious purposes, have convinced us, when properly informed, they are just as ready to give and as liberal in giving as any other people. We therefore allow no doubts to harass our mind; our faith is strong, our con-

fidence unwavering, and we are just as sure that God's Lutheran people will come to our help and sustain our institution as if we had a treasury overflowing with gold and silver. Hundreds of dollars have come in unsolicited from men and women whom we knew not and never solicited; some of them have even to this day concealed their names from us; and when we can no longer make further progress, we shall go out and ask a christian people to give us what we must have, and they will give it. Should Lutherans refuse, which we do not apprehend, we shall go outside of the church and obtain it from sister denominations;—the more readily because the doors of our institution are wide open for the reception of all, “without regard to name or sect,” and offers all the benefits of its instruction “without money and without price” to those of other churches as well as of our own. The only school of the prophets in the Lutheran Church that has no endowment, that “moves and lives and has its being” only in an atmosphere of FAITH, will not be permitted to sink for want of dollars and cents.

“Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Prov. iii, 9.

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” *Ib.* xi, 24.

“The liberal soul shall be made fat: and he that watereth shall be watered also himself.” *Ib.* xxv.

“He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.” *Ib.* xxviii.

“Cast thy bread upon the waters: for thou shalt find it after many days.” *Ecl.* xi, 1.

“He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” *2 Cor.* ix, 6.

“But to do good and to communicate forget not; for with such sacrifices God is well pleased.” *Heb.* xiii, 16.

“Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” *2 Cor.* ix, 7.

“But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in goodness and truth.” *Ps.* lxxxvi, 15.

“Show me a token for good; that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.” *Ps.* lxxxv, 17.

And now, dear brethren, if you regard the

Missionary Institute as worthy of support, send in your contributions to either of the undersigned, or to our treasurer, *James K. Davis*, of Selin's Grove, Snyder county, Pennsylvania. We promise you, in behalf of the Board, that your gifts shall be faithfully applied to pay the very scanty salary of the professors, or to aid indigent students.

BENJ. KURTZ, *Sup't and Prof.*

HENRY ZIEGLER, *Professor.*

A WANT IN THE LUTHERAN CHURCH MET BY THE FOUND-
ING OF THE MISSIONARY INSTITUTE.

A D D R E S S

AT THE

LAYING OF THE CORNER-STONE

OF THE

MISSIONARY INSTITUTE,

SELIN'S GROVE, PA., SEPT. 1, 1858,

By PROF. R. WEISER,

PRESIDENT OF CENTRAL COLLEGE, DES MOINES, IOWA.

ON an occasion like this, when the Corner-Stone of a Missionary Institute, the first of the kind in the United States, is laid, it would seem our duty honestly to examine the merits of such an enterprise. This we will do in the light of the history of the church and of the Bible. We live in an age of improvement, and if we wish to advance in the church with the spirit of improvement in the world, we cannot be governed by what our fathers did. We must strike out into new channels of christian enterprise, in order to develop the energies of the church.

The Lutheran Church always has been, and is now, and we hope, ever will remain, an educated and an educating church. The founders of our church in Europe were all learned men; many of them were giants in intellect, and vast magazines of learning; by their wisdom and genius they revolutionized, not only the church, but also the world of letters. As ministers of the Lutheran Church, we would be untrue to that church if we would seek to reduce the standard of education, especially in those who minister at her altars, and who are to carry forward her enterprises when we have gone. But still as we consider the knowledge of God of more importance than mere human wisdom, we will, on this interesting occasion, endeavor to show you the paramount importance of sound theological knowledge and genuine piety in ministers of the Gospel.

In advocating the claims of the Missionary Institute, we shall be obliged to glance at the history of the Lutheran Church, and present the trials and conflicts through which she has passed. The Institution has naturally and spontaneously grown out of the wants of the church. The Lutheran Church has a history which may be divided into four periods, viz: 1. The age of revolution. 2. The age of progress and conquest. 3. The age of theoretical

symbolism; and 4. The age of conflict between symbolic orthodoxy and true piety, or between high churchism and experimental religion. To each of these periods we will now call your attention, and from the facts elicited, we will illustrate the truth of our position.

I. *The age of Revolution.*

This age in the Lutheran church may be dated from Oct. 31, 1517, when Luther nailed his famous ninety-five theses upon the church door at Wittenberg. Leo X was then slumbering in security at the head of the church, little dreaming that an obscure monk, in a distant province in Germany, was then laying his plans to shake the whole Papal church to its very centre. No sooner was the clarion voice of Luther heard, than the nations of the earth, who had been sighing and groaning for liberty of conscience, were startled as from the dead; and they rushed in crowds to the standard of the truth, which he had erected. From the apostles' times there had always been those who stood up bravely for Jesus. There had been pious, holy ones, in every age of the church; like beacon lights, they were scattered all along the path of the church, sometimes, indeed, standing out in bold relief, like bright stars in a dark night—and the very darkness by which they were surrounded only increased the splendor of their virtues.

The church of Christ was ushered into the world amid a revival of religion; for it was not fully organized until after the three thousand were converted on the day of Pentecost. The promises of the Saviour to his church have never been ignored. The gates of hell were not to prevail against his church; and they never have prevailed, and they never will. Heaven and earth may pass away, but not one jot or tittle of his word shall ever fail. The nations of the earth may be convulsed with revolutions; earthquakes may shatter and engulf half our globe, planets may forsake their orbits, and rush with maddened fury through the immensity of space; blazing comets, in their eccentric courses, may dash the satellites of other systems into pieces, and scatter their fragments like snow flakes over the wide domains of God; but his promises concerning his church can never fail. This is a precious, a comforting thought to his people, and its truth has been verified in every age of the world. From the age of the apostles to that of Constantine the Great, the church passed unscathed through the fires of ten pagan persecutions. Her walls were cemented with the tears and the blood of her martyrs. Never did the church achieve such triumphs as when her martyrs suffered and bled, and died. The great founder of his church, Jesus Christ, led

the way in this baptism of blood. During the first three hundred years the church was blessed with the labors of the apostles, and the Lord's disciples—all holy and pious men—who were full of the Holy Ghost and of faith. These men, too, were deeply versed in the theology of the heart. Some sects, to support their errors, contend that they were not learned men, but ignorant and uneducated. It is true, they were not learned in the liberal professions, but they were men of good common education and sound sense; they were also somewhat advanced in life, for Peter and some of the others had families before they were called to the ministry. Then, too, it must be remembered that these men were under the tuition of the great Teacher for nearly three years. And what are all the advantages we now possess, even in our best theological seminaries, compared with theirs? What would we not give if we could now go directly to Jesus, as they did, and ask him to explain some of those dark and hidden mysteries that have perplexed the church for ages? But we have Moses and the prophets, and the writings of Jesus and his apostles, and with these we must be content. We may not now sit at his feet, like Mary, or touch the hem of his garment, like the poor afflicted widow, but, by faith, we can still approach him. With these

