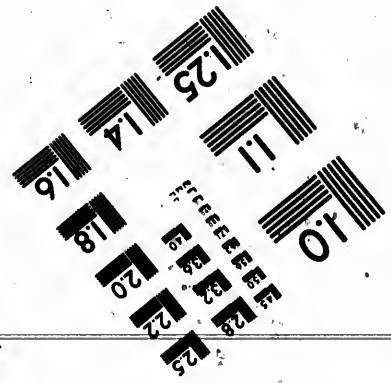
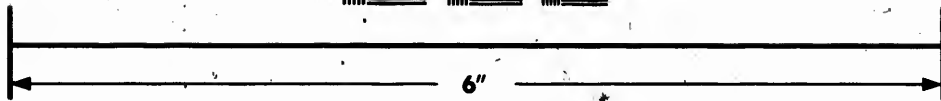
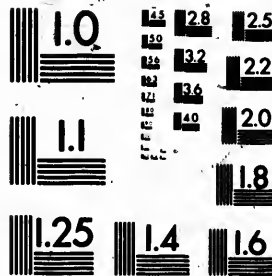


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

13 128  
16 132  
18 122  
20  
18

**CIHM  
Microfiche  
Series  
(Monographs)**

**ICMH  
Collection de  
microfiches  
(monographies)**



**Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques**

11  
10  
01

**© 1991**

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from:  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

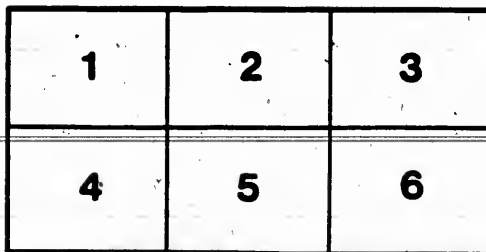
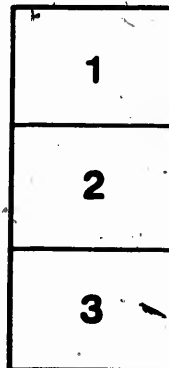
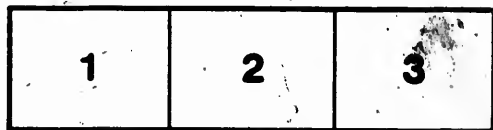
Société du Musée  
du Séminaire de Québec

The images appearing here are the best quality possible considering the condition and legibility of the original copy, and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Société du Musée  
du Séminaire de Québec

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

---

DR. VERMILYE'S  
DISCOURSE.

---



**THE DEFENCE OF THE GOSPEL.**

**A DISCOURSE**

DELIVERED IN THE

**REFORMED DUTCH CHURCH,**

**NEW BRUNSWICK,**

**DECEMBER 16, 1841,**

ON THE INAUGURATION OF

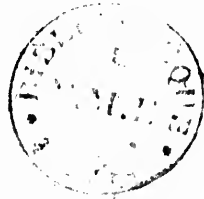
**S. A. VAN VRANKEN, D. D.**

AS PROFESSOR OF DIDACTIC THEOLOGY IN THE THEOLOGICAL SEMINARY  
AT NEW BRUNSWICK.

