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Proceedings at the Lane Theological Seminary. 1879





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ADDRESSES AND PROCEEDINGS

AT

LANE THEOLOGICAL SEMINARY,

**DECEMBER 18, 1879.**

- 
- I.—DEDICATION OF SEMINARY HALL.  
II.—INAUGURATION OF REV. JAS. EELLS, D. D.  
III.—SEMI-CENTENNIAL CELEBRATION.

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## PREFATORY.

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THE 18th of December, 1879, marked a new era in the history of Lane Theological Seminary. It was signalized by three notable events: the dedication of a new Seminary Hall; the inauguration of Rev. James Eells, D.D., as Professor of Practical Theology, and the commemoration of the semi-centenary of the Institution.

A large audience was present, consisting of numerous warm friends of the Seminary, from far and near. Most of the members of the Board of Trust were in their places. Scores of the Alumni; the Presidents of three Colleges; two representatives of Theological Seminaries, Rev. Jonathan Edwards, D.D., of Danville, and Rev. George E. Day, D.D., of Yale; numerous clergymen, elders and distinguished laymen from neighboring churches, representing several evangelical denominations, and hosts of others testified their interest and sympathy by their presence and their congratulations. A large delegation of clergymen and others, representatives of Cleveland churches, manifested the liveliest interest in all the proceedings. Personal friends of Prof. Eells, they proved themselves also personal friends of the Institution, which now claims him as one of its Faculty.

The exercises of the occasion occupied the entire day; commencing at 10 o'clock in the morning, and closing at 10 o'clock in the evening. First in order came the dedication of the new Seminary Hall. Rev. G. M. Maxwell, D.D., President of the Board of Trust, conducted the services. Rev. A. Kingsbury, D.D., led in the opening prayer. Prof. Z. M. Humphrey, Secretary of the Building Committee, then read a statement respecting the origin, the progress and the completion of their work. This was followed by the Dedicatory Address by Rev. J. P. E. Kumler, D. D., and the Prayer by Rev. George E. Day, D.D., formerly a Professor of this Seminary, and now occupying a similar post in New Haven.

The building, thus solemnly devoted to sacred purposes, is a beautiful structure, in the collegiate style of architecture, occupying the center of the broad campus, and overlooking a lawn one hundred and eighty feet in depth, and of much greater width, on Gilbert Avenue. It is constructed of the blue-gray limestone of the Ohio, with bands, caps, etc., of gray sandstone. Its front is decorated by a massive tower, ninety feet in height to the gilded crown which surmounts it. It contains three stories, together with a Mansard roof, pierced by dormer windows, and affording, practically, a fourth story. At present, the floor between the third story and the Mansard is unlaid. Thus, a lofty and spacious room, surrounded by deep galleries, offers accommodations for a Biblical and Missionary Museum, to which purpose this room may, perhaps, be appropriated. In the rear of the main building, and connected with it by folding doors, is a chapel capable of accommodating an audience of about two hundred and fifty. This room is seated with chairs of black walnut, of the "Music Hall" pattern, tasteful, convenient and durable. Its dimensions are 48x33 feet. A rose window of colored glass lights the pulpit. Each of the windows in the first and second stories of the entire building is decorated by a transom of similar glass, giving warmth and tone to the French-gray tints of the interior walls. The width of the building in front is sixty-five feet. It is divided in the center by a spacious hall, which intersects a cross hall, in which are located the stair-cases. Entering the hall from the front, the visitor finds on the left a room appropriated to the Trustees and Faculty. This room is handsomely carpeted, and furnished with such conveniences as are desirable for the purposes to which it is devoted. On the right is a lecture-room, designed for the use of the Senior class. It is furnished with desks, etc., of the most improved patterns. Its dimensions are 34x24 feet, and it will easily accommodate a class of fifty.

Ascending the stair-case, the visitor finds two other lecture-rooms, each 34x24 feet—the Junior class-room on the left, the Middle class-room on the right, both furnished in style similar to the Senior class-room. On this floor he finds also a commodious gymnasium. A winding stair-case leads to the third story. Short stair-cases leads to balconies, which are temporary structures, marking the position of connecting halls, to afford, in the future, access to the wings, which exist as yet only in design. The whole structure is as substantial as it is beautiful. It is heated by steam, and special provision is made for ventilation. Not absolutely fire-proof, it is so arranged that destruction by an accidental fire is scarcely possible. It was intended to stand until long after the close of the second half century of the history of the Institution.

The second group of services on this occasion consisted of the exercises of Inauguration. They commenced by a song of praise, conducted, as were all the musical services of the day, by the students of the Seminary. Rev. Dr. Maxwell proposed to the Professor-elect the customary questions. They were responded to by Dr. Eells, who was then solemnly declared invested with the functions and responsibilities of his office. Rev. J. G. Monfort, D.D., speaking in behalf of the Trustees, delivered the charge to the new Professor. The Inaugural Address of Prof. Eells followed, and the exercises of the morning were closed by prayer, led by Rev. Dr. Pomeroy, of Cleveland, who succeeded Prof. Eells in the pulpit of the Second Presbyterian Church in that city about six years since, when Dr. Eells removed to Oakland, California.

The audience was then invited to a bountiful collation, served by the ladies of the Presbyterian Church of Walnut Hills, in the basement-rooms of the old Seminary Chapel, now occupied by that church. This church, affiliated with the Seminary by many a tie, and always manifesting an active interest in its public occasions, dispensed at this time, as so often before, a hospitality as gracefully tendered as it was rich and abundant.

At 2 o'clock, P. M., the Chapel of the new Hall was again crowded by an audience fresh for participation in the services of the commemoration of the fiftieth anniversary of the opening of the Institution. Several papers were read. Dr. Maxwell gave a chapter in the early history of the Seminary. Rev. E. P. Pratt, D.D., confined his attention to the early Trustees. Prof. L. J. Evans read a paper characterizing the earlier Faculty. It was expected that Rev. R. W. Patterson, D.D., of Chicago, would read a paper upon the Alumni. Himself an Alumnus, he was eminently fitted for this; but as he was providentially detained, Prof. E. D. Morris, at the request of the Faculty, appeared as his substitute.

All the addresses and papers referred to above are given in the pages of this pamphlet. They will speak for themselves.

The evening was devoted to a Faculty reception, the interest of which centered upon a series of impromptu addresses, made in the Chapel by various guests. We regret that we are unable to print these addresses. Full-spiced with wit and wisdom; overflowing with good feeling for the Seminary and for the great cause it represents, they were among the most noteworthy features of the day. Only the names of the speakers can be given: Prof. Jonathan Edwards, of Danville; Prof. Day, of New Haven; President Andrews, of Marietta; President Tuttle, of Wabash; President Cutler, of Western Reserve; Mr. W. Mark Williams, an Alumnus, now a missionary of the A. B. C. F. M., from China; Truman P. Handy and D. P. Eells, of Cleveland. Rev. John M. Bishop, one of the Alumni, gracefully presided.

Numerous letters were received from friends of the Seminary unable to be present. Fraternal greetings came from sister Seminaries of New York, of Princeton, of Auburn, of Allegheny, and of Danville. Regrets and congratulations came from Presidents Fisher, of Hanover; Taylor, of Wooster; Bartlett, of Maryville, and Bateman, of Knox. Similar messages were sent by Trustees detained at home, and by many absent Alumni.

# I. DEDICATION.

## STATEMENT OF THE BUILDING COMMITTEE,

By the Secretary, Rev. Z. M. Humphrey, D. D.

In announcing the completion of their work, the Building Committee to whom the erection of this edifice was intrusted take pleasure in submitting the following statement.