advantages, we should vastly prefer the education of the Lord's disciples to our own. They were not required to spend years of toil and labor in acquiring the Greek and Hebrew languages—these were vernacular. So also they had not to study the manners and customs of the Jews; nor had they to study huge systems of dogmatic theology. The immediate successors of the apostles shared very largely in their advantages. Hence Father Clemens Romanus, Ignatius and Polycarp, who were contemporary with the apostles, were learned men, possessing great advantages over their successors, and hence their views of christianity should have great weight with all the followers of the Lord. Then come Lactantius, Justin Martyr, Clemens of Alexandria, Tertullian, Origen and Cyprian, all bright and shining lights in the church, and most of them among the most learned men in the world. During this period the fires of ten pagan persecutions blazed forth in every province of the Roman empire. Yet the church grew and multiplied. There were many, too, who were not so learned, yet they were useful. In the year 306 Constantine ascended the throne of the Cæsars, and then the church had peace. But no sooner were the fires of persecution quenched, than the more pernicious fires of religious controversy were kindled, and those fires have blazed

on for ages, and, I suppose, will blaze on, until they are extinguished in the full light of the millennial glory. As controversy increased, true piety declined. The clergy, nursed, and fostered, and pampered in the arms of the State, became indolent, carnal and ambitious. The church of Christ never received a severer wound than when she was united with the State. It was an alliance over which angels wept, and devils shouted a jubilee in hell. Nearly all the persecutions that the church of Christ has ever inflicted upon herself has grown directly out of this union. From the year 306 to 606 the church had her trials and her conflicts. Error was often in the ascendancy, but "truth crushed to earth shall rise again." The church groaned under her severe trials—instead of leaning on the arm of her beloved, she leaned on an arm of flesh. Still God did not, even in that dark period, leave her without a witness. She was still graven on the palms of his hands, and dear as the apple of his eye. During this dark period, God raised up a Lactantius, famous for his learning, his piety, and his eloquence; who labored hard to roll back the tide of ignorance and sin; also an Athanasius, famous for his firmness and his piety, who stood firm amid all the errors of the court. We see, too, a Basil, a Hilary, an Ambrose, a Jerome, and

an Augustine, the brightest star in the whole moral firmament. These holy and pious men kept the fires of true piety burning upon the altar of God, from generation to generation. About this time commenced the workings of the mystery of iniquity. The Roman Catholic defection dates from 606. This was the year in which the Bishop of Rome was declared universal Bishop. With the supremacy of the Roman Pontiff commenced a system of errors of the most pernicious character. The worship of images was now introduced. Monks were resorted to; the sale of indulgences; the power of priestly absolution, and the doctrines of purgatory; all to oppress and delude the people. Forms and ceremonies took the place of true spiritual devotion. *Like priest, like people.* The great mass of the priests were ignorant of letters, many could not even read; their theological education consisted in committing written forms of prayer and the Mass to memory, and repeating them off to the people. Preaching was almost universally neglected; the Bible was nowhere to be found; even some schools of theology had no Bible. Andrew Bodenstein, or Carlstadt, declared that he himself was made a doctor of divinity before he ever saw a Bible. And Luther found one chained at Erfurth. In this age of gross darkness, called with great propriety the

“dark ages,” we still see a few glimmerings of light struggling through the dense mists of error and superstition. We see in the pious Anglo-Saxon Willebrord the true spirit of missions exemplified. We see, too, many of the christian virtues clustering around the venerable Bede and the illustrious Alcuin. In Claude of Turin, Alfred of England, in Berengarius and Anselm, we see how the grace of God in a dark age can triumph, even over sin and error. God had his holy ones during all this long dark night of error. From 1095, the age of the Crusades, to 1517, the age of the Reformation, the church was, if possible, even in a more deplorable condition. Theological education was altogether neglected; Duns Scotus, Aquinas, and other schoolmen, took the place of the Bible. The philosophy taught was mere unintelligible jargon; the theology was nothing but the legends of saints. But time would fail us to point out the sad state of the church. Yet even in this ignorant and wicked age the Lord had his holy ones; persecuted, it is true, but still firm and unshaken in their attachment to their Lord and Master. Peter Waldo, John Wickliffe, John Huss, Jerome of Prague, and John Ziska—these were all faithful and true followers of the Lamb. But the darkest night must have an end. A dark, dark night of sin and error

had brooded over the church for a thousand years. Well may we here ask, must sin for ever reign? must pagan altars for ever smoke? shall the human mind for ever remain in bondage? shall the church of Rome for ever trample under foot the ransomed of the Lord? has the Lord forgotten his promises? No, no! the day is beginning to dawn—the morning stars of the Reformation have risen above the horizon. Wickliffe and Huss flashed and blazed upon the world; the down-trodden nations of the world are looking for a brighter day. Just at the proper juncture of time God raised up Luther. His preaching produced powerful effects, such as had never been felt before in Germany. No wonder the people were carried away by his eloquence; his matter, his manner, his doctrines, were all different from any they had ever heard. The religion he preached was deeply imbedded in his very soul—his words flowed like honey from his lips, and fell like peals of thunder upon the hearts of his hearers. As a man and a preacher, take him all in all, he never had a superior, and perhaps never an equal. Luther's voice was sweet and manly, his elocution was faultless, his gestures easy and graceful, his powers of conception were rapid, his imagination vivid, his knowledge of human nature almost intuitive, his range of intellect vast

and comprehensive, his piety fervent; add to all this a deep pathos, and an exuberance of feeling, a searching eye, and the zeal of a martyr, and you have the finished orator. Nature and art had combined their energies, and made Martin Luther altogether the greatest orator of ancient or modern times. And just such a man was needed for the crisis; until Luther rose, there was no power on earth that could cope with the church of Rome. Even kings and emperors had to bow in humble submission at the feet of the Pope. By his eloquence he shook the Roman Church to its very centre. He feared no power on earth; Christ was his Master, and he acknowledged no other. The Bible was his creed, and he recognized no other authority.