---

**By T. E. VERMILYE.**

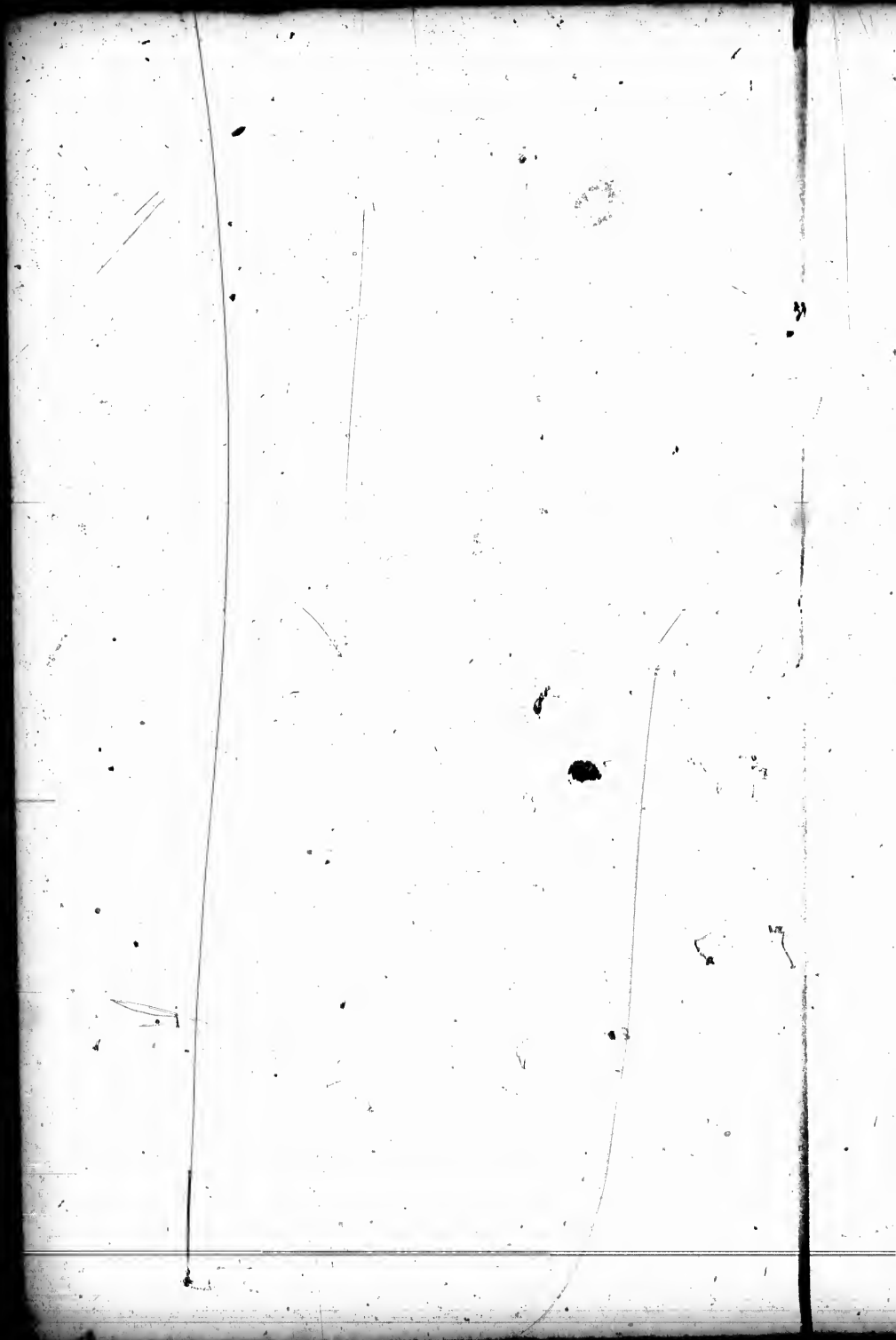
---



**NEW YORK:**

**WILLIAM E. DEAN, PRINTER, 2 ANN STREET.**

.....  
**1842.**



## S E R M O N .

---

*"I am set for the defence of the Gospel."*—Philip-  
pians, 1. 17.

THE human mind never appears in an attitude more grand and imposing, and never employs its energies with more decisive effect, than when it is intent on one great thought, or sets itself to achieve one lofty purpose. It is common to speak of such persons slightly, and in a way that would imply narrowness of intellect, *as men of one idea*. Yet is there no narrowness, but the highest wisdom, if the subject with which they are occupied be but elevated and worthy. We are so constituted, that when we allow our faculties to diffuse themselves over a multiplicity of objects, they are necessarily divided in their action: the mental vision becomes distracted, our conceptions are feeble and indistinct, the fervor of feeling subsides, impulse is withdrawn, and our moral power is impaired or broken. But by the contrary method,



the inner forces are marshalled and concentrated at a single point, and advance in their course with a sustained intensity of effort; and their success often excites the wonder, or may even stupify the senses of the less aspiring or less resolute.

Examples almost numberless present themselves in illustration. One sleepless passion consumed the soul of the Man of destiny, who so lately awed Europe and astonished the world. It was his ambition, aiming to clutch the sceptre of a submissive continent, and reign absolute over half the globe. It was selfish indeed, unmitigated by a throb of tenderness for prostrate royalty or perishing myriads, deaf to the cries of bleeding humanity, and relentless as the grave. But its gaze was undiverted, its efforts were untrifling, and at length, it was, beyond imagination, successful—or, to vary the instance and seek in another direction a more agreeable illustration, it was one great thought revolved in the teeming mind of Milton that has created him the Master of English song: and its single result has realized the generous desire to "leave something behind him, the world would not be willing to forget."

But if, to what may be regarded as the natural energy of the mind in such circumstances, be added a sense of religious obligation; if the individual believes himself the subject of a divine vocation, and his field of labor the especial appoint-

ment of heaven, it is then that we behold the spectacle of true moral sublimity. The one thought absorbs, the one authority controls. All that is imperative in duty, or sacred in consecration, that is holy in resolve or high in aim, rises before us. The impulse, whatever may be its object, is restrained by no ordinary impediments, and the success is limited only by the boundaries of the allotted sphere of action, or the necessary infirmity of human nature. What the human will can command, or zeal attain, or fortitude endure, will surely be exemplified. When at the Diet of Worms, before a splendid assemblage, and within the grasp of his enemies, Luther, as the only response to his arguments, was peremptorily required to retract, you recollect his intrepid reply. "Unless I am convinced by Holy Writ or by clear reasons, I neither can nor will retract any thing: for it is neither safe nor innocent to go against a man's conscience. *God help me: I can do no otherwise: HERE I STAND.*" Indeed it may be safely affirmed, that this singleness of object and decision of pursuit, is in some measure requisite to every attainment of goodness or greatness.

The very highest example is that of the Redeemer himself; who came, "not to do his own will, but the will of him that sent him," who was intent, even in the agony of the cross, to finish the work his Father had given him to do. But next

to his divine master, it was never perhaps more strikingly exhibited through life and in death, than by the Apostle Paul. The pervading, moulding sentiment of his soul was the constraining love of Christ!—Of his conduct as a believer, he declared “one thing I do:”—Of his service as a minister of the truth, “I am set for the defence of the Gospel.” Here was the motive of all his self-denial, the spring of his labors, and under God, the secret of his glorious success. He regarded himself, as set, appointed, consecrated to a special service:—to “the defence of the Gospel:” or as he says above, to “the defence and confirmation of the truth.”

Viewing this language as more particularly applicable to the ministers of Christ, I trust it will be thought sufficiently in harmony with the occasion, while it will open a field for profitable meditation, to regard it in two general points of view. We shall enquire:

I. WHAT IS THE SUBJECT TO BE DEFENDED,  
and

II. WHAT ITS PROPER DEFENCE PRE-SUPPOSES  
AND REQUIRES.

I. WHAT IS THE SUBJECT TO BE DEFENDED?  
What is it, that should prominently and pre-eminently occupy the minister of Christ or the teach-

er of holy verities—that in whatever sphere he may be called to labor, should be regarded as his appropriate theme; and is of magnitude and interest sufficient to exact the tribute of profoundest thought, of glowing affections and the most strenuous activity? It is **THE GOSPEL**. In general, that development of religious truth which is contained in the Holy Scriptures; and which, as a complete and harmonious system, we believe embraces, and alone exhibits, all that is requisite for present hope and final salvation to a guilty world. The idea of “*defence*,” implies that either in its own character or in its concomitant circumstances, there is something that excites hostility to its claims: that celestial as to those who have received it may seem its form, beautiful its aspect and alluring its voice, with others it has “neither form nor comeliness,” and but awakes enmity and provokes rejection. This suggestion may aid us in forming a clear conception of the Gospel, by leading us to contemplate it, as our time will allow, in certain prominent features, which display its peculiar characteristics; and in which it is opposed to every other scheme of religion, and stands peerless as “the glorious Gospel of the ever blessed God,”—“glad tidings to all people.”