It is now some years since it became apparent to those most intimately associated with Lane Seminary that if it would most successfully prosecute its work, it must be provided with certain new and important facilities. Of these, none was felt to be more desirable than a building containing suitable rooms for instruction and for all the regular exercises of the institution. The lecture-rooms then in use were small and inconvenient. The largest of these rooms was necessarily used by the church which occupies the chapel building. Teacher and student were daily embarrassed by various inconveniences which will now embarrass them no longer. Meantime, other institutions like our own, and belonging to our re-united church, were providing themselves with all the appointments which the increasing demands of theological instruction required, thus attracting to themselves many for whose education this Seminary was specially founded. It was clear that if Lane was to hold the place and to do the work contemplated by its originators, it must be enabled to effect this by new effort on the part of its friends.

So strongly impressed by this conviction was one of its Board of Trust, who had previously manifested his interest in the institution by erecting a commodious library for its use, that more than a year ago he suggested that an effort should be made to provide such a building as he saw was needed. The suggestion met with so much favor that in a letter under date of September 25, 1878, he made this definite proposition to the Trustees:

"I propose to pay in cash as the work progresses, one-half the cost of such a building, not to exceed \$25,000 in cash, provided that other friends shall donate or procure funds to pay in cash, as the work progresses, for the other half of said building; also, that the work shall not be commenced until all the funds are subscribed by responsible parties. This proposition is not to be binding unless the contract be made and the foundation be laid before the 1st of May, 1879."

The letter was signed by the name of Preserved Smith, of Dayton; and this proposition has been the means, under Providence of securing to Lane Seminary

the beautiful building which we gratefully offer for dedication to-day.

The Trustees, accepting the proposition, authorized their Executive Committee to proceed with work, providing the terms specified could be complied with. Other members of the Board generally responded to Mr. Smith's proposals, and it became so evident that the enterprise could be carried into effect that at a meeting of the Executive Committee held Feb. 13, 1879, a Building Committee was appointed, consisting of the following members of the Board: Rev. G. M. Maxwell, D.D., Rev. J. G. Monfort, D.D., and Mr. Anthony H. Hinkle, together with Professors Morris and Humphrey, as representatives of the Faculty. This committee was subsequently organized by the choice of Mr. Hinkle as President, Professor Humphrey as Secretary, and Professor Morris as Treasurer.

Mr. James McLaughlin was selected as architect, and provided the necessary plans. These plans were designed not merely for the building now erected, but also for additional structures contiguous, and possibly needed for dormitory purposes in the not distant future—that is to say, the building now completed is planned so that, by the addition of wings, it may serve all the ends of the daily life of the institution. At the same time the edifice is harmonious in its proportions as it stands, not imperfect in any of its details, yet suggesting, by some of its stairways and balconies, to what it might grow.

The corner-stone was laid with appropriate ceremonies on the day of our last anniversary—May 8, 1879, and the work of erection has been diligently prosecuted. It was begun at a most favorable time. Prices of labor and of materials were at nearly the lowest point to which they were depressed by the recent financial difficulties of the country. We were able to make our contracts on such terms that we could substitute stone for brick in the walls, and yet complete the building for \$20,000.

The contracts were awarded as follows:

Cellar, drains and foundations.....	\$2,080 32
Masonry, etc.—Joseph & Thomas Pringle.....	6,845 00
Carpenter work—Jas. Griffith & Sons.....	5,225 00
Galvanized iron, tin and slate—Wm. H. Fox.....	1,138 00
Other iron work—M. Clements.....	925 00
Freestone work—Wm. Graveson & Co.....	1,540 00
Plastering—L. B. Hancock & Bro.....	430 00
Painting and glass—J. Parker.....	750 00
Gas pipes and connections.....	164 50
Architect's fees.....	750 00
Total.....	\$19,947 82

To these original contracts must be added various items, bringing the cost of the construction of the building up to about \$20,000.

To meet this expenditure we have received subscriptions as follows:

Mr. Preserved Smith.....	\$10,000
Mr. Anthony H. Hinkle.....	3,000
Rev. J. G. Monfort, D.D.....	1,000
The Faculty.....	1,000
Mrs. Jno. A. Brown, Philadelphia.....	1,000
Mr. Wm. Thaw, Pittsburg.....	1,000
Mrs. J. P. Brooks, New York.....	600
Mrs. A. D. Lord, Batavia.....	300
Mr. J. Scott Peebles.....	300
Mr. G. W. McAlpin.....	250
Mr. H. F. West.....	250
Mr. H. W. Hughes.....	100
Hon. Stanley Matthews.....	100
Three gentlemen of Dayton, \$100 each.....	300
Three gentlemen of Cincinnati, \$100 each.....	300
Mr. C. Hitchcock.....	100
<b>Total.....</b>	<b>\$19,600</b>

Other sums virtually pledged will meet the whole expenditure, so that we are able to invite a dedication to the service of God of this building free of incumbrance.

As our work approached completion the Faculty resolved to secure the funds necessary for the furnishing of the rooms. They were glad to avail themselves of this opportunity of presenting to the churches in our vicinity the cause of theological education, and of enlisting anew their interest in this institution. They have been cordially met, and the funds necessary have been provided. Particular churches have supplied, in many instances, special wants. One church, *e. g.*, has supplied the chairs in the chapel; another the organ. One gentleman subscribed \$100 for the pulpit and its furniture; another, a member of the church which provided the chapel chairs, \$200, which have been used for the gas fixtures in this room. The largest subscriber to the building fund has furnished the carpet and the gas fixtures of the reception room. The students of the Seminary have supplied the pulpit with Bible and hymn-books; others have given with an equal generosity, without specifying the purpose to which their donations should be applied. Some articles needed for completing the furnishing we have not yet supplied, as we were not quite certain whether the funds received or expected would warrant the outlay. These windows need shading; this floor would not be spoiled by a carpet. Our gymnasium is as yet unfurnished. We confidently hope, however, that these deficiencies will be soon supplied. The Secretary takes occasion to add that the thanks of the institution are specially due to Mr. Hinkle for the constant supervision he has given to the work on the building, and for the interest he has taken in providing the heating apparatus at a cost of \$1,300, which he has paid. Dr. Monfort also has given much time to supervision, especially in the grading and the arrangement of the grounds.

Indeed, our thanks are due to scores of friends, who have helped us in so many ways, by money, by sympathy, and, we doubt not, through their prayers. It would scarcely be in place to say how many indications of a loving Providence we have observed in the progress of our work. We

are deeply grateful to God for all his leadings and all his help. He has already sealed our work with his blessing. May it be only to his glory!

## DEDICATORY ADDRESS,

By Rev. J. P. E. Kumler, D. D.

We have assembled on this semi-centennial of Lane Theological Seminary, not only to review the past and cast the horizon of the future, and to inaugurate into his high office the newly-elected professor, we have also come to plant a great milestone, which shall at once mark the progress of the past and the point of departure, if God will, of a grander future.

1. We are to dedicate this building to the triune Jehovah. In so doing, may I not say that we make a monumental tribute to the *worth* of the Church. The thing of first importance in this world is the Church of the living God. It is the one grand reality of earth. From everlasting, and before the earth was, the Church was present to the mind and heart of God; the bright center of all his councils. For her he formed the world as a theater, on which, and through which, he might reveal to onlooking principalities and powers the ineffable glories of his thrice-blessed name.

And as he created, so he governs the world in her interests. At his command, art, science, peace, war, the revolutions of seasons, and the onrolling wheels of civilization, are made to serve her, and the angels of heaven are made her ministering spirits.

God so loved her as to give his own Son as a sacrifice on the altar of eternal justice for her salvation, and Jesus himself grudged not to redeem her with his own precious blood, while the Holy Spirit comes to dwell in her in the divine fullness of his gifts and graces, inundating her oracles, ordinances, officers and people with life, light and love. He makes her the light of the world and the salt of the earth. Viewed from whatever standpoint; whether we study her past, survey her present, or anticipate her future; whether we look at the work she has done, at the victories she has achieved, or the vast wealth of knowledge she has contributed to the world—all attest her superhuman excellence.

Always setting herself against the errors and sins of men, and therefore always hated and persecuted, she still holds on her way, the only institution of antiquity that continues to flourish in the vigor of immortal youth. She has been the patron of art, the conservator of learning, and the humanizer of barbarians. She has taught the world justice and morality. Daughter of the skies, she walks forth, in the sheen of her queenly beauty, amid the abodes of

the wretched sons of man, and gladness and blessing attend her footsteps.