This was indeed the age of revolution. Luther himself was learned in the classics; his theology he learned from the Bible. Melancthon too was a learned man; he too, like Luther, drew his theology from the Bible and St. Augustine. There were many other learned men in the age of the Reformation; but the great mass of the Romish priests who went over from Rome to our church, were not learned in theology or any thing else; and during the first decade of this stirring period men had no time to study theology. In 1529 Luther and Melancthon visited the churches

in Saxony and Misnia; they found such an amount of ignorance, not only among the common people, but also among the clergy, that they were induced to prepare the two Lutheran catechisms, the smaller and the larger; the one for the people, the other for the clergy. In this visitation they found many pastors so ignorant and vicious that they had to dismiss them. Luther was a wise master-builder in the temple of our Lord, and on account of the ignorance and prejudices many things were retained in the Lutheran church that should have been rejected. As, for instance, the celebration of the Mass, private confession, the celebration of the Lord's Supper in one kind, and exorcism; also the retaining of pictures and crucifixes in the churches, and the wearing of sacred vestments, thus keeping up a popish distinction in the church of Christ between the clergy and the laity, that is not only not recognized, but utterly rejected in the New Testament. All true Christians are recognized in the New Testament as kings and priests unto God. And Luther himself, in his famous address to the nobility of Germany, fully acknowledges the universal priesthood of all Christians. According to the New Testament, every Christian who has the ability has the right to preach the Gospel; he has not only the right to do it, but it is his solemn duty.

When Luther died, in 1546, Melanchthon was, by almost universal consent, acknowledged the leader of the Reformation. Things became more quiet; the schools and seminaries prospered; Melanchthon prepared, even before Luther's death, his *Theologici Loci*, the first regular system of theology in the Lutheran Church. The Greek and Hebrew languages were studied. Such had been the ignorance of the Romish priests that we are told of one who preached against the Reformation, and in warning his people against the books of heretics, asserted that the Greek Testament was from the devil, and whosoever read the Hebrew was sure to become a Jew. Much had been accomplished; the powers of Rome were shaken; light had been shed upon the masses of Europe; many souls had been converted. But alas! Luther had scarcely closed his eyes, until his misguided followers again kindled the torch of discord. The controversy on the Lord's Supper, which had already commenced, in Luther's lifetime, and which he looked upon as having been settled at the celebrated Conference at Marburg, was renewed and raged fearfully in the church, until she was almost destroyed. These controversies, it is said, broke the heart of poor Melanchthon, and he was in the habit of writing in the albums of his friends this sentence,

viz: *A contentioso theologo libera nos, bone Deus—From a contentious theologian, good Lord, deliver us.* It is also said by one of his biographers that after his death, a paper was found in his desk which contained his reasons for desiring to leave this world, and says that he would then be delivered from the *rabies theologorum—the fury of divines.*

These terrible controversies destroyed the piety of the church, and led, in 1580, to the adoption of the *Form of Concord.* This was, of course, intended for ever to settle the matter. But it only increased the contention. From this period we may date the age of contest between rigid symbolism and true piety. This has sometimes been called the iron age of symbolism, and is worthy a careful study. To say that there were no pious and holy men among strict symbolists, would be saying too much; for even good men are sometimes in error. Thus the sweetest singer in our Lutheran Zion, Paul Gerhard, was certainly a good and a holy man, and all must respect and honor his steadfast devotion to the symbolic books; yet we admire his devotion to the Bible still more. It was, after all, the Bible, and not the symbolical books, that made him savingly acquainted with Jesus Christ; and he would have been just as good and holy a man, if he had never seen the symbolical books. The fact is, we

must remember that the great contest in our church, called Pietism, did not assume the form of symbolism and anti-symbolism. So far as the mere adherence to the symbols of the church was concerned, all parties seemed to be satisfied with them. But the contest seemed to be between theoretical and practical piety. John Arndt received the symbolical books, perhaps as cordially as his mortal enemy, John Corvinus, of Dantzic. Spener and Franke also received the symbolical books, but not in the sense in which their enemies and persecutors received them. During this polemic age, religion suffered immensely; Rome regained much of her lost territory. Is it any wonder? Rome had a far better show for her ancient dogmas, than the Lutheran Church. Dr. Tholuck informs us that in this age exegesis and practical theology were altogether neglected. The *Theologici Loci* were thrown aside, together with the Bible, to make room for "*Hutter's Loci Communes*," a work filled with dogmato-symbolism, and little of the Bible—full of patristic theology, but little of the apostolic theology. The book of Concord, and not the Bible, was the umpire in all matters of doctrine. Exegesis and dogmatics were nothing more than weak attempts to justify the teachings of the symbolic books. Dr. Tholuck, in his history of the theology of the early

part of the eighteenth century, says exegetical lectures were almost totally abandoned. Spener declares that he knew ministers who had spent six years at the University, and never heard a lecture on Scripture. How deplorable must have been the state of the church under such pastors! Gerhard says, "the most diligent church-goers live in open sin, and yet you dare not question their piety; and if you were to commend serious piety, they would call you a Pharisee or a hypocrite." Henry Muller, a pious divine, declaimed against the four dumb idols of the church, viz: "The Baptismal Font, the Confessional, the Pulpit and the Altar."

Ministers were not expected to be converted; all that was required was a correct external deportment, and a little knowledge of Rhetoric and Logic, with a thorough knowledge of the symbolical books. But such a state of things could not long exist. The Lutheran Church needed another reformation. She could never accomplish her mission under such a system. God again raised up bold and fearless champions, who were able, with the hammer of divine truth, to demolish this lifeless orthodoxy. God raised up Arndt, Sebastian Schmidt, Dannhauer, Spener, Henry Muller, Breithaupt, Anthon, Franke, and others, who turned back

the tide of worldliness and sin. And we bless God that these holy men were ever born and permitted to labor in our church. Far be it from us, even to insinuate that there were no pious men in the Lutheran Church before the days of Arndt. There were, even amid this dark night of symbolism, many devoted followers of the Lord in the Lutheran Church. But we mean merely to assert that with the preaching and writings of John Arndt, commenced a regular and systematic opposition to the lifeless orthodoxy of the church. Arndt labored and prayed faithfully to restore the church to her primitive apostolic condition. He encountered great opposition; he was charged with mysticism; when he preached on the necessity of regeneration, the old symbolical party insisted that the child was already regenerated in baptism; hence the doctrine of regeneration was looked upon by the symbolical party as heresy. Arndt may be regarded as the father of that form of Christianity which in Germany was called Pietism, in England Puritanism, and which has been called Christianity in earnest. The next prominent laborer in this spiritual reformation of the Lutheran Church was Dr. James P. Spener, who was born in 1635. Though actuated by the same holy impulses which had influenced his illustrious predecessor, he directed

his efforts in a different channel. Whilst Arndt labored to enlighten the ignorant masses, Spener with perhaps a deeper insight into the wants of the church, labored to improve the clergy by instituting a better system of theology. In 1670 he published his *Pia Desideria*, the longings of the church for a better state of things. This work had a powerful influence in awakening the people and ministers to a sense of their danger and duty. He also wrote a series of practical sermons on the Lutheran catechism, and thus restored that excellent system of instruction, which had fallen into disuse. But the great work of this pious divine was his agency in founding the University of Halle. He influenced the elector of Brandenburg in founding this distinguished school for the express purpose of teaching a better system of theology than was then taught in any Lutheran seminary. It was through the influence of Spener that Franke was appointed Professor at Halle. He was just the man for this great work; himself a man of talents and education, with a deep religious experience. Franke was assisted by Breithaupt and Anthon. This Institution was highly favored of God; it sent six thousand and thirty-two ministers into the church from 1694 to 1724, i. e. in thirty years—over two hundred a year. Taking the same