I. It comes to us as a **DIVINE REVELATION**; the very utterance of Deity; the disclosure of his mind and will; his voice emanating from the

throne, ~~echoing~~ through the universe, and prolonged through successive ages of time. Thus, while man was made the organ, and the communication was necessarily given in the language of men, and adapted to human comprehension, yet have all the writers been instructed, and inspired by one and the same Spirit. The same Being spake by Moses in the Wilderness; by David the wandering shepherd and the royal minstrel; by the glowing Isaiah and the plaintive Jeremiah, by Ezekiel and Daniel, and Hosca and Amos, and the several penmen of the ancient scriptures. And the same tones we also hear in the Evangelists of the New Testament, in Paul and James, and Peter and John, and Jude and the Apocalyptic visions. "God, who at sundry times and in divers portions, spake in times past unto the Fathers by the Prophets, hath spoken unto us" by his Apostles and even by his Son. And thus it is both God's own and his only message of truth and grace to the tribes and generations of men. So wonderful is its origin, so august its character, so imperative its authority.

Now it would seem but natural that such a volume should engage attentive and solemn thought: that by the entire world it would be regarded as a subject of the deepest interest; and might claim some passing notice, as a matter of curious enquiry at the least, even from those who pretend to

be enlightened and philosophic: unless, indeed, that character be more easily purchased by a cavil or a sneer. But with such pretensions it deserves and it courts investigation. Its evidences are at hand and demand only to be candidly examined. And what are they? They range through almost all possible modes that may be required to give demonstration to truth or conviction to doubt. They are partly historical; showing the necessity of a revelation distinct from the teaching of natural reason, the genuineness, authenticity and correct preservation of those minor productions which make up the sacred volume. They claim the seal and attestation of heaven to the doctrine, first by supernatural intervention, "when to his *miracles* of might, nature assenting, owned her Lord:" and again by the foreshadowings of *prophecy*, which, already partly fulfilled in the history of individuals and nations, and cities and empires, stand forth as so many monuments which time has been silently rearing to the truth of God, and the divinity of his word. They are also partly experimental and rational; bringing out to view, the internal structure, the direct precepts, the spirit of the Gospel, the harmony of its several parts, its evident scope and tendency, and its observed influences; and demanding in a tone and with the bearing of conscious integrity, if these are the marks of imposture and deceit? If that volume which

displays the character and government of the Deity in a manner far more pure and elevated than ever entered the minds of the wisest of men, and yet so clearly just and consistent with our best conceptions—which unfolds the character, condition and wants of man, and suggests a remedy, all so different from ordinary anticipation, so unsuspected, and yet so admirably appropriate; if this volume be “framed by art and man’s device,” or be not indeed the word of the living God?

At this point, however, the Gospel can admit no rival, and has therefore found many antagonists. It is opposed to all those systems of false religion which man has invented in his ignorance of the true God, and under the impulse of a natural, ir-repressible conviction, that yet he must have some religion, some object of adoration, that there is some Deity to be propitiated or appeased. Of the mass of idolatry, which under varied forms, from age to age, has but darkened and deluded the human mind, a perfect refutation is not difficult, although it seems hardly required. It has ever been, under all its aspects, sensual and ferocious in its temper, and debasing in its influence. And again, it is a striking and sufficient fact, that its multiplied divinities, the gorgeous and unnatural forms with which it has delighted to people the earth; their altars and their groves, and the mystic rites with which it has subdued the spirit, have al-

ways vanished, like morning mists, before the bright shining of the sun of righteousness.

But another antagonist, the contrast of superstition, is met in infidelity. And yet, we may fearlessly affirm, that the result of the Deistical controversy, on every field, has hitherto been the signal triumph of the Bible, with possibly a single exception. I refer to the Geological argument: which however, they, who in their retreat would here glean Parthian arrows against the scriptures, must themselves admit to be far from complete and decisive. As a science, it is yet too recent, evidently too limited in its discoveries when we contemplate the wide fields it is its province faithfully to explore, too partial in its deduction of facts, and, as appears from the diversity of sentiment still existing among its own disciples, too unsettled in its principles, to warrant the exultation of victory. All past experience, derived from a careful inspection of the monuments of antiquity, an attentive regard to the voice of history, an exact comparison of prediction with existing evidence of its fulfilment, from the gradual developments of natural science, and in particular, from the more recent and striking discoveries of astronomy; all experience admonishes the unbeliever on the one hand, to beware of a premature boast, and the Christian on the other, to forego his needless and unbecoming fears. We freely adopt the sentiments



of a writer on this subject. Let the Geologist pursue his researches in the spirit of true philosophical investigation, fearlessly, but fairly and modestly. Let him perfectly establish and build up his science. We would encourage him in his toil: we would not dishonour our own cause by craving his forbearance: and we have no misgivings, but as in every other instance, so here, science truly expounded will be found at last exactly to accord with revelation rightly interpreted.

2. But the Gospel also comes to us as a REMEDIAL SCHEME for the fallen and lost. As we peruse its pages we find this one idea pervading the entire system, and imparting to the whole fabric its symmetry and grandeur. It is the golden thread inwrought into its very texture, and which withdrawn, it is deprived of its chief, if not its entire value and beauty. In this aspect, then, it represents *God*, the Creator, as the absolute, righteous sovereign; *man* as a moral being and the subject of moral government:—*God* announcing his laws; *man*, in the person of his representative, transgressing. And under that economy which the divine being had seen fit in his infinite wisdom to establish for the race, man, by reason of this first offence, became guilty, and in all his generations exposed to the penal sanctions of the law, the terms of which were, “dying thou shalt die.” As this deep-toned threatening vibrates on the ear, it con-

veys to the mind the sentence of complicated woe. We believe it includes, in intention and effect, the loss of divine favor, exposure to the various ills of the present life and to death itself, exclusion from heaven, condemnation to hell. Whatever man actually suffers in the present world, or may be exposed to suffer hereafter, comes upon him, not certainly as an *innocent* being, under the administration of a *righteous moral governor*, but as a consequence of sin. And in this view, it may be regarded as included in the original penalty, if not specifically yet by necessary implication. Moreover this evil is of universal extent: "the whole world has become guilty before God." Each of the posterity of Adam, by reason of his connection with that federal head, is liable, according to the original constitution, to endure the full penalty, unless "one greater man restore us, and regain the blissful seat."