As she goes forth amid cannibal hordes and savage tribes, they are transformed into great and growing States. Surely, her works attest her worth; and, if she needs a temple for her service, shall any care or cost be accounted too great an expression of her value? Shall not such an edifice as this, reared amid the uproar of merchandise and politics, be a monument reminding the onlooking world that there are some of our citizens who prize money for its moral uses, and who have a refinement of appreciation that can see the highest utility in influences too ethereal to be calculated by mercantile tables? that there are some things better than wealth, or fame, or office, and that is a part, be it ever so humble, in rearing the walls of this heaven-descended Jerusalem?

2. In dedicating this building to the service of God, we also make a contribution toward the increased efficiency of the Church. If the Church is the one grand reality of earth, we must not forget that the one grand necessity of the Church is the *ministry*.

The great commission which the head of the Church gave to his immediate successors, the apostles, was, "Go ye into all the world and *preach* the gospel to every creature." It has pleased God, by the foolishness of *preaching*, to save them that believe. If, then, the great mission of the Church is to propagate and establish the religion of Christ throughout the world by *preaching*, we see the importance of securing a qualified ministry. If there is anything which the student of ecclesiastical history may consider settled by the experience of Christendom, it is that an ignorant clergy would be among the greatest moral disasters that could befall mankind. "An unlearned theology," said Melancthon, "is an Iliad of evils." To bring forth a competent supply of faithful men, who shall be able to teach others also, has always been the great desideratum of our branch of the Church. Other things being equal, the trained and vigorous intellect has juster views of truth; a more systematic and comprehensive idea of the different elements and great doctrines of revelation. It detects, with keener vision, the roots of error, and repels its assaults with a more powerful hand.

God has always honored consecrated and educated mind, as a force to accomplish the work of his Church. From Moses, rich in all the lore of Egypt, onward, with the single exception, possibly, of Amos, God took all the prophets and great public teachers, of the old dispensation, from the schools of the prophets, where they were taught the learning of the time. At the opening of the new dispensation we have the apostles, who, after a three years'

course with the Great Teacher, were made learned by miracle, and among them we notice that the most learned, as Paul and John, were honored with far the greater efficiency. But a competent supply of learned clergy can not be had without theological schools. It was so before Christ came; it has been so ever since. Next after the apostles were the pupils of these inspired teachers, and then the supply was partly met by the conversion of learned pagans, as Justin Martyr and Origen, who were soon qualified for the task. Next, the great schools at Athens and Alexandria were made tributary to the work. Next, we find theological schools established in every diocese. But now, with wealth, came worldliness and corruption, when the Church chose ignorance for herself, and when the dark ages rolled their heavy centuries across her breast, till her life was almost extinguished. It was not till the revival of learning and the Reformation, that the Church rose and shook off her corruption, and came forth again in her true spiritual power. In the reflected light of history, which reveals so clearly the evils of an ignorant, and the blessings of an educated, ministry, we see the necessity of theological seminaries. The advantages of a public, instead of a private, system of clerical study, are manifest. Theological schools impart a stimulating influence. The stimulus comes not only from superior instructors and extensive libraries, but from the contact of the pupils with each other, and from the very atmosphere of the halls. They also afford facilities for overcoming the difficulties of securing truth and repelling error, not otherwise attainable. Hence our Fathers have always magnified the importance of such institutions as could afford to sustain our ablest and soundest men, and furnish them with choice libraries, and a division of labor, so as to enable them to present the different departments of sacred learning, exegetical, doctrinal, historical and practical theology, in all their force and symmetry. And never before have we had greater need of such champions of the truth. Error is wide awake, full armed, and nerved for the battle. It stalks forth on all occasions, and is defiant. The theologian can not take a step without having all the vexed problems of the times flung in his face, for it is a peculiar fact that all other sciences roll over upon theology their most abstruse questions. It has been the glory of our Church that she has ever nourished in her seminaries those who have been there qualified to step forward in defense of the truth, and to drive back the hosts of destructive error.

3. But the benefits of these schools are not confined to the Church. We here erect the best safeguard to our national stability. While the direct object of the ministry is

to bring back the revolted race into union with God, there are many incidental blessings that drop from the wings of the angel who flies over the earth preaching the everlasting gospel. There is a humanitarianism that scorns revelation, and ignores the claims of the world to come, and that boasts of a superior utility because it aims directly to secure political rights and a better social state; but so far it has been conspicuous chiefly for its want of success. "How admirable is that religion," exclaims Montesquieu, when speaking of Christianity, "which, while it seems to have only in view the felicity of another world, constitutes the happiness of this." A free government becomes the weakest of all governments when the people have not the patriotism which flows from a religious temper. "The great comprehensive truths," says President Quincy, "written in letters of living light upon every page of our history, are these: human happiness has no perfect security but freedom; freedom, none but virtue; virtue, none but knowledge; and neither freedom nor virtue any vigor or immortal hope except as derived from the principles of the Christian faith, and the sanctions of the Christian religion." It was the boast of Archimedes that with his newly invented lever, if he could have a *pou sto* given him, he could move the world. To the gospel minister, the standing place is given with a stronger lever than his; that standing place is Mount Calvary; that lever is the gospel of Christ. This instrumentality has already raised up whole empires from the deepest degradation of heathenism to the loftiest heights of Christian civilization. It has not only taught men how to live and how to die, it has reared hospitals and asylums; it has befriended beast as well as man; it is the source of that influence which legislates against all needless cruelty to animals; it has changed that public sentiment, which now makes a bethel, a music hall, or a college, a better monument to the ambitious than the trophies of war; it breathes peace on earth and good will to men.

On the brow of the hill, overlooking the bay where the Mayflower was moored, they have erected a monument. On the four corners of the pedestal are four figures, representing law, freedom, morality and education. But rising high above these is the colossal figure of *biblical faith*. While with one hand she holds an open Bible, with the other she points the nation up to God. Grand thought and true. That only Book, which she opens before the eyes of the nation, is the only chart by which our ship of State can safely sail the sea of life. And that only Being, to whom she points, is the King of kings, who, in righteousness, doth judge and make war. The moment we turn from that biblical faith and that godly fear, to point the na-

tion to the one-sided cogitations of the poor socialist, our days of national greatness will be numbered, and there will no longer be found a safe resting-place for either law, freedom, morality or education.

That influence which is to give perpetuity to our free institutions, must come down from heaven, not up from the earth, and every theological seminary is a conductor bringing down that influence and diffusing it among men. He, who builds the schools of the prophets, shows himself no less a friend of his country than of the Church. He enlarges the very sources from whence come those influences which must drive darkness from the population, uplift the trampled Sabbath, intone the public conscience, beget a reverence for law, and promote whatsoever things are pure, just, honest, true, lovely, and of good report among men.

If we recognize the solemn significance of dedicating a house to the worship of God, because there sinners are to be molded, under God, by the ministry, into the divine image, is not the dedication of a building where *ministers* themselves are to be molded, and fitted for molding others, quite as significant? As we recognize in a church edifice a sacred influence that reaches all who enter it, must we not also recognize a divine influence going forth from this building that will reach to multitudes of churches all over our land and among the heathen? We here have a short way to be useful to many. The improvement of one individual here becomes the improvement of large and numerous societies. Is it for this high and divine service that we dedicate this splendid structure to the adorable Jehovah.

And is it not most fitting that we should do so on this semi-centennial occasion? Fifty years ago, the want of such an institution was felt by the far-seeing. There were theological schools in the East, but our fathers had the wisdom to know that a successful ministry must be educated on the field of their labors. We recognize this principle in all our Foreign Missionary work. Dr. Beecher, in a letter to the Trustees of Lane Seminary, in 1831, says: "The work of providing an evangelical ministry for the West must be done chiefly at the West. \* \* \* It is the sons of the West, educated on her own soil, who must preach the gospel to the West." It was this view that led to the establishment of this institution. The seminaries of the East were once centrally located, but they are so no longer. Fifty years ago this was the Far West. To-day there is no more central location for our denomination. The geographical position of our city is the most central of all the larger cities of our country. Its pulsations are felt throughout our whole land, especially that portion where the great battles of civil and

religious liberty are mainly to be fought out; "where," as Albert Barnes has said, "more than anywhere else, the destinies of the world are to be decided."