number *per annum*, this Institution has sent out over thirty thousand ministers in one hundred and sixty-two years. What a blessing has it not been to the world and the church! Franke was not converted until after he was a minister; he entered fully into Spener's plans; the six thousand ministers who were sent out were all truly pious; they were scattered through the church; their influence was felt in India and in America; evangelical pietism took the place of cold orthodoxy; a new system of Biblical interpretation was inaugurated; missionaries were sent out to the ends of the world. In the early part of the eighteenth century, the University of Halle was the first institution in the world, and it exerted an influence upon the church, such as no institution had ever exerted before. This institution was built in faith; it was consecrated by the prayers of Franke. No wonder, therefore, that the blessings of heaven and the benedictions of all good men have rested upon it.

The Lutheran Church in America is deeply indebted to the University of Halle. Henry Melchior Muhlenberg, the Father of our American Lutheran Zion, was educated here. The old orthodox symbolism of Germany fought long against the evangelical pietism of Halle. The contest was severe, and sometimes doubt-

ful; at length the evangelical element triumphed, and symbolism was fairly driven from the field.

The next element of opposition to evangelical piety was rationalism; this antagonism seems to have taken the place of the old symbolism. Hence the enemies of experimental piety always have, and do now, lay rationalism at the door of vital piety. This is on the same ground the Holsteiner lays the infidelity of his countrymen to the charge of the pious Claus Harms. It is true that, in the old iron age of symbolism, and farther back under the Papal system, when men were not permitted to think at all, there were few heretics. Rationalism grows out of the corruptions of human nature; and its great antagonist is experimental piety. And you might as well charge the Gnosticism and Nicolaitanism of the Apostolic age, upon the teaching of Christ and his disciples. The American Lutheran Church was saved from the storms of rationalism that swept over the church in the Fatherland from 1780 to 1820. Whilst rationalism again reconquered the field in Germany, and poisoned even the University of Halle, our church in this country was safe. She multiplied, and God prospered her. Our church in this country, properly speaking, dates back to 1742, although it was in existence here for more

than a century before. The spirit of evangelical piety that prevailed at Halle was inaugurated here, and became the prevailing element of our church. Although the symbolical books, especially the leading one, the Augsburg Confession, was not formally rejected, yet we do not find that these symbols were overrated by the fathers of our American Lutheran Church. They received the Augsburg Confession in the same way that it had been received by their fathers at Halle, i. e., as subordinate to the Bible, and receiving all its force from the Bible. The Lutheran Church in this country, as is abundantly proved by the Liturgies, Hymn Books, the *Halle Annals*, and the other writings of the fathers, clearly set forth the evangelical tendencies of the fathers. Hence the system of interpretation of Scripture, and the manner of preaching adopted by Arndt, Spener and Franke, prevailed here. Muhlenberg, Kunze, Schmidt, Schultz, Heintzelman, Handschuh, Bager, the two elder Kurtzes, and others, were all of this school. Helmuth, who was the first man in the Lutheran Church in his day, may be regarded as the first theological school teacher in this country. Lochman and Schmucker the elder were among his older pupils, and the greatest number of ministers of our church now in this country were either educated by these men or by their students.

Our Seminary at Gettysburg grew indirectly out of Dr. Helmuth's private Divinity School in Philadelphia, and all our other theological seminaries sprang from Gettysburg. The theological schools of Buffalo and Fort Wayne are not of us; they are the pure representatives of the old rigid system of symbolic orthodoxy, perhaps somewhat modified by the spirit of the age. But we are not to flatter ourselves that the age of conflict between true pietism and symbolical orthodoxy is passed. True revivals of religion are, however, the best antidotes for forms and ceremonies. Strong efforts have been put forth in various quarters to destroy the system of living piety in the church. A recently imported foreign element is now at work in our church which threatens to drive us back, not to the system of our Halle forefathers, but to the system of rigid symbolism. Our Seminary at Gettysburg and her daughters have all been sound in the faith, and are now doing good. Why, then, it may be asked, get up another institution for the education of ministers in our church? Why not rally around Gettysburg, and make her even more useful than ever? Can we not educate all our young men at the schools already in existence? To these questions we would simply reply, that ours is an age of progress, an age of experiments, the age of railroads

and telegraphs, the age in which continents are chained together! Experience has taught us that our present mode of training men for the ministry is too slow; the churches in our connection are outstripping the number of ministers; there is a vast disproportion between our churches and our pastors; we have twenty-four hundred churches, and only about eight hundred working ministers—three to one. This Institution is an experiment in this country, and is designed to meet a want that has long been felt in the church. It is not to be considered as a rival to other seminaries. It is, of course, intended to prepare ministers of the right stamp—not symbolists, but revival men—men who will stand on the foundation of Christ and his apostles. Nor is it the design of this Institution to lower the general standard of ministerial education in our church. The founders of this Institution are themselves men of education, and they are well aware that the Lord requires different kinds of workmen in his temple. Whilst the church requires men of profound attainments to defend the citadel, she also needs sappers and miners, missionaries and working heroes, who may not be so learned, yet as useful as others.

The celebrated John Harris, D. D., an able theological writer of the present century, in a discourse on the opening of the Lancaster In-

dependent College, says: "Our object is not to furnish the student in divinity with the highest scholastic attainments; this the brevity of his term of study forbids; not to store his memory with facts and general information; mere scraps and dribblets of miscellaneous knowledge are all the most diligent collector of facts could take away with him; but to furnish him with that mental training which is necessary to the intelligent and useful discharge of the Gospel ministry. Knowledge, indeed, he will be acquiring during the entire process; knowledge of the most useful kind; but that which is more important still, is that he will obtain the power of using it and of augmenting it indefinitely. His capital in actual knowledge may be comparatively small, but give him the right mental habits, and his 'pound will soon gain ten pounds' in addition. Show him the importance of great principles, and give him the power of dealing with them, and you have done more for him than if you had deposited an Encyclopædia of knowledge in his memory. For he knows the principle of a truth—has in effect mastered all the facts and phenomena belonging to it. He who knows the principle of a truth, like the angel in the midst of the sun, stands in its centre and sees to its circumference.

"Further, that education of the ministry

which we advocate, is meant to correspond with the state of education generally. If there are some classes of the community, for instance, still comparatively unacquainted with even the rudiments of knowledge, we would not insist that their ministers should receive the highest educational advantages. And as there are such classes, we rejoice in the existence of some theological institutions in which men of God are qualified, by a comparatively elementary course of training."