Here then is the obvious starting point. It is this great fact, that at once creates a necessity for divine interposition, and shows its propriety, if any of the fallen race is to be saved: that mercy and truth, compassion most tender, and justice unsullied, inflexible, may be harmonized and illustrated in such an act: that God may get glory to his holy name in the salvation of rebels. And that religious creed or personal experience that does not commence with a clear recognition of our

ruined and helpless condition, that softens or modifies this doctrine, that does not place it as the broad basis of redemption, swerves widely, in our candid judgment, from the truth confirmed by all observation, and from divine teaching. It is ANOTHER GOSPEL from that which Jesus Christ sealed by his blood, and gave in charge to his disciples to preach for the regeneration and hope of the lost. There is a rent at the very foundation so wide and momentous, that it will run up through the whole edifice, and bring it down in ruins.— Now the Gospel distinctly affirms this fact and reveals the remedy. It is by the substitution and sacrifice of the Son of God in behalf of the guilty, provided by the compassion of the offended sovereign, yet himself voluntarily undertaking the office. In a wonderful manner he combined in his own person Deity and humanity, and was thus qualified to become “a merciful and faithful High Priest in things pertaining to God; to make reconciliation for the sins of the people.” By the perfect union of the two natures, he could fully sympathize with both parties to be reconciled, and secure their separate interests: and his offering was of dignity sufficient to impart value, impressiveness, and moral grandeur to his atonement, in the sight of the intelligent universe. He was able, by his obedience unto death, “to satisfy the law and make it honorable.” His blood is set forth as an

appropriate and available satisfaction : it cleanses from all sin : so that " he that believeth on the Son hath life." Regarding simply what he has done as the surety of the New Covenant, divine goodness proclaims the thrilling tidings, which revive hope in the despairing heart, and fill the world with gladness, that now " God can be just and the justifier of him that believeth in Jesus." The Gospel then is all of grace, and it is all glorious. It not only announces, but it provides a substitute : it not simply offers pardon, but it clothes with a righteousness : it not merely repairs the ruins of the apostacy, but elevates to higher dignity, to nearer communion, to more rapturous bliss. It is adapted to bring heaven and earth again into union : to renew the interrupted song, begun at the birth of Creation, when exulting in its light and harmony, " the morning stars sang together and all the sons of God shouted for joy : " to raise the anthem, which commenced by angels before the throne, and responded by man, shall be taken up by all creatures in heaven and on earth, and re-echoed through the wide dominions of our King, and rolled on forever, " Glory to God in the highest, on earth peace, good will to men." And this doctrine of representative substitution, and of necessity, imputation, we believe to be the burden of that song, to pervade the entire Bible, and from the beginning to have marked all the divine dealings with

the race of man. We see it in the frame work of the ancient dispensation: we read it in the peculiar institutions which then prevailed, in the offering Priest and bleeding victim: it is to our eye the Urim and Thummim, the illuminated writing of the New Testament: and we trace it throughout the scheme of divine Providence, as ages have developed it to the world.

Over this extended territory appear many adversaries. Indeed, when we quit the open ground of infidelity, almost all the doctrinal errors we meet, stand more or less distinctly contrasted with one or other of the prominent points to which we have now adverted. The plan so represented, is deeply humiliating to the carnal mind, for it leaves the sinner no ground of merit before God. Instead of propounding a method by which he may vindicate himself into purity, or by some feat of daring or endurance may repair his loss, it exhibits him as a mere pensioner on sovereign mercy. He sees only God's purpose to bring down the loftiness of man, and stain all the pride of human glory. Against such a determination the natural heart universally rebels. And if the lively oracles may not be boldly repudiated, there is felt little remorse in violating their fair and full proportions. Objections may be urged against separate features, criticism and ingenuity may busy themselves upon the details; but the real difficulty lies, as we are con-

strained to believe, in the grand principles themselves, most repugnant as they are to the unhumiliated mind. The substitute therefore, will surely be so moulded as to spare the dignity of man, and to constitute him in whole or in part the author of his own salvation. Either it will command ascetic observances, really though not avowedly in the room of Christ and him crucified, as Popery:— or it will be presented in the form of self-righteous morality; or the same spirit will be embodied in a creed, as in Socinianism and modern Unitarianism; or it will assail the holiness and justice of the Most High, and lightly represent the evil of sin, as Universalism: or finally, it will annul the sanctity of law, under the Antinomian plea of exalting free grace. These, broadly professed or variously modified and blended, are in turn presented to view. But our umpire is the simple revelation; “To the law and to the testimony.” “What saith the word of the Lord,” in its plain and undistorted reading, is the touchstone, and we may add, the refutation.

3. We remark again, that the Gospel is characterized as A PURIFYING ELEMENT; such is its tendency and design. In inseparable connection with exposure to the infliction of wrath, and as the reason, is our depravity; the universal and entire corruption of each of the race. To every child of Adam it attaches an original taint; and ever,

in all forms of social or civil existence, under all conditions of the present state and from the first exercise of moral agency, it displays, and unsubdued by the Spirit, it augments its virulence. Mould and refine it as you will, restrain by the presence of authority or the proprieties of conventional life, beautify it by careful culture, and adorn it by the plastic touch of taste, yet "that which is born of the flesh is flesh." The inner economy has been deranged by sin: the inferior powers and propensities usurp dominion over the nobler: instead of the predominance of recognized obligation and supreme love to God, selfishness darkens the understanding, inflames the passions, vitiates the sentiments, and pollutes the soul. And if it may not disclose its extreme deformity in all relations, or may be often gilded with a fair exterior, yet the perversion has taken place, the evil exists and is radical.