The present and prospective wants of the field we represent are exceedingly urgent. The commercial advantages of Cincinnati, with its increasing lines of railways centering here from the North, South, East and West, give additional importance to the support of a theological institution that shall comport with the advantageous position it occupies; that shall be an honor to our denomination, and that shall be equal to the responsibilities that rise before it. It is a strategical point recognized by the admirer of art, science and literature. Here, too, German rationalism, French skepticism and modern infidelity are taking their seats; they are already waxing rampant in seeking to turn the people from that biblical faith which guided the founders of our free government, and which was the secret of their success and of our present greatness. Under these circumstances there is no other choice left. This Seminary must either advance, or be trampled down and abandon the grand ideal foreshadowed by its founders.

"It is a maxim in military art," said Napoleon, "that the army that stays within its intrenchments is beaten." This is true of Lane Seminary; not that its past has been at fault, for what other school, during its first stage, has ever shown a brighter record or a more illustrious roll of instructors. But we have come upon different times, different surroundings, different necessities, and upon a grander outlook than the most sanguine ever dared to hope for when they planted it. In 1839, Dr. Bishop, then President of Miami University, styled it the Plymouth Rock of the West, and wrote, that "of all the institutions in the West, of a religious or moral nature, no one, all circumstances considered, is likely to be of greater importance to the present and future generations than Lane Seminary. Its location is good. We are under peculiar obligations, and have peculiar encouragements, to see that it shall, in all things, be fully adequate to answer the great and important designs

of its founders." If the great future of this Seminary was weighing thus upon the hearts of those veterans in the army *then*, what should be our feelings to-day? "Our fathers have labored, and we have entered into their labors." The recipients of such a heritage, we should recognize our duty to preserve it unimpaired, and to transmit it, improved, to those who are to come after us. We should come into sympathy with the wise and the good of the past, and pay over, with grateful spirit, and with interest, what we have received. And as every advance makes each new advance easier, shall not the progress made during the past fifty years, in this institution, inspire the hope of a grander and more rapid progress during the fifty years to come? It is fitting that, to-day, we resolve that the hope of its founders shall not be disappointed, but, under God, it shall be a power in the land—the fountain of a sound theology, which shall command the confidence of the churches, and where the flower of the country shall be attracted, and qualified to preach the truth in its fullness and power. It is well that, on this semi-centennial occasion, just when there are so many indications that the hosts of error are gathering for a new and mighty onset, we should dedicate this building as a contribution to that cause which we know is to triumph in the earth. It is well that we should enhance the facilities for sending forth the heralds of the cross just now, when God, in his providence, is effecting such mighty overturnings, and opening up so many opportunities, beyond the pale of civilization, to go in and possess the land. As they who began this work fifty years ago, on this ground, felt that they were acting for the future, so may we realize that, to-day, we are setting and keeping in motion trains of ever-augmenting influence, which, deriving all their efficacy from heaven, shall hasten the kingdom of God. Let us, then, by earnest prayer, place it under the protection and guidance of Him for whom are all things, and by whom all things consist, that the Highest himself may establish it; that God, even our God, may ratify and accept the work of our hands.

## II. INAUGURATION.

CHARGE TO DR. EELLS,

By Rev. J. G. Monfort, D. D.

*Dear Brother:*—In delivering you a charge, upon your induction as a Professor in Lane Theological Seminary, the Trustees of the institution do not assume to instruct you. Your unanimous election is a declaration, on our part, that we regard you as eminently fitted for the service you are asked to undertake. As, however, we represent the Church in the control of the Seminary, including the selection of its instructors, it is fit for us, at this time, to speak to you in regard to the new relations and responsibilities upon which you have now entered.

1. I exhort you to give the Board of Trustees your confidence and co-operation. I can assure you that we receive you in the same spirit; more than this, your acceptance and occupancy of a chair in Lane makes us heart-whole, and excites high expectations from your work among us.

Our Board is a harmonious and united body. There are no parties or jealousies, no rivalries or cross-purposes, among us. We feel the burden and importance of our trust, and have called you to our help—nay, rather, have asked you to be one of our guides, and to do the work of highest honor and usefulness. You may confidently expect us to keep within our sphere of duty, and to give you all sympathy and help as you try to discharge yours. While we will not ask you to step aside from your high calling to serve tables, we will aim to keep you free from worldly cares and avocations. Our relations to you will be those of Aaron and Hur to Moses: to stay up your hands, that they may be steady to the going down of the sun. We earnestly desire your success. Unless the teacher fills the measure of his responsibilities, there can be little progress. If you do well, our hope will be realized.

2. I exhort you to trust and help your colleagues of the Faculty. They have been tried and found worthy; men of ability and culture, of zeal and industry, of wisdom, and, like the children of Issachar, "men of understanding of the times, to know what Israel ought to do." Be unto them and with them a true yoke-fellow.

One of the attractions of the work in which you here engage is in the fact that the members of the Faculty are co-ordinate, collegiate and co-operative, and at the same time they are men of like tastes and attainments. It is largely, we doubt not, an oppressive sense of single responsibility, and the lack of fellowship and counsel, that gives its greatest force, in the heart of most ministers, to the despairing cry of the apostle: "Who is sufficient for

these things?" It was, perhaps, this need of advice and sympathy that led the great Teacher to send his disciples by two and two to preach the gospel; and there is a high probability that it was the happy experience of this method that led them to continue it after the Master had gone and the work was left to them. The responsibility of training young men for the ministry is, if possible, greater than that of preaching to the people. How pleasant and profitable, therefore, may it be that you are to be one of a Faculty of mutual counselors and co-workers. We trust that, in this fellowship of heart and service, you will have a blessing, and be a blessing to your fellow-laborers. Such a combination of zealous men, "keeping the unity of the Spirit, in the bond of peace," will constantly yield large revenues of blessing. When harmony ceases, the time has come for one or more to retire. Incompatibility of temper, jealousy and strife are not so much as to be named among men so closely allied, and engaged in a service so high and holy as the conduct of theological education. My brother! I am persuaded better things of you, and of every member of the Faculty of this Seminary, though I thus speak; nevertheless, evils and hindrances to success, that are improbable and yet possible, are worthy of thought, and caution, and resolve, on such an occasion as this.

3. Let me exhort you, also, to remember that your relations to the Board and Faculty, and your work in connection with them, include the service you are called to render in behalf of the students. It is for their sakes we have a Seminary. It is for their good that you have been called. They constitute your trust, your charge. They are our jewels, the hope of the Church. For them you are to study and teach. Before them you are to be an example. For their welfare you are to counsel and criticize, and, if needful, to reprove, rebuke and exhort with all long suffering and doctrine. Be patient and persevering, in faithfulness and fortitude, and your labor will not be in vain in the Lord.

It is yours to train, as well as to teach. "Train up a child in the way he should go, and when he is old he will not depart from it." So it is with a student of theology. Give him good, faithful, watchful, earnest, persistent nurture and admonition, and, when he goes into the field, your instruction, your drill, and your government, will go with him, and fix his character and success for life. There may be exceptions, or cases that seem to be such. Some children, during their whole minority, seem to be unblest by parental example and guidance, and leave the home of childhood only to grieve and disgrace all that are in-

terested in them; and some ministers there may be, who, under the best instruction and culture, disappoint the just expectations of teachers and friends. They go from the Seminary as they came into it, with defective habits of study, or deficiency of talent, or unfortunate social traits. In such cases the faithful teacher may be blameless, unless he fails to reveal the defects of his pupil, and to discourage his entry into the ministry. Generally, however, faithful instructors are permitted to see the good fruits of their labors—"first the blade, then the ear, after that the full corn in the ear." To gather such a harvest, his work is manifold.