God sometimes converts and calls men to the work of the ministry when they are somewhat advanced in life. Who can doubt this? Such men, when they become converted, may be encumbered with families, and it would be impossible for them to spend five or seven years in a college, and they may be intelligent, well educated, practical men; indeed, they perhaps have acquired more knowledge and practical wisdom in their extensive intercourse with the world than most students ever acquire at college. Is not one of the great ends aimed at in college to impart practical wisdom, to make us business men, to prepare us for the active duties of life? Now when a man of this kind becomes converted, and has a burning desire to preach the Gospel, is he to be cut off from all hopes of ever entering the ministry, merely because he was not converted

in his youth? And yet such men are now virtually cut off. It is true some such have entered our seminaries and have been, and are now, among the most useful working men in our church, but they entered our present institutions, and pursued their studies under great discouragements. The general rule in all our existing institutions is, that all who enter the theological department must be well prepared in the sciences and the languages; and we think the rule a good one. Men, therefore, who have not the required literary attainments, are, of course, regarded as occupying an inferior position, and this is the very reason why they ought not to be there. It is, therefore, not at all the design of the founders of this Institute, in any way or manner, to reduce the standard of theological education. It is merely designed to furnish facilities for pious laymen who may not have had the advantages of an early education, and who may not have been called to the work of the ministry until somewhat advanced in life. Here men of this description will not feel as much embarrassed as they would at another school. The very existence of this institution will exert a powerful influence upon the pious and talented laymen of our church. It will be a perpetual call to the ministry. Yes, there are scores of pious laymen scattered over our

church who have been converted in the numerous revivals that have recently visited our congregations; they have long been thinking of the ministry, and they have long since been convinced that the Lord has called them, but there seemed to be no way opened for them. In the Methodist or Baptist Church they would long since have been brought out, and been burning and shining lights in the church. Now their objections will all be removed, and I have no doubt the Holy Spirit will direct many of them to this Institution. That passage of Paul, "Woe unto me if I preach not the Gospel," will now ring anew in their ears, and give them no rest until they consecrate themselves to the work of the ministry. The old system of preparing men for the ministry in our church, would seem to take it for granted that none are called but young men. This, of course, we do not believe. God always has, and even now calls men to the work of the ministry at various ages. Look at the past history of the church. John Calvin was a lawyer, and somewhat advanced before he was brought under the influence of the truth, and gave himself to the work of the ministry. John Bunyan was not converted until after he became the head of a family, and although he was no classical scholar, yet who would question his usefulness and his theological attain-

ments? Thousands of our most learned Divines might sit with profit at his feet and learn theology. Look, too, at John Newton, one of the sweetest singers in Israel; he was nearly fifty years old when he was called to the ministry; his early education was very limited; he never had more than two years' education, and yet the good he accomplished, no human mind can compute. He was instrumental in the conversion of Claudius Buchanan, Thomas Scott, Legh Richmond, Henry Martyn, Judson and Newell. Look, too, at Andrew Fuller, who entered the ministry without any preparatory training, yet he became one of the most learned theologians of his own or any other age! Dr. James P. Wilson commenced his splendid career as an attorney, and yet reached a most prominent position in the Presbyterian Church, as a theologian. Dr. Milnor, of precious memory, was also a member of the bar, and at the head of a family before he was called to the ministry, yet his praise is in all the churches. Yea, the history of the church is replete with illustrious examples of lawyers and physicians, merchants, farmers and mechanics, and even stage-actors, who in after life became converted, and entered upon the work of the ministry, and were eminently useful in the church. Why should it not be so again? For such this Institute opens her

arms—such she invites. Is there any thing wrong in this? Can those who think they can best glorify God by pursuing a different course, find fault with us?

To the founders of this Institute I would say, brethren, you are doing a great work; let not opposition alarm you; recollect, no great enterprise has ever been started in the church without opposition. The amount of opposition, as a general rule, measures the magnitude and importance of the work. Labor and pray for this Institution; and let the theology that is taught in it be the theology of Christ. To the man who, under God, has been chiefly instrumental in originating this Institute,* I would say, although this is not the time or the place to deliver this eulogy—other men in other days will do that—but we would merely say, you have performed a good, a noble work. Your devotion to the spiritual interests of the Lutheran Church for the last forty years, is known by all, and if not now acknowledged by all, the time is not far distant when it will be. You are descended from pure Lutheran stock, educated by one of her noblest sons; the unflinching and fast friend, and the unterrified advocate of revivals; your mind and your pen have both done noble service in the cause of Christ; the uncompromising enemy of all sym-

* Rev. B. Kurtz, D. D., LL. D., of Baltimore.

bolism, formalism and high churchism; the large-hearted, liberal man of God, it was meet you should, after the toils and severe conflicts of a long and useful life, originate an Institution like this; an Institution that shall perpetuate those cherished principles, and that blessed Gospel, for which you have so long and so ably battled. May your life long be spared, until you see this nursling of yours grow into full maturity; until you see the streams flowing out from it which shall make glad the city of our God, and when your days are numbered on earth, may you exclaim with Simeon: "Now, Lord, lettest thy servant depart, for mine eyes have seen thy salvation."

It has been said by those who are not friendly to this Institution, that it must necessarily have a tendency to reduce the standard of education. Not at all. Has the Missionary Institute at Basel, or the one at Creischona, still of a lower grade, or Gossner's Private School, still lower, had any such effect in Europe? The fact is, our Theological Seminaries can now elevate the standard of education, and will not be compelled to abridge the regular course, in order to meet the wants of such men.

Although this Institution has been founded by Lutherans, and will be mainly supported by them, its doors will be opened to all, no matter with what church the applicant may

be connected. The Bible, and the Bible alone, will be the great text book of this Institution. We are, it is true, Lutherans, and we love the Lutheran church, and intend to labor for her prosperity while life endures; but we also love all God's people, and rejoice in the success of other evangelical denominations. We bid them "God speed" in the work of converting the world. We honor all churches. We thank God for the good they are doing, and we most cordially invite them to make use of this Institution, and to co-operate with us in the great mission of furnishing an evangelical ministry to meet the spiritual destitution that exists in the world.

One word to the members of this church, and the enterprising citizens of Selinsgrove. It is right and proper that this Institution should be located in your midst. As a church, you have been born in a revival; you have had your difficulties, your trials and your conflicts; and by the grace of God you have triumphed over all. You have yet a great work to do. You have all either passed through the agonies of an awakened conscience, or are all long since satisfied that there is no other way into the kingdom of heaven. Your homes and your hearts will, therefore, I trust, always be open to receive those of "like precious faith." If poor men come to this Institution, I hope you

will never turn them away for want of means. I would say to you, nurse and foster this Institution. Pray for it, and do not forget its pecuniary wants; and when those of you who are rich come to die, do not forget it in your wills.