For such an obliquity, no remedy is appropriate or will be in any measure adequate, but that which can produce an entire moral renovation. This, the mere illumination of the mind, the cultivation of taste, or human philosophy never has done, and cannot do. But this the Gospel promises, and in ten thousand recorded instances from age to age, it has effected. It proffers for our relief the Spirit of holiness, by whose special agency and influence upon the heart, we are "created anew in

Christ Jesus." In this process, he forms no new powers or faculties, nor yet does he act by mere moral suasion: But he enlightens, elevates, purifies and directs the soul; he implants a new and holy affection, which in its growth and expansion will subvert every other, and lead the heart to delight itself in God, and to render an unconstrained and cordial service: and then "that which is born of the Spirit, is spirit." But farther; whatever may be affirmed of the first step in this process, of the first holy volition and exercise, the work in all subsequent stages, is certainly accomplished by means: means still rendered effectual by the in-working of the same divine agent, and the Gospel becomes the instrument. It were indeed an interesting, and far from being an unprofitable or unpromising speculation, to trace out the connection subsisting between the instrumentality employed, and the results produced: to develop the influence which, in accordance with the laws of our minds, the Gospel by its peculiar doctrines, its holy precepts, its reviving promises, and its wide reaching hopes, is adapted to exert over a renewed and prepared heart. In the light of a sanctified philosophy, we should observe a beautiful coincidence between the influence and effect: it might be seen, how the fact we often witness transpires; and the soul that is submitted to these divine leadings becomes "changed into the image of Christ,



from glory to glory :”—how that soul advances in holiness, until, at length cleansed from the pollution of the flesh and the defilement of this earth, it is prepared for the place into which shall be collected all that is pure and refined in the universe of God ; and the greatest wonder of which, amidst all its mysteries of light and love, shall be this sinner saved by grace. With such a philosophy the Bible and the Spirit can alone endow us.

But with equal certainty and success, does the Gospel act as a purifying and elevating power throughout the community. It restores the individual from its tutelage to his relations and duties in life, a renovated being. And each change thus effected, is not simply so much taken from the general corruption, but with the principles he has imbibed, he becomes himself a light shining amidst surrounding gloom, an agent of good, ever active in the sphere he occupies. The grand principles and institutions of the Gospel, exert also a silent, salutary, though often unheeded influence over the various departments of the social and civil state ; shaming the vices and restoring the manners of a corrupt age, and keeping alive the idea of a God and of religion. And thus, wherever it is allowed to enter and exert its prerogatives, it reveals itself as the grand sanative principle ; “the repairer of the breach, the restorer of paths to dwell in.”—Opposed, reviled, it is indeed most strangely at

times, on the score of its moral influence and effects. Yet only because of the ignorance of mind and alienation of heart, the sins and follies it re-proves, but which men will not forsake. Against every such charge, however, we may proudly point, as did the Christian apologists of the primitive church, to its observed effects and blissful fruits. The defeat of every enemy and every rival is sure, by simply comparing, or rather contrasting its trophies, with the moral results of every other system the world has beheld. Or, in better conformity with its spirit, we only ask the means and opportunity to pour forth its light and spread abroad its energies, until its converts shall be sealed in every land, and all people shall walk in the law of the Lord. The world shall then confess its beneficent sway.

I feel that I have occupied by much too large a space, with what must of necessity be but a very concise and imperfect sketch. These, however, we conceive to be the great features of the Gospel: these peculiar doctrines lie at the foundation of divine revelation, and with their connected and dependant truths form one perfect system, distinct from all that man had ever devised, refulgent with the beauty of holiness, adapted both to maintain the honor of God the sovereign, and to secure pardon, peace, life, and hope to the rebellious. And

herein, the righteousness of God is revealed to faith. I proceed therefore

**II. TO ENQUIRE WHAT QUALIFICATIONS THE PROPER DEFENCE OF THE GOSPEL PRE-SUPPOSES AND REQUIRES.** I do not allude to those supernatural powers, or that special designation accompanied with peculiar gifts directly communicated to the subject, which were necessary and were exhibited in the early periods of the Christian story, to attest and confirm a new religion and give it currency in the world. But I am to speak of those mental and spiritual qualities, which, in the absence of all miraculous claims, the cause committed to men, seems now to demand of the ministers and teachers of divine truth. Of these I will mention in order,

**I. A DISCIPLINED and WELL FURNISHED MIND.** The Protestant world of almost all denominations, has decided with evident wisdom, that the sacred functions should only be entrusted to the hands of an educated ministry. Hence the solicitude uniformly displayed to rear and endow seats of learning. In our own country, a resting place had hardly been obtained, and the house of God erected, which was the first care of our devout fathers, when this subject began to engage their thoughts and arouse their exertions. And, I think I am strictly correct in saying, that in the establishment of certainly all the older colleges, this was ex-

pressly mentioned as one of the most prominent objects; to raise up a learned and able ministry for the churches. The same spirit has prompted the erection of theological seminaries in addition to our colleges, that so, the facilities for thorough systematic instruction might be increased, and the end more perfectly secured. In this respect they have acted in entire accordance with the spirit and injunctions of scripture, and with the obvious necessities of the case also, if ministers are required to interpret, or even to understand, the language and intent of the sacred writings. It were preposterous to imagine one qualified to expound an instrument, he is not even capable of reading. He must, therefore, at the very least, possess literature sufficient for this purpose; and he must have mental discipline sufficient, to enable him to comprehend the import and relations of the doctrine he there discovers, and to appreciate and arrange the arguments by which it is illustrated and sustained.—But, speaking still of what is immediately connected with his profession, he must be able to do something more; or he will be but poorly qualified “rightly to divide the word of truth,” “bringing forth things new and old,” and will display very little skill and fitness for the high functions with which he is clothed. For, as may be perceived from the rapid glance we have already taken, the grand theme is intimately related to

truth in other departments of investigation, and branches out into a variety of collateral topics, more or less important to the elucidation of the main subject. With these he must be in some measure familiar, or he will yet be a stranger in his own domain; dignified with a title, but divested of its splendors; making an empty boast of his prerogatives, but utterly unable to employ those rich resources by which their grandeur becomes impressive. It is a most egregious error, to suppose that theology is a science demanding slender powers or limited qualifications, and of easy attainment. There is not one of the circle, that more imperatively claims the faculties of a masculine understanding, and more fully taxes them, to do it any thing like justice. It affords ample scope for the most acute penetration, the soundest judgment, the most brilliant fancy, the warmest affection:—a mind that can think, a heart that can throw itself *warm and palpitating* before its auditors. And I pity the sad misconception or the arrogance of those, who can turn from it with cold disdain, under the notion that it affords a field too circumscribed for their exalted and capacious genius. In so speaking, I am sure I do not unduly “magnify mine office.”