The great work of the instructor is to teach, to teach what man is to believe concerning God, and what duty God requires of man; to make the student mighty in the Scriptures, strong to expound and defend the inspiration, authority and meaning of the word of God. The best preachers are they who have best learned the living oracles, and who proclaim them chiefly in their own terms: "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."

In some respects your department is more important than any other; rather, I will say, your success is more needful to secure good gains from the labors of other professors than that of any other. If I may liken a good theological education to a well-constructed building, I would say that you and your colleagues alike lay the foundation, build the framework, and make the division into apartments; while to you, more than to others, belongs the style and finish, the windows and doors, the columns and pilasters, the cornice and dome, and whatever makes an impression and marks the structure as tasteful and suited for use. What is a minister worth? what good can he do, who, though he knows all theology and exegesis, all history and church order, is yet unable to bring out of his treasure things new and old, except obscured and marred by defective practical taste and knowledge; whose habits in the pulpit and in society are offensive; whose pronouncement and emphasis, attitudes and gestures, are inaccurate and unattractive in the eyes of all cultured people? If our congregations were asked for an opinion, they would say that no young man is properly educated, whatever knowledge he may possess, who has such defects; whose conduct and conversation are rude and coarse; whose person and dress are untidy and unclean, and whose heart and manners do not place him on the higher planes of social and Christian life. Inasmuch, therefore, as you are specially charged with the application of knowledge to the practical life-work of the minister, your duties are as

high as any other, and your opportunities are of greater promise.

In aiming at the highest usefulness in his calling, the professor should keep in mind three things of chief importance:

1. There is need of constant progress, not only in the knowledge of the system of truth contained in the word of God and the critical interpretation of its teachings, but also in the mastery of the heresies by which the truth is assailed, and the various forms and phases of infidelity and skepticism of the ages, and of *this* age especially, for which the students he trains are to be laborers; and, I would add, with emphasis, in the knowledge of the methods and demands of the times for carrying on the aggressive work of the Church in possessing the world for Christ. We need practical ministers, and we must have practical and progressive instructors.

2. Some teachers greatly enhance their usefulness by their example. By their habits and deportment they impress themselves upon their pupils, and much that is good and lasting is unconsciously absorbed. If it is important that ministers should be ensamples to their flocks, much more they that are charged with the training of ministers.

3. The other point to which I ask your attention, in conclusion, is one that is not often presented, though its importance is generally conceded. I refer to the exercise of authority, which includes advice, admonition and government. The first time I ever listened to Dr. Lyman Beecher he delivered an address on Education, before a literary society in Miami University. At the close he said: "There are other questions I should like to discuss, if time permitted, and the chief one is, whether the faculty should govern the students or the students govern the faculty. "Much," said he, "may be said on both sides of this question. I have fully made up my mind, and would like to give my views, but I must forbear for want of time." This was forty-five years ago, and I may say the question is not yet settled in the minds of some students, even of theology. I am sure the authorities of this Seminary have committed the duty of government to the teachers, and not to the learners, and I am very certain this is in accordance with the mind of the Church, and especially of the ministry. Disloyalty and insubordination to seminary government are sins forbidden in the fifth commandment; while punctuality, diligence, and subjection to authority, are duties required, and every transgression and disobedience should receive a just recompense of reward. Self-sufficient, self-willed, heady, fractious and rebellious young men are not fit to preach the gospel, and can not become so without a change. To send them out as ministers is to inflict upon the churches men who

can not rule their own spirits, that they may lord it over God's heritage, and have for themselves only wear and tear, failure and disappointment.

The Church expects her teachers not only to give instruction, but also to see to it that their pupils are learners, and that they follow the admonitions they receive. To secure all this, each student should be directed and supervised in his whole course. He is on trial, and in process of learning, in preparation to stand on the same level with his teacher, and he needs all that instruction, criticism and authority can do for him.

Some who have charge of educational institutions publish that their government is parental. So it should ever be, rather than that of the civil magistrate or military officer. Let it be parental, by all means; not like that, however, of Eli, who restrained not his sons, and brought wrath upon himself and them, but like that of Abraham, of whom God said: "I know him, that he will command his children and his household."

There is a feeling, with a few, that students of theology need no government, inasmuch as they are pious young men, of good conscience, and will do what they know to be right. It is true that few of them need reproof or rebuke or higher discipline; but all need government, watchful, constant and efficient, and the most promising appreciate it most highly, and in after life remember it with gratitude in proportion as it was firm and exact.

However some may feel, the Church, that provides instruction, accommodations and supplies, expects her bounty to be used economically, for the honor of religion, and for the good of the sons of the prophets themselves, and on a basis of financial wisdom and integrity; and all interests involved are committed to the teachers, who only are qualified to judge and act.

What are the facts in the case? A large proportion of the students receive aid from the Board of Education, which looks to the Faculty to supervise her beneficiaries and report as to character and progress. Other students, not so many perhaps, receive nothing from the Board, but are aided, with others, by the Seminary to pay the greater part of their boarding. A few get no help from the Board or Seminary, but all occupy the rooms and halls of the institution, and receive instruction from the professors and the use of the library, free of charge. It costs Lane Seminary every year a large sum for every student received and taught, and the expenditure is wise. Young men, however, who receive such an amount from the bounty of the benevolent, given to aid them in preparing for the holy ministry, ought surely to be willing to be subject to authority, requiring them to be punctual and diligent, and orderly and

faithful, in all their duties. If not, they ought not to be here. There is no reason to fear that such careful, systematic and persistent guidance and rule will be unacceptable or irksome to any one who is likely to adorn the ministry. It is fit in every respect. It is necessary to the highest success. It is parental, pastoral and Christian care and control. With it, we may meet our responsibility as guardians of ministerial education. Without it, we squander our Lord's money. With it, our alumni will rise up and call you blessed. Without it, you can not have the consolation it is your privilege to enjoy. Without it, the student will suffer and feel his loss. Any young man who will live three years at the expense of the Church, without diligence, punctuality, and faithful attention to the instruction, counsel, criticism and authority of his teachers, can not become a successful minister. I charge you, my brother, to make a study of every student, and to make every student study, as far as in you lies; to notice every defect in every one, and to bring every such thing to the notice of every such student, and faithfully to instruct, drill, criticise, counsel and govern; and may God give you the help of his good and holy Spirit, and make you a blessing to this Seminary; to its Faculty and students, and to the Church and the world, as you are engaged in sending forth laborers into his vineyard.

## INAUGURAL ADDRESS,

By **Rev. James Eells, D. D.**

Fifty years in any part of the world's history would be crowded with thrilling events, which might be wisely reviewed and studied; but the fifty years, of which we celebrate the end, have been unparalleled in their contributions for such review and study, whatever land or people may be regarded. Pre-eminent among all, our land and people have had their place during this period; and, because of its necessary bearing on all their history, a seminary of Christian theology, running its career through these years, in such a nation, may be congratulated as having been a worthy factor in the events by which the nation has been rendered brilliant, and, by the over-shining of this brilliance, the world has been blessed. This is the occasion of our assembling. We come to congratulate Lane Seminary upon its semi-centennial anniversary. What have been the chief items of its history; what the marked features by which it has been distinguished; what the particulars of its power for good, and in what ways this power has been exerted, will, no doubt, be very properly and impressively set forth by those who are themselves identified with what they will review. The record may well excite the pride we shall all feel

as it is presented: and, sitting to-day beneath the wide-spreading branches of the tree that, within the memory of some of these, was planted in this soil, we bless God for the Christian foresight that has had such a noble reward. Hearing of the patience, and self-denial, and toil, and trust which, in the beginning, and in the darker and more rugged days of its early growth, nurtured and cultured the plant, we bless God that these did not, at any time, fail. And, knowing of the later years of vigorous expansion and abounding fruit, under the watchful care and thorough cultivation of those who were able to appreciate the bequest they had received, and were resolved to make it a grander and better bequest to those who shall come after them, we bless God for such proof that He has never decreed that the mature tree shall wither, but that it shall grow on, like the palm tree, and shall bring forth fruit, in old age, to the honor of that wisdom and faith which have ever been conspicuous in its supporters.