And may the walls rise upon the foundation we have this day laid, and may the building stand and prove a blessing to the world, as long as a wave murmurs in the Susquehanna. And when, in after years, those who have received their education here, shall revisit their "*Alma Mater*," may they bedew the graves of its founders with tears of gratitude and affection, and thank God that he ever put it into the hearts of his people to raise such an edifice.

ADDRESS
OF THE
HON. JUDGE JORDAN,
UPON THE OCCASION OF THE
LAYING OF THE CORNER-STONE
OF THE
MISSIONARY INSTITUTE,
AT SELIN'S GROVE, PA.

September 1, 1858.

Ladies and Gentlemen :

Less, probably, than 80 years ago, the place where we are now assembled was the hunting ground and home of the red man. Here were their wigwams—here were kindled their fires—here they performed their war dances and sung their war songs. Here they have met in council to conclude treaties of peace or declare vengeance against some neighboring tribe, and here they smoked the calumet of peace. In freedom they roamed over this beautiful valley, and over and far beyond the hills and

mountains towards the rising and the setting sun, unrestrained by divine or human laws. The Great Spirit, of whom, and the nature of whose existence they had but very imperfect and erroneous conceptions, was here worshiped. Their fragile bark canoes leaped upon the beautiful river on our east, or danced in the moonbeams that fell upon its waters. The forest trees moaned as the winds swept across the plain, and the howl of the panther broke in upon night's silence. The red men have disappeared; not one remains whose feet pressed this soil; they are gone to the spirit land—not to the hunting grounds which they believed the Great Spirit had provided for them far beyond time's boundaries. No traces are left of their wigwams or council fires; no monument marking the spot where sleeps the dust of some mighty warrior, some chieftain's wife or child. Occasionally we pick up a rude dart, used for the destruction of their enemies or to supply them with food. Before the march of civilization the forests have disappeared, and our eyes now rest upon a most lovely valley covered with corn, fanned by the breezes, upon highly cultivated fields, an industrious, intelligent, useful population, upon comfortable, nay, in many instances, magnificent dwellings, and costly barns, churches, school houses and mills. Peace and plenty

every where abound. The war whoop has ceased, and prayer and praise instead now go up to that great Being who has bountifully blessed us. Happy, indeed, thrice happy is that people whose God is the Lord. The red men are rapidly diminishing in numbers, and before many years elapse they will be among the things that were. They were the original proprietors of the immense country we call emphatically our own country, our own happy, highly favored land. God gave it to them; white men took it from them; they were treated as infidels, while the discoverers were called Christians. This was no doubt necessary. So vast a country as America, so rich in minerals and soils, in every thing that contributes to the comfort and happiness of men, could not remain unimproved. Its acquisition was needful for the increasing population of the old world, and now the population of the United States alone exceeds twenty millions. It is interesting to go back but a few years in our history and see the kind dealings of Providence toward us. While we were colonies under the government of Great Britain we were slaves; we contributed towards the support of the mother country, but were not permitted to take part in her councils nor to have a voice in their deliberations. Laws were enacted for our government without our consent,

and obedience enforced by officers, haughty, tyrannical and cruel. If we complained, our complaints were unheeded, or if not unheeded, only provoked increased insolence, and riveted tighter and closer the chain which oppressed us. Longer forbearance ceased to be a duty; a spirit of freedom was kindled in the American bosom, that increased in intensity and power until emancipation from British oppression and misrule became a fixed principle among the great and good men of that period. Who that has paid the least attention to the history of that eventful period can fail to see the interposition of Divine Providence in behalf of a nation, feeble at that time in men and in resources, but a nation determined to be free? Would that the men of the present day possessed the same virtue, the same patriotism, and the same fear and love of God. Our independence was achieved, and now we are a free, happy, prosperous people, to whom and upon whom the eyes of the nations of the earth are directed. Our population is not only increasing with a rapidity unparalleled in any other country, but we are increasing in intelligence, in resources, and in all the arts and sciences. Other nations, or some of them, possess more wealth; we more of the inventive genius. British money may insure the completion of the ocean telegraph; American in-

genuity must conceive it. Could Washington, could the mighty and good men who lived when our freedom was achieved, look down upon us and see the changes that have been wrought, what think you would be their feelings? What changes they would see, what improvements in every department would they behold! The thirteen colonies increased to more than double that number; the western country, then a wilderness, teeming with an enterprising, intelligent population, large cities, flourishing towns, hospitals, asylums for the demented, the afflicted, the orphan and the stranger, colleges, academies and seminaries. They would see canals and railroads, the telegraph, on which with lightning speed intelligence is conveyed from one end of our great republic to the other, and then, the most astonishing and wonderful achievement of the age, the ocean telegraph. Human wisdom cannot foretell what changes this connection between distant countries is destined to accomplish, what designs of divine providence are to be fulfilled. Who can tell its effect upon the political, civil and religious condition of this and other countries? May it not aid in the accomplishment of that great event, so much desired by all good men, when swords shall be turned into plowshares and spears into pruning hooks; when the wolf shall

dwell with the lamb, and the leopard shall lie down with the kid and the calf, and the young lion and the fatling together, and a little child shall lead them, and men shall learn the art of war no more—when the world shall be at peace and the blood of human beings no more be shed in mortal combat or their lives sacrificed to appease false gods?

This is an age of benevolence and of great religious effort. The various denominations of christians are engaged in pushing the conquests of the cross into every part of the world. Missionaries are found wherever it is possible to carry the tidings of salvation. No sacrifice is too costly to accomplish the speedy fulfilment of the prophecy, "The heathen shall be given to thy Son for his inheritance, and the utmost parts of the earth for his possession." Africa, benighted Africa is destined soon to behold a brighter day dawn upon her. The explorations lately made and now being made will invite and secure increased religious effort in her behalf. China, with her millions sunk in idolatry, will be open for Christ's ambassadors; her false gods will give place to the true and living God. This change in her religion will change her political condition and emancipate her citizens from that degradation under which for ages she has been sunk. So also of other idolatrous nations. From the first

dawnings of the Reformation until this time the world's redemption from errors, and superstitions, and false religions, has been gradually and surely progressing, and must continue until the Divine purposes are all accomplished. Human power cannot resist it or prevent it. Luther is dead, but Luther's spirit lives. The co-workers with him in the work of the Reformation have long since ceased from their labors, but their labors and their teachings have been telling with wonderful power and effect upon millions of our race. Are those men, and the good and great men who have succeeded them, and after toiling in their Master's vineyard, gone to their reward, permitted to know the mighty changes that have been wrought through their instrumentality? If they are, what must be their feelings and their joy! If any thing could add to their happiness, then surely this would. God works by means; human instrumentality is used for the accomplishment of his purposes. The preaching of the Gospel is to convert the world; men will be raised up in sufficient numbers to accomplish it, and we must aid. This country especially is called upon to contribute toward the spread of the Gospel largely, and to place men where God designed them to be—free. No nation has greater cause for gratitude than we. Our privileges, civil, political, and relig-

ious, are greater and richer than those of any other people. Much indeed has been done in this country for the promotion and cultivation of the arts and sciences, for the cause of humanity, and the propagation of religion in the country and the world. Our asylums, our alms-houses, houses of refuge and church edifices, scattered almost broadcast over the land, are evidences of our progress and of our spirit of religion and benevolence. Provision is made for the education of the poor. Colleges, seminaries, academies and school houses meet the eye and cheer the heart wherever we go, throughout the length and breadth of our entire country, and they are daily multiplying.