But I stop not here.—It allows room for, I may say, the pulpit, at this day, in a sort demands, the training which classical and elegant literature and

modern science will give : at the least, acquisitions of the kind as extensive, as time not imperatively demanded by superior duty, will admit. We cannot look with indifference upon the very marked aspect of the times : and no attentive observer can have failed to perceive an unwonted activity of thought, and an unusual spread of information. This is true both in regard to religious and secular subjects. Learning has unlocked her stores, which have hitherto been reserved for the favored few, and is diffusing widely her treasures among all classes of the community. Causes also are directly at work upon the general mind, which if they do not tend to elevate the tone of ministerial performance, and forbid men to venture before the public with undigested, extemporaneous effusions, may operate with a large mass, to bring the art of preaching, and by consequence, ministerial standing itself, into contempt. I allude particularly to the plan of popular lectures ; very many of them, the able and elegant productions of finished scholarship. It is not possible these should exert no influence. The public taste at once excited and gratified by such exhibitions, the public mind interested and instructed, will naturally look, that in that other and nobler department of popular eloquence, the sacred desk, something similar in mode shall appear. And the preacher must be qualified, in some measure, to meet the demand, if

he would not at last, lose his hold upon the cultivated intellect of the community; if, through negligence, he would not make religion another name for what is weak and untaught, instead of being, as Protestant Christianity ever has been, as it is fitted to be, the pioneer in the walks of learning. Even profane literature then, as in other days, has its place and its province in this work. The richest spoils of the heathens may be suspended as trophies and ornaments in the temple of truth. Whatever, from these sources, will impart vigor to thought, variety to illustration, or even grace and beauty to expression; whatever will thus invest the preacher with a more entire mastery over the faculties and emotions of the soul, may be lawfully seized and rendered tributary to the advancement of the Gospel.

Let me not be told, that in these remarks, I lose sight of the sacredness of the cause, and the fitting arms for its defence: that I deify human knowledge, as if its diffusion were all the world needs to smooth its rugged front and ameliorate its rigors. I am very far from believing, that all, or the great thing the world needs, is illumination of mind: or that the chief requisite for the minister or teacher of religion, is science or literature. The church and the world have alike been cursed with unsanctified learning. Yet am I far from decrying it on that account; or regarding it in

any other light than as a most valuable element in social life, doubly valuable when found in beautiful alliance with true piety, valuable, indispensable to the full endowment of the man of God. Let it remain to all coming time as the maxim of one church, and that the most superstitious, of one period of history, and that the darkest, that *ignorance is the mother of devotion*. But the reformed church, can never contemplate her past success, united with the rapid advancement of knowledge in all its branches, and yet attempt to divorce religion from secular and even elegant learning; as if they were employed in a separate work, and were necessarily hostile in their aims. They have become too nearly related, and owe too much the one to the other, and the world is too much indebted to their union, for a moment to admit the idea.

2. **DISCRIMINATION** of mind is also necessary: justness of thought, ability and accuracy in perceiving and disclosing weighty truths in their connections and results, and in distinguishing and separating things that differ. A portion of this quality is plainly requisite, to ensure a methodical arrangement and clear conception of any subject; but eminently is it desirable in sacred science. For it should be remembered, that the great themes with which the preacher or teacher of divine things is conversant, above all other subjects of



thought or research, are high in their nature and solemn in their issues : that the principles they involve are profound and extensive in their reach, the relations they sustain to one another, and to the inculcations of general science, often complicated, and, that they may be understood, demand patient unfolding and distinct exposition. Nor is this required in regard to the outworks and the prominent doctrines alone; but quite as much when we enter the department of experimental and practical religion. Mental states and exercises, the movements of the intellect, the affections of the heart, the operations of the will, are here brought under review ; and the reality of conversion, or Christian character and attainment, can be discerned only by a strict comparison of these with the word of God. Yet it is well known, both how difficult it is to seize and retain a mental state, so as to analyze and describe it ; and how very difficult frequently, to distinguish one class of emotions from others, which, though widely diverse in their moral character, to superficial observation may wear its semblance. And this difficulty and the need of caution are not diminished, when a judgment is to be formed, not of our own but of another's state, when the enquirer or the doubting believer, seeks comfort or instruction. Surely then, he who handles things divine should be a scribe well instructed, and skilful to "separate the

cious from the vile."—Moreover, we are compelled to regard our vocation, as for a large part polemic, as well as didactic: we are not only to *teach* but to *defend* the truth, if we would make full proof of our ministry. This necessity arises from several causes, and in relation to various classes of disputants; the learned and the unlearned, the professed disciple and the open rejector of revelation; him who boldly assaults, and him who undermines the citadel of our hopes. While modesty and candor prompt the admission, that the doubt is in some instances honest and claims respect, the diversity of sentiment conscientious, presenting occasion for the exercise of Christian forbearance, yet even that charity which "hopeth all things," will not allow us to refer the larger part of the evil to a source so innocent. The pride and rebellion of the heart, and a philosophy the offspring and the flatterer of that pride, offended by the reproving majesty of holy truth, have ever been forward to sully its purity and change its glory into that which cannot profit. The Christian student is pained to observe, that almost every system of mental or ethical Philosophy hitherto given to the world has been of this description, at least by refusing to treat of man as a sinful and depraved being.—Hence then, the strange dogmas, the inconsistent, clashing systems, the endless "perverse disputings of men of corrupt minds," with which the Chris-