You will not expect me to add anything to what will thus specially and delightfully occupy us, in review, as the chief pleasure of the day.

Except that I am permitted to rejoice with you over what has been achieved, my relations with the Seminary are prospective, rather than historical; my impress upon its welfare, whatever it may be, to be made, rather than examined. It is a stimulus which, on such an occasion, becomes almost oppressive. That such devoted and illustrious men have preceded me in service; that such honored and tested men are to be my co-laborers, and that such far-reaching results of what all these have done are proof of their ability and fidelity and faith. You have called me from the active life of a pastor, in one of the most intensely active parts of our country, to have charge of the specially practical department of this institution. This fact implies that you feel the need of a degree of experience, that this department may continue to be administered with vigor. I assume, therefore, that in the few remarks you expect from me now, in my somewhat informal and brief inaugural address, you will welcome what is practical, rather than theoretical; a leaf of experience, and not advice.

My theme is, *Skill as an Element of the Minister's Success*. What is education? Is it that one be ushered over the threshold of the temple of knowledge; that he may behold its walls, hung with the spoils of a thousand victories, and enriched with the accumulated treasures of ages? or, that he be fitted to garnish those walls with still further trophies, and add new treasures to those which others have heaped together there? Is it that he may be able to see others soar, and rejoice as they rise; or, like the eagle, that first fixes

his eye on the sun, and then spreads his wings and mounts upward into his mid-day of splendor, must he be able to rise himself, with well-trained and powerful pinions, and feel secure as he soars? Is it that he may know facts, may quote principles, may refer to books, or that his mind may be sharpened, and his habits formed, in such a manner that he can act on all subjects with precision and energy? Is it that he may remember, or that he may think? The manifest answer to these questions assures us that education is development, even more than acquisition, and that acquisition must include facility quite as much as knowledge. Schools and study are to make giants, not to put a giant's panoply on a dwarf. What we need is not merely a full head, but ability to use it. There is little gain that the soul "lie entombed in its own knowledge." Skill, then, is not so much a gift as many seem to suppose. It is the legitimate result of order in the mind; the appropriation to our own use of everything we learn, and the most effective employment of our own powers. The minds of skillful men are like laboratories, whose means of analysis and reconstruction are ever at hand, and nothing enters there but it is subjected to the crucible or the furnace, that it may be known whether it contains any elements which the owner may use. They are never the mere receptacles of what may be piled in, as only chance shall determine—mere encyclopedias of facts and truths, as abstract and intangible as the vanishing ratios of a mathematical quantity. Thought, not learning, is the presiding genius in these laboratories; and it selects, arranges and prepares the materials, and adjusts the various powers, so that there shall be the least friction, and the most achieved, in the intellectual machinery. I have some sympathy with the spirit of an eminent layman in our church, while his remark may be interpreted so as to be unjust toward our theological schools in some degree, which would be far from his wish, when he said that he had attended the anniversary exercises of three of our seminaries, and he was impressed by the danger that the students in them might be taught everything else but how to preach the gospel. It was an extreme statement, but exhibits a conviction with which I sympathize, and which is becoming more and more definite, that we must not be indifferent respecting how our young men shall preach, because we are anxious as to what they shall preach. They must go out into the churches, with skill as well as knowledge as their preparation for success, and our training must have reference to both. There are some thoughts in detail on this subject to which I will briefly call your attention.

*First:* The minister must have skill as

respects himself. *Gnōthi seauton* was over the entrance of the Delphic Oracle, as the most essential condition of success for every one who came to ask concerning any venture or scheme; and he has gained much who really knows what he can do, what he can not do, and how to use himself in the most effective manner in all that he attempts. Men are so constituted that there are certain departments of work to which they are not adapted. James Watt could not have become a poet, nor could Milton have invented the application of steam to mechanics. It would not have been a question of circumstances, or of desire, or of earnest outside suggestion, had either made the attempt, but one altogether of mental organization; and it would have been a waste of time had one spent years in trying to compose an epic, or the other in efforts to evolve a steam-engine from a tea-kettle.

Shakespeare left Stratford, when a young man, resolved to be an actor in a theater. His wisdom was never more clearly manifested than when his experience in London convinced him that he could never successfully exhibit other men's plays, and urged him to write plays for other men to exhibit. Subjective study, a knowledge of personal qualities, characteristics, capacity, is necessary to acquaintance with one's self, and this will assure the peacock that he can never rival the nightingale in song any more than the grave-colored little songster of the night can rival him in brilliant hues. If God has made a man with marks on his constitution, indicating the limits within which he can profitably work, there may be wise and earnest effort and preparation to reach every thing within these limits; but it will be folly for him to go beyond them, and he should honestly and carefully study himself till he finds those marks. But there are men too diffident, as well as men too presuming, and these need as honestly to learn what they can do, and to make the wisest employment of every thing they have in the accomplishment of this. They should intelligently resolve to be all they can be, and do all they can do. Here skill has its place to such a purpose that it would prevent many a ridiculous exhibition and many a failure, were it in exercise. Rev. Henry Ward Beecher would only make a farce of an attempt to lecture on the government of God, and the sublime doctrines of grace connected with this, as does Dr. McCosh; and Dr. McCosh would hardly be able to prevent the smile of his auditors, were he to try to preach in Plymouth Church like Henry Ward Beecher. Both have shown skill that was itself a prophecy of success in disposing themselves in the great army of preachers precisely as they have.

This personal skill has reference not

merely to the mental peculiarities, nor to the temperament, nor to the physical construction, but to all combined. It relates to making the most of the whole man for effect upon others. I remember no better illustration of it than was seen in Henry Clay. I heard him make an address at one time, in the market-house in Lexington, and, from beginning to end, that address was a display of skill. His attitude, as he took his stand, was an introduction; his gestures and the expressions of his face were arguments; his tones of voice and grace of person were a constant appeal; and had the speech been all pantomime, it would have had mighty power; but when these various advantages were added to the thoughts they expressed, and the brilliant passages they illustrated, the whole had an emphasis and an electric force which can not be described. In his own measure, every public speaker should strive to have just this effect—to impress himself as well as what he says, or rather himself in what he says, upon those who hear; and, in doing this, there is opportunity for study as important, if not as profound, as that with which he masters the themes upon which he discourses.

*Second:* Skill, as respects his audience. A knowledge of human nature, as one result of education, is not likely to be too highly appreciated, nor to be too complete. Many a man in the ministry understands doctrines, principles, rules, but not men, and therefore fails. When Paul told Timothy that he must "rightly divide the word of truth," it is a mistake to suppose that this dividing is only homiletical, to be accomplished by the observance of rules, and the careful study of the passage, or its theme. It is a mistake to suppose that it is only adapting it to the spiritual wants which all have in common. In addition, there must be regard to the personal peculiarities of mind and character, in both the structure and development of the sermon, and the manner of its delivery. The best test of an effective sermon, perhaps, is when the different persons who hear it think it was addressed specially to them; and each one will "receive a portion in due season," only when he who is distributing, as a wise steward, is acquainted with those to whom he brings the word. Hence, other things being equal, the pastor ought to be the most useful and satisfactory preacher to any congregation, because he ought to know, not only what they need, but how to give this to them. There is great opportunity here for skill; and he is to be blamed who has none, and takes no pains to gain any; not homiletical skill merely, nor logical or rhetorical skill merely, but skill in every department of effort—made possible by an accurate and unwearied study of men. My observation assures me that there is need of

more general introduction, in some fashion, of what is to be found in stores, and offices, and workshops, and on farms, into our places where sermons are prepared; and preachers need to carry into the pulpit with them, more generally, the conviction that they are speaking to men, and not simply elaborating themes and reading essays. This would not, or should not, render them less erudite or profound, while it would render them more direct, and pungent, and powerful, in the discussion and application of truth. It will constrain them to study their people with their sermons. It will keep their people in their minds, while they are addressing them, as well as their subjects; and their skill of adaptation in every department of their work will be the pledge of their success.