The Corner-Stone of another institution in which youth are to be instructed is about being laid. Who can foretell the destiny of this institution—the bearing its erection and continuance may have on this entire community? Who can tell how many youth may be trained here when most of those now present shall have ceased to take part in the affairs of this world, may occupy some of the highest and most important offices in the gift of a free people, or preach the Gospel in this and in distant lands? Here no principles contrary to the teachings of the word of God will be instilled into the minds of the youth, no sentiment at war with the free and liberal princi-

ples of our form of government; nothing that will degrade the mind and debase the body. This Institution has been commenced, will be carried on, completed and conducted under the auspices of the Lutheran Church—a church which, if not equal in numbers to some other churches, is not deficient in wealth, in talent, in zeal, and in piety. She has within her bosom some of our best and ablest men; and to me, (although a member of another branch of the church,) her progress and prosperity have been sources of great pleasure. I have not been an idle spectator of the events transpiring in the religious communities around us; I have watched their progress and their influences, and I can say without any mental reservation, that should the period ever arrive (and God grant it never may) when the Protestant Churches may feel it to be their duty to take a more decided stand against the progress of error, the Lutheran Church will be found where their great founder, Luther, was battling for the truth.

Those who have contributed of their means for the purpose of founding this and other edifices in this place to carry out the designs of the projectors of them, are public benefactors. They are contributing to the cause of education and religion, to the dissemination of knowledge and the advancement of the in-

terests of Christ's kingdom. Where ignorance generally prevails vice of every species abounds; there is an almost total disregard of the laws of God and man. The youth of our country are its hope. They are soon to occupy our places of trust and of profit, our places of responsibility in church and in state. If they are permitted to grow up in ignorance, the mind debased by the polluting, sensual and debasing pleasures in which, alas, too many indulge, our republic and our institutions, now our pride and the wonder of the world, purchased at the expense of the blood and exertions of the best and most patriotic men this world has ever produced, will and must fall. The American eagle, which has so long soared aloft on her broad pinions bearing in her beak our country's motto, "Virtue, Liberty and Independence," will cease to occupy her high and commanding position, and fly away to some distant clime to droop and die with the expiring liberties of this mighty country.

If education and proper moral culture are needful for our young men to qualify them for the more difficult and arduous duties of life, it is not less needful for our young ladies to fit them for usefulness in their appropriate spheres. There is a power in the female character and conduct for weal or for woe that can hardly be appreciated. It operates silently

but effectively, and were it always directed in the right way, could not fail to produce the happiest consequences.

We not only live in an age of improvement, but of changes. Death is stamped upon every thing around us—upon ourselves. The green foliage of the forest trees, now so pleasant to look upon, will soon be nipped by the frost, and wither and die. The trees themselves will decay. All nature is constantly undergoing mutations. The foundation-stone about to be laid, the superstructure to be built upon it, all the proud monuments of art, will crumble and totter and fall.

There is one foundation, and only one, that will not yield to time; upon that we should all build. Of this true and only sure foundation millions of our fellow beings are ignorant. They are immersed in worse than Egyptian darkness. They are accountable beings as we are. They have claims upon our liberality and our superior knowledge. The church under whose auspices this Institute is commenced, feel these claims and have felt them. They have laborers in the foreign field and in our own country. These must be increased until the world's redemption from sin, and error of every kind is accomplished. Are human means able to accomplish this? No,—never. But human instrumentality, under the

direction and control of Him who has all power in his hands, can and will. All the prophecies and all the events predicted in the word of God shall as surely come to pass as that the sun now shines in yonder heavens. What is it that has elevated the nations called christian but the light of the Gospel? Where this light has never dawned, upon those nations on which it has never shone, there are ignorance, degradation, abominations and idolatries; and wherever the word of God is withheld from the people, superstition will prevail.

I hope this Institute may accomplish all that its most sanguine friends anticipate, and that in it many may be trained and fitted for usefulness to their fellow men wherever their lot may be cast and in whatever field they may be called to labor.

REMARKS

By JOSEPH CASEY, ESQ.

DELIVERED AT THE

LAYING OF THE CORNER-STONE

OF THE

MISSIONARY INSTITUTE,

AT SELIN'S GROVE, PA.

September 1, 1858.

Ladies and Gentlemen:

I have a controversy with my friend here, (the Rev. Mr. Domer,) the Chairman of your Committee, who still, against my earnest remonstrances, persists in announcing that I will address the audience. I have come here to-day only to evince the interest I feel in the great work you are inaugurating, and to offer to you the apology of constant and pressing engagements for the want of preparation to address you upon the interesting themes the occasion suggests. But being upon the platform and seeing before me so many familiar

faces, and among them so many to whom I am deeply indebted for acts of well-remembered kindness and generous confidence, I cannot forbear to give utterance to one or two practical remarks, suggested by the immediate circumstances with which we are surrounded.

I am frequently disposed to find fault with many of our statesmen and most of our Fourth of July orators, who, in descanting upon the causes which contributed to the establishment and development of the free civil institutions under which we live, almost invariably fall short of tracing them back to their true source and origin. In my humble judgment, these are older than the date of the landing of the Pilgrims on Plymouth Rock or the settlement at Jamestown. Indeed, if we would seek their origin, we should only find it in the Infinite Source of truth, and their birth in the great eternity of the past. But their true development commenced at the period of which our reverend friend (Mr. Weiser) has so learnedly and eloquently discoursed this morning. When Luther and his great compeers kindled the fires of the Reformation and taught the people of the earth to burst the shackles with which a ghostly hierarchy, under papal Rome, was binding the minds and consciences of men, it was then that the first great impulse was given to those sentiments of true liberty which

have their culmination and consummation in the free institutions which are our inestimable birthright and rich inheritance. It is a solecism in political science to assert that religious tyranny and civil liberty can exist at the same time among the same people. To be capable of either appreciating or maintaining civil freedom, man must first be emancipated from religious thralldom. He must assert and possess the right to freedom of thought and action as a rational and responsible intelligence—the right to worship God and regulate his moral actions according to the dictates of an enlightened and untrammelled conscience.