tian world has been deluged. The mode has commonly been, by the exercise of speculative ingenuity, and a liberal infusion of "philosophy, falsely so called," into the statement and discussion of Gospel doctrines, to conform the teaching of the Bible to human prejudices and corruptions, or to pre-conceived notions of the fitness of things; and then to apply such plausible interpretations to the letter of scripture, as may serve to bring it into an apparent agreement with these speculations. Human reason is the oracle. It can speak but one language, and that is infallible truth. But as for the Bible, it is the most enigmatical of all books. And if we contemplate the present aspect of Theological science, even in our own land, we shall find the fact and the necessity it imposes, equally manifest. It will not serve the Theologian then, to have his memory never so well stored with the common places of some excellent didactic system. He must combine with this the exercise of his own judgment and reflection; he must be able warily to discriminate the lines of truth, to detect and expose the deviations of error: and not the errors of old merely, and in the precise form and pressure with which they appear in the burly tomes of some worthy of the reformation, or it may be a century later; but error, as it rises in new connections, and combinations, and meets the eye at the present day. Else, he were about as

wise and his employment about as useful, as if the mental philosopher should expend all his energy, in laboriously overthrowing the thrice refuted doctrine of innate ideas, because Locke found it imperative when he wrote:—or, with Reid, in exploding the theory of filmy images thrown off from outward objects and lodged in the sensorium; and should then exult over his work, as a complete and finished scheme of intellectual science.

I imagine, I cannot be so far misapprehended, as to be thought to maintain the propriety of introducing such discussions largely into the pulpit; and of substituting refined and intricate speculations, even in refutation of error, in place of “the sincere milk of the word,” in which the soul finds its aliment. Such a course would be but little for edification. And where it has so far prevailed, as to have become a marked feature in the ministrations of an individual or class of preachers, its effects upon the hearers, I apprehend, have been far from desirable. It is apt to produce a hard and unlovely religious character: piety in which, though the principle may be sound, the affections are not called forth in their full activity: which is in undue proportion of the head, and often disputatious, rather than of a heart melting and breathing with tenderness. But the theological teacher finds place for them in his lecture room, and the student, in this respect, as much as in others, must

be instructed and furnished. And it is precisely the man of a disciplined, discriminating mind, who has exercised his own powers, and is at home on such topics by reflection that has made him master of the subject, that will be least likely to offend in this particular; who without the parade of learning or much metaphysics, will be qualified to impart to other minds a clear view of the matter in debate. And the man of no discrimination or training is precisely the one, who will be apt to mystify and refine and speculate, to no better purpose probably, than to infuse doubts, where none existed before; to create difficulties he has not the skill to resolve.

3. But I pass on to remark, that TRUE INDEPENDENCE of mind is another requisite to the just perception and defence of the truth. I am disposed to believe that this is a quality, much more easily commended than exhibited; much more rarely found or even justly comprehended, than many, who would establish their own pretensions by fine or witty declamations against antiquity and authority on the one hand, or modern degeneracy and emptiness on the other, would have us imagine. The requisitions are by no means fulfilled, by unceremoniously turning our backs upon the lights which the wise and the good of former generations have enkindled along our way, and determining to walk by our own simple sugges-

tions: any more than by refusing to consult the latter, and becoming mere imitators, repetitious parrots of other men's words, the mere echoes of the former. A just, but not a servile deference is therefore to be paid to what may have become venerable by time, or sacred from association. It is no conclusive argument indeed, that a given sentiment or practice is correct, and no imperative reason why I should adhere to it, that it has been long prevalent, or may have been supported by great names. Yet it is a reason, why I should approach it respectfully, and weigh it candidly. Nor am I blameless in rejecting it, until, on patient investigation, its fallacy has become apparent. The disposition rudely to assail and scornfully to demolish what time may have reared and sanctioned, and that because it is old, though it may have been the actuating spirit of many recent movements, is not therefore to be applauded. Surely it is as important and as wise to profit by the stores which other ages have accumulated, as it is to embrace each gilded novelty, or seek in untrodden paths for new mines of thought. Otherwise the race must perform an endless novitiate. Instead of advancing from the goal which has been already attained, all knowledge and improvement, beyond what the experience and labors of a single life might achieve, were visionary. In this view, I think we cannot but regard the dogma of Descartes, to be-

gin by doubting every thing, as a mere prejudice: impracticable in fact, utterly inadmissible as a principle of religious guidance, and when applied to either physical or mental science, as much lacking in true independence as it is unphilosophical. There is, however, a very discernible limit to the claims of human authority. Neither opinion nor practice ought to exact submission, simply because it exists, or can plead the suffrage of a high antiquity. It is beyond a doubt right, that what is presumed to have been adopted with reason, should be brought to the test of reason, that we may be assured of its conformity with truth.

But, on the other hand, it is equally important to preserve a jealous vigilance over the suggestions of our own understandings. The fine theory, the brilliant invention, the supposed improvement, the rare thought that has eluded other minds, possesses a strong fascination against which the most richly gifted are seldom proof. Pride of discovery, ambition to become the leader of a party, may easily tempt and betray; and a man is just as liable to wed himself to some creation of fancy, and to become the dupe of his own weakness, of his prejudices, of his speculations, as to sink into the blind, submissive slave, the credulous follower of a master. Meanwhile the effect upon the interests of truth, and piety may be widely spread and disastrous in the extreme. Is it uncharitable

to suggest the opinion, that to such a source may be traced a very large part of the divisions and heresies, which have infested the church of Christ? Men of ardent, honest, but incautious minds, bold in thought, impatient of restraint, and influenced, perhaps more powerfully than they were aware, by a desire to signalize themselves, have come sincerely to believe they were making valuable contributions to truth, while they have only distracted the church by premature and undigested theories.—The result then is, that true independence is removed from each extreme. We are to exercise our own minds, free as well from arrogant self-confidence as from the trammels of mere authority. The time has passed when glaring absurdity and contradiction propounded with oracular tone, will be received for sacred mystery: but then every novelty, or old, rejected theory newly vamped, is not therefore holy verity. We are to reflect that the noblest prerogative of mind, is the right to think for ourselves; the most solemn obligation imposed upon it, is to think justly. We owe it to ourselves, to the world, to God, to employ the faculties he has created for use, freely, honestly, reverently in the search of truth: feeling that there is but one authority infallible, and not to be questioned, the Bible: that “one is our master, even Christ.” This we regard as the true Christian liberty: this is the lofty principle of Protestant Christianity. But