*Third:* Skill, as respects his methods. There is what may be called a natural rhetoric, as may be inferred from what has been said about natural peculiarities. Wisdom will be shown, not in the use of methods good in themselves, but of those methods which careful and honest study reveals to be the best for us. David declined to wear the armor of Saul when about to meet Goliath, not because it was not good armor, nor because there was not enough of it, nor because Saul had not tested it, but because he could not wield it; and the fallen giant, slain by the smooth stone from the sling, which the shepherd boy had learned how to use, was proof of his wisdom in studying himself, rather than the weapons, when deciding what he would use. It may not be true that one should never employ a method which seems unnatural to him, or that he should make what is natural so habitual as, for this reason, perhaps, to diminish its force. Still, as a rule, there will be loss, when what is natural is disregarded, and an attempt is made, either in training or practice, to substitute, in all particulars, what is artificial. There should rather be the improvement of what nature has given, the suppression of what is manifestly faulty, and the more complete development of what is only peculiar. As no man can safely or wisely undertake to be any other man, so no two men can, with any propriety, be subjected to exactly the same processes, with the hope that they will be equally benefited by them. Every one must be himself: but evermore, and at every stage, he should be himself emended. To no particular of efficiency should each minister turn his attention with more care and persistency, with the purpose that in this he will improve, than to the skillful use of the means of success. There will be necessity for rules, there will be demand for culture, there will be advantage from the study of others, but, with all these, there must be

discrimination concerning what may be best for himself; and no school should be a hopper into which all kinds of persons are thrown, that they may be ground over and come out alike; no one, after he leaves the school, should strive to make practical only the instructions he has there received. He should make these helps, not molds into which he will try to force himself by a process of cramping and unnatural restriction. The minister must constantly manifest his skill in his manner of speech, in his manner of affecting and managing men, in his modes of work, in every relation he sustains to those who are to follow as he leads. Common sense should be eminent in him, however great he may be, however small he may be; and, great or small, he will learn that he can not afford to be wanting in this item of preparation for the office to which he is called.

*Fourth:* Skill, as respects his themes. I can not agree with those who seem to believe, that on this point, the preacher may confine his painstaking and special study to those themes, which, at best, are only incidental and secondary—those which relate to science, or philosophy, or history, or passing events. These all have a place in his personal and in his professional reading and thought. They have a place, though I can not but feel they have usurped a much more prominent place in our time than any proper view of his high office will warrant—in his sermons and other public speech. And in the private and public expression of his thought upon them, he should show that he has thus earned the right to make known his beliefs. Still, I can not commend the preacher who displays most of his ability when these subjects are in hand, and permits his sermons, directly on Bible truths, to be commonplace, if not weak. Nor can I say a word in defense of him, who feels that he must depend for his reputation for either skill, or thought, or eloquence, on other themes than those he has quarried from the word of God, even though he tries to treat these so that they will not be wholly without interest. Of course, I can not speak at length upon such a topic at such a time, but I desire to express my conviction that, while the minister must make the Bible his treasure-house of subjects for public discourse, there are no subjects on which his arts of investigation and exhibition, his skill in thought and expression, his ability to grasp and illustrate, and make them of worth to men, can be so variously, and forcibly, and worthily displayed, as on those which deep, and prayerful, and continued study will bring forth from the Holy Book. He can not understand it without such study. The natural result of superficial study is, that both his knowledge of the Bible and his preaching will be fragmentary; but this

ought not to satisfy any minister. Systematic theology; the systematic relations of truths not strictly theological, yet which the Bible associates; the connections of dispensations, covenants, historical events, practical instructions, made prominent in every part of it—these constitute wide fields for him to traverse, and will furnish rich harvests for him to gather, as long as he lives. It is pitiful, when a pastor of a flock whom he should feed, is constrained from week to week to hunt from one single text to another, or from one subject to another, all isolated, and each independent in his mind, for something to preach. And still more pitiful, when he is constrained to range everywhere, outside of the Bible as well as within it, for themes that he can make interesting. Such a man is wanting in much, but especially in skill, thorough, enthusiastic, professional skill, in the mere selection of his material for the pulpit. Then, this is necessary, also, that when selected, his theme may be properly treated in its preparation for the people. Such apprehension of the Scriptures as I have just indicated will aid him in this. We read any great author, conscious that the greatness of his thoughts imparts energy and grasp to ourselves, until it is difficult to be tame and listless in our mode of making known our own thoughts. We hold communion with nature, in her lofty heights and in the study of her majestic exhibitions, and by it are roused to a pitch of enthusiasm, which forbids the nerveless style of one who knows nothing of such elevation. So when study—skillful, broad, thorough study—has made us acquainted with the doctrines God has revealed; till their length, and breadth, and height, and depth are somewhat apprehended by us—if there is in us any power to develop these doctrines, and then communicate them to others, it will be summoned into the intensest exercise, by the great demand that apprehension will enforce. There is no danger that this kind of enthusiasm will become wild, or that it will fail of effect. Men can work themselves into what is at once recognized as a fever heat of excitement, but which awakens very little response from others. They can perfect themselves in the art of rhetoric, and employ all the rules wisely given for the effective construction and delivery of what they have to say, so that in well-turned periods, and with faultless elocution, they can make their address; but it may be as cold as it is finished, and as powerless as it is complete. There must be more than this in a sermon, that the word spoken may be “like the fire and the hammer,” and that must result from that higher and over-mastering skill of which I am speaking, possible to one who is dealing with the word of God. It is the inspiration, the accompanying, quickening effect which

comes from the deep, eager, thorough study of the grand and awful truths the preacher has in charge. This will fill him with a power that will electrify his hearers, as it has first charged himself. It will bear down opposition and win favor, and cause himself and all others to feel what none will desire to resist. This is not to be confounded with the promised influence of God's Spirit. That is direct and independent, supplementing all effort, all study, all skill, and needed by every minister, whenever he undertakes to proclaim the word. This is the impressive power of an artist, who has not only mastered the general principles of his art, but has penetrated so deeply into its mysteries and elaborate details, that its spirit, its very genius, seems to possess him, and speak through him, when he communicates with others, upon the theme so profoundly understood by himself. An ordinary artist has no such power, and he would not have it had not he gone so far beyond the limits of ordinary study. When gained by the preacher, it will appear in the arrangement of his discourse and in its delivery, being in one sense the antecedent of homiletics, and in another the ever-valuable attendant of all principles and rules, as an enthusiastic and tireless force, gained only by a profound apprehension of the sacred Scriptures. The Holy Spirit can sanctify and employ such skill, as He can not employ the superficial comments and commonplace manner of one who knows nothing of it in the execution of his commission to preach, so that he who proves himself thus to be a “workman that needeth not to be ashamed,” shall speak with authority as well as force. The Holy Spirit can use to the best purpose the best instruments; and while none can ever dispense with His agency, and he who is best prepared will most keenly feel the need of this added power of God, he will also be most conscious that this divine co-worker is beaming light into his mind, and breathing grace upon his lips, and attending his words with what is promised as the baptism of the Holy Ghost and of fire! I would not even seem, on an occasion like this, to undervalue that ever-needed demonstration of the Spirit, whoever may speak, and with whatever preparation. Nor would I seem to exalt any result of research and thought and training, so that it may be a substitute for humble piety and hearty consecration in the minister; or may be independent of that enthusiasm of soul in the sacred office, which must be back of all preparation. On the contrary, this element of his success may be the proper expression of that enthusiasm, and the most devoted man ought to place the highest value upon it. But I am persuaded that we can have little hope that the Bible will hold its ground in our day, in

the hands of an ignorant or unskilled ministry. Its foes are too resolute, and pronounced, and crafty; their objections are too specious, and popular, and boldly pressed, to be met and answered by timid or poorly-furnished defenders. The battle-ground of Christianity now, has two fields—different, yet both respecting the Bible—over which the conflict must be waged in sight of the world, and by those who ask no quarter for the Holy Book, either on the score of too little proof, or of too little ability, on the part of its champions. One of these fields is where the absolutely divine authority of the Word is assailed and supported. The other, where the meaning of what it contains is questioned, with denial and proof. It will be folly, while the banners of the enemy are floating defiantly over both these fields, and their position and movements all indicate a desperate purpose and confident hope, to go forth without equal preparation, expecting our great Leader to give us conquest, because we are willing to fight. We need to enter the field with the old battle-cry of the Israelites, when they rushed upon the heathen who withstood them: "The Lord of hosts is with us; the God of Jacob is our refuge." But this will be akin to blasphemy in days when miracles are no longer wrought for the deliverance of the good, or for the defense of the truth, unless we have made ourselves strong with the full and faithful study of the Scriptures, and with skill in using what we know to the best advantage for our cause!

Friends of Lane Seminary, and brethren in the work which it is doing through your agency and interest, I am here at your invitation to take my place with you in the accomplishment of this work. I would have selected an abler and worthier man for the position, but you have selected me, and I do not feel at liberty to decline your call because of my own estimate of myself. I am much embarrassed at the outset, and shall be embarrassed, as my duties become more fully known, by the great ability and success of my predecessor in this service, whom those who have been connected with

this Seminary will ever honor, and whose memory the whole Church will revere! Yet I know I shall have your sympathy, and aid, and prayers while I do what I can. As I enter upon my department, I have indicated a portion of what I conceive to be its demands in these general remarks, and I shall endeavor to answer them. The time is auspicious, the past inspiring, the future inspiring. I once stood on a mountain in the valley of the Connecticut, from which I could trace for a long distance the course of that beautiful river. Toward the north it came down through the hills and comparatively rough region of lower Vermont and New Hampshire, forcing its way over rapids and falls, as well as moving through quiet places and plains, and growing wider and deeper as it approached the Massachusetts line. As it swept round the base of the mountain on which I stood, it seemed suddenly to assume a new appearance, becoming the central feature of a landscape, than which there are few more exquisite or extensive, in which farms, and hamlets, and towns had become the creations of its broad and fertilizing current, and Sugarloaf, and Tom, and Holyoke towered as guardians of the whole. Upon such an elevation, in the history of this school of the prophets, do we stand to-day. We have traced its course through the wilder, rougher scenes of its early years, in which were obstructions and cascades, as well as stretches of smooth and even flow, till it has reached the base of the height on which we stand. God grant that it may here enter a region of prosperity and beauty, as broad and fertile as our hopes or our fancy may open before us; a region abounding with the fruits of its increasing influence, and rejoicing under the smile of the God of our fathers. That we may contribute to such a history in the time to come, allies us, even while we anticipate it, with the devoted and noble men into whose labors we have entered: and it is cause for thanks that our contributions, in their measure, may help to swell and deepen the river that for ages may "make glad the city of our God."

### III. SEMI-CENTENARY.

#### EARLY HISTORY.

By the President, Rev. G. M. Maxwell,  
D. D.

It is no stretch of credulity to say that this institution was a child of Providence.

The time had come, in the providence of God, when the foundations were to be laid of that remarkable constellation of institutions which was to shed light, we may hope, for all time through this great Central West. A single decade saw a great work done for higher education. The Ohio University, Miami University, Kenyon College, and the State University of Indiana, were the only important institutions north of the Ohio, up to 1825. In December, 1826, Western Reserve College; January 1, 1827, Hanover College; November 18, 1829, Lane Seminary; the first Monday of January, 1830, Illinois College; in the spring of 1831, Marietta College, in the form of a high-school; November, 1832, Wabash College; and December, 1833, Oberlin, were founded. The seed from which this institution sprang was really sown earlier than at the date usually given. It is among the records of the family that as early as 1819, Elnathan Kemper and Peter H. Kemper devoted eight acres of land on Walnut Hills, at the earnest request of their father, for the support of the Walnut Hills Academy, that year established by Rev. James Kemper, Sr., on the manual labor principle. In this school, in addition to the ordinary branches of education, the Latin and Greek languages were taught, till, at the close of the year 1825, the failing health of Mr. Kemper compelled him to suspend it. Yet this school had a connection with what followed, for, when, subsequently, Walnut Hills was nominated as the site for the seminary the General Assembly was proposing to establish in the West, it could be said in favor of the location: "On one of the sites we would propose there is a well-finished academy, with a good frame dwelling-house by it."—*Letter of Rev. James Kemper, Sr., to Dr. Ely.*

The establishment of the Western Theological Seminary, at Allegheny Town, by the General Assembly of 1827, did not appear to the churches of this vicinity as fully meeting the wants of this more western region. It was looked upon, indeed, as hardly upon the border; it was only at the door. In the Synod of Ohio, occupying the eastern part of the State, the question of another institution continued to be agitated as well as here at Cincinnati. To this fact I shall refer again.

In the summer of 1828 occurred what led to the first decisive steps toward the foundation of this Seminary. Mr. E. Lane and brother, merchants of New Orleans, Baptists, moved with a desire to

bring the means of education within the reach of "pious but indigent young men," offered assistance thereto to their *Baptist* brethren of Cincinnati. The Baptists declined the offer. It was then proposed that it should be a joint affair—the Baptists and Presbyterians uniting. This partnership the Presbyterians declined to go into. The offer was then made to the Presbyterians alone, and by them entertained, and the first meeting was convened in the First Presbyterian Church, September 27, 1828, to deliberate on the subject. To this meeting a paper was presented exhibiting the plan of an institution, and containing the proposition of the Messrs. Lane. It was resolved to act upon it, and committees were appointed to wait on Messrs. Lane, draft a constitution, and prepare a circular for appeal to the public. So the first decisive blow was struck September 27, 1828.

October 10, 1828, an association was organized under the name of the "Ohio Board of Education," and a constitution was adopted. The object of the association was, as specified in the preamble, "establishing a seminary of learning, the primary object of which shall be to educate pious young men for the gospel ministry."

At the meeting which adopted this constitution a committee was appointed "to lay the plan of this institution before the Synod of Ohio at its approaching session, and to endeavor to effect an arrangement by which the theological school lately established under the patronage of the Synod shall be merged in this institution." This committee "to wait upon the Synod of Ohio, and endeavor to negotiate an arrangement for merging the school under their care with this institution" "reported [October 28, 1828] that the Synod considered it inexpedient to make any definite arrangement at present."

Here is a little unwritten history. As I have said, the Synod of Ohio continued to consider the subject of a theological seminary even after Allegheny was established by the General Assembly in 1827. And such a seminary was *projected* (not *established*, as our brethren here had it), and a prominent divine of the central part of the State was designated as Professor of Theology, and a promising student, then in Ohio University, was making special preparation with reference to the Chair of Biblical Exegesis. When the committee from Cincinnati appeared in the Ohio Synod, and stated what a start had been made here, especially through the offer of the Messrs. Lane, the project of a seminary (somewhere more central in the State) was practically given up, though they could not quite bring themselves to

fall in with the plans here. "Inexpedient to make any definite arrangement for the present." So the gift of the Messrs. Lane not only encouraged the brethren at Cincinnati to go on, but showed some other brethren that it was inexpedient to go on, and so secured the theological school for this point; *which was the Lord's doing*. Having determined upon the establishment of a seminary, a location must be fixed upon; and here the hand of a favoring Providence has been seen.

The first offer of land for a site was made by Mr. Samuel Caldwell, of Carthage (Oct. 28, 1828). He offered to give twenty-five to thirty acres near that village. Mr. Elnathan Kemper (Nov. 15, 1828) offered to sell to the Board one hundred acres on Walnut Hills for \$7,500. December 15, 1828, Mr. Wm. Carey offered a farm on the pike between College Hill and Mount Pleasant, a part of which he would donate and a part sell, for