“Whom the truth makes free is free indeed,
And all are slaves besides.”

The history of the modern world furnishes the most abundant proof of the postulate, if a proposition so logical and self-evident needs confirmation. Mexico, France, Spain and Italy, over which religious despotism sways its dark standard, stand forth as mournful demonstrations. All efforts hitherto to establish and maintain civil liberty in any of those countries have proved futile and abortive, and ever will prove so until you can give them the Reformation—until you can give them an open Bible—an emancipated conscience—an evangelical creed and faith—responsibility to their Maker

for their moral actions, instead of to priests and popes, and then the blessings of civil liberty will follow just as certainly as light and heat are emitted from the sun in the heavens. But this is a theme upon which I must not and will not now enlarge.

You will indulge me while I further remark, that I entirely agree with the gentlemen who have addressed you in regard to the influence which institutions like this for the promotion of learning and piety are exerting, and will hereafter exert upon the church and the State; but there is one light in which this particular institution has to me a peculiar interest and significance. Located as it is in a neighborhood where the population is almost entirely composed of German Pennsylvania farmers, and fostered and founded by their efforts and contributions, it indicates an advancement and progress among them most gratifying and cheering. It is one of the many proofs that are to be found all over our good old commonwealth, that our German friends are waking up to the importance of education. Their remissness in this matter in the past has prevented them from exercising the influence in the social, political and intellectual world to which their numbers, their wealth and their moral worth, justly entitled them.

Too many of them have been misled by a

false maxim, as injurious to them as it is erroneous in itself, that education has a tendency to make men vicious and dissolute. Nothing can be farther from the truth. That which expands and elevates the mind cannot debase and corrupt the heart. That which teaches man what he is, and his relations to his kind, and his duties to his Maker, cannot surely make him worse than if he had lived and died in ignorance of it all. Facts, history and experience alike prove the falsity and absurdity of the notion. While even the best education may not in some instances save men from debauchery and crime, yet the statistics of our jails and workhouses will show that ignorance and crime are generally concomitants. Education, in its legitimate sense, includes not only the cultivation of the mental powers, but the proper training and development of the moral sentiments and faculties, and its true object is to "make us not only wiser *but better men.*" When as here, the church comes in to throw around all the sacred influence of religion, no one can doubt of its salutary and lasting benefits.

To the honor of the descendants of the Germans in our State, these prejudices are vanishing like the mists of the morning before the beams of the rising sun. They are enlisting in the great work and bringing to its accom-

plishment all the steadiness of purpose and perseverance in effort for which they have so long been distinguished. Who can estimate the extent and force of the impetus that will be given to the great measures of social, civil and moral progress by so large an accession of motive power from this source? Possessed of vigorous and healthy bodies, developed and strengthened by long grappling with the ruder forms of nature in the field and in the forest; sound, practical and energetic intellects, not enervated by idleness and luxury, inured to patient labor and persevering toil, their simple and frugal habits, and above all, with morals uncontaminated by the vices and debauchery of our large towns and cities, and their sentiments and imaginations uncorrupted by the flash and prurient literature of the times,—the effort now making to arouse and bring into requisition these latent energies of German intellect and character, is marking a new epoch in the history of the church and State. Your enterprise is one of the many proofs that every where meet us that they are to be directed to the best and noblest purposes of life.

While listening to the eloquent addresses of my Reverend and Honorable friends, my imagination has been straying off into the far distant future. When many thousands de-

scended from those now before me, after many generations shall assemble on the spot we are to-day dedicating to religion and patriotism—to “God and our country”—to celebrate some yet far distant anniversary of the laying of the Corner-Stone of this “Missionary Institute.” When this little “grain of mustard seed,” planted by you, and fostered by your efforts and contributions, and maintained and extended by your children and successors, shall have grown to be a lofty and gigantic tree, with its roots deeply and firmly set, its branches and boughs spreading wide, and its foliage glowing in the rich sunlight of summer; when many generations yet unborn shall have lived, and died, and been buried in the earth; when the adjacent village shall have become a city with thousands of busy, bustling inhabitants; and when scores of buildings shall have been erected to accommodate the thousands who, thirsting for knowledge, shall come to drink at this fountain; and many of these broad acres now devoted to husbandry shall be transformed into the lawns and classic groves of this day’s infant “Missionary Institute;”—when improvements in the arts and developments in science shall have reached their culmination, what a brilliant and glorious celebration that will be! Whose heart does not glow and beat with

a higher enthusiasm and loftier purpose as he contemplates the scene? The same serene heavens will be above them, and smile as benignantly upon them as it does upon us to-day. Its thousand star-gems will make night as radiant as now. The "bow of promise" will be as full of beauty and of hope to them as it is to us. The noble river that rolls before us will still bear the sparkling tribute of a thousand mountain dells and gushing fountains to the ocean. These everlasting hills will stand as firm and rear their cliffs as proudly as they do this morning. All nature will be unchanged; but other forms will move here and other voices echo through these halls.

Who shall then be able to recount the blessings and benefits that shall have resulted from this enterprise?—when thousands who shall here have drunk deeply at the springs of learning and knowledge, shall have gone forth over every part of the continent, and into every department of business and life, in every succeeding year, to exert their influence in purifying and elevating mankind.

On that high festival day some aged and venerable alumnus of the "Institute," endued with wisdom and gifted with eloquence, will rise before that august and brilliant assemblage, and recount to them the rise and prog-

ress of the great work—its small beginnings, the alternations of hope and fear before it became a “fixed fact,” its early struggles and difficulties, and the zeal and perseverance of its founders. And then the German names of Kurtz, and Weiser, and Domer, and Erlenmyer, and Anspach, and Alleman, and Riser, and App, and Eyer, and Wagenseller, and Snyder, and Schmidt, and Schnure, and Gemberling, and Ulrich, and Bolig, and Heiser, and Kaiser, and Paulding, and Mueller, and Moyer, and Hallobush, and a hundred others as Teutonic and euphonious, will rise to his lips. He will doubtless speak of its gradual development, its growing importance, its increasing efficiency and usefulness, its better appreciation by the people, the augmenting number of its pupils, and then through successive generations the long, successful career of “The Missionary Institute,” and as the full realization of the hope and faith of its founders, point the eyes of his enraptured audience to its domes and spires, as they glow in the rising beams of a millennial sun.

Your children of these remote generations will rise up and bless your memories for this “your work of faith and labor of love.” You lay to-day in earnest hope and expectation the “Corner-Stone;” it will be for them to raise the *cap-stone* with joy, shouting “grace unto it! grace unto it!!”

To me it will be more than ample compensation to have my humble *Celtic* name mentioned on that occasion, and that I came from my business and home to testify my high appreciation of the importance of the work in which *you* were engaged, and to bid you, as I now do, a very humble, but most sincere and hearty, God-speed.