what is it we hear? What movement is this we behold? The earth quakes with the rumblings of distant thunders. "*Thou hast heard, O my soul, the sound of the trumpet, and the alarm of war.*" And Protestantism is again urged to the field, in defence of the pure elements of the Gospel of the grace of God: in support of first principles, dragged forth by the strong arm of Luther, from beneath the rubbish with which ages and centuries of superstition had overlaid and buried them. Whence this clamor for *the fathers, the fathers*: as if they were the inspired source of our holy religion: or had been constituted Lords in God's heritage. Were the fathers *crucified* for us? or were we baptized in the name of the fathers? And whence this unseemly, unmanly revulsion from a cause, with the impulses of which the world has started into new life; with which, the religious activity, the intellectual light, the social enterprize, aye, and even the civil liberty of the age is identified? Why this hurried march, into the very camp of the enemy? And this too, on the part of men whose reforming ancestors met freely the stake and the flames, rather than consent to the abominations of that Rome to which they are now hastening. "O shame, where is thy blush."

4. I add as the last point, though to be esteemed the very first in importance, the quality that must direct and control all the rest, a spirit of FERVENT,

**PRAYERFUL, ACTIVE PIETY.** We have thus far spoken of the call for intellectual endowments and acquisitions, to the efficient discharge of the ministry, on which we can hardly insist with undue earnestness. But indispensable as they may be at the present day, they are far from comprising the whole panoply, or constituting the chief ornament of the man of God in the pulpit, or the teacher in the theological chair. If the correct understanding of the doctrines contained in the scriptures, and the ability to elucidate and enforce them be justly desired, surely the disposition of the heart in regard to them is not less momentous. Is it not true, and in agreement with all the known operations of our minds, that our moral and spiritual state, the attitude of our hearts towards a given subject, exerts a commanding influence over our mental perceptions and the decisions of the will? And if this be admitted in ordinary cases, need it be asked, if in reference to such a subject as the Gospel, so peculiar in its discoveries, so pure in its principles, so personal in its application and so spiritual in its whole texture, the condition of our spirits, our affections, have nothing to do? It would not be difficult, I imagine, to show that such preparation is of the very last moment, even to the critic of the sacred text. And quite as essential is the reverence, the sobriety, the just submission of finite reason to the infinite mind, ardent

love of God and his truth, which personal piety engenders, to guide and enlighten him, whose office it is to guide others. Are we not apt to think too little of this:—to forget, that he who does not himself glow with fire from off the altar, will vainly strive to awaken feeling in others, or to impart mental impressions or spiritual impulses?

In addition, it becomes us to consider our absolute dependance on the great source of light and power, in our studies as much as in our public ministrations: to know that it is his spirit alone that reveals the things of Christ unto us and is able to lead us into all the truth: and whose influences are dispensed only to such as earnestly implore and wait for them. This divine instructor must store the mind with knowledge, kindle the soul in sympathy, and touch the tongue with burning eloquence. He alone can prosper our labors, remove doubts, unfold mysteries, and, not less important, subdue boldness and restrain us from "rushing in, where angels fear to tread." This spirit giving power with God, will give power over ourselves and others. The remark is worthy of emphasis, prayer and temptation make the Christian eminent in holiness, the teacher wise to instruct, the preacher skillful to win souls. The greatest proficient in spiritual lore, have ever been men of the warmest piety, who have studied the Bible, as it were, on their knees. And without

this inward preparation, the sparkling wit, the profound judgment, the elegant fancy, abundant learning, all, all, will be vain. The teacher, then, has omitted his first duty, the preacher has neglected his best armour, when he has not sought to illuminate his mind and warm his soul, by light and love from on high. And in a theological seminary, he who is called to impart instruction, and the youth who receive it and who are aspiring to the sacred functions, will find that no other endowments will compensate for the absence of this. Nor is any evil to be more deprecated by the church, than that her youth, unfurnished in this particular, should advance to the ministry as a mere profession, an easy mode of obtaining a respectable livelihood.

THE SUBJECT scarcely calls for a formal application, and the special addresses the occasion requires, fall to the province of another. I will therefore only add, that the purpose of this day's services deeply impresses and affects us. In the place of the father faithful and beloved, who has retired from his laborious duties in this seminary, we come to induct a new professor into office. The event is momentous to the esteemed brother about to assume untried responsibilities, to the Institution around which tender sympathies clustre, and for which many prayers of the living and the dead have gone up to the throne of heavenly grace: it will be so in its consequences to the youth who

from year to year may collect within its walls, and to the church of our affections for generations yet to come. In an eminent sense may he, who is to train and direct the ministerial mind, to mould its sentiments and foster its spirit, be said to be "set for the defence of the Gospel." "The things he has heard," the truth as it is in Jesus, "he is to commit to faithful men, who may be able to teach others also." It is not secular, but heavenly science: not the opinions of any man or set of men, however wise they may have been, that he is commissioned to inculcate, but the "mind of the spirit." It is not any worldly or sectarian views merely, but the glory of the master, the salvation of souls, the extended interests of the whole family of Christ, that are here the high concernment. While we love our own church, cherish her doctrine and order, and would hold "her stones precious in our sight and favor the dust thereof," we cannot forget that we are but a portion of the army of the living God. We should stand in our lot, and aim to perform our part, in extending the kingdom of our Immanuel. May sound learning, just sentiment, holy consecration and diligence in service adorn this place; may true piety shed its hallowing influence through every heart and over every avocation; that from this fountain may issue "streams that shall make glad, the city of our God." AMEN.



P





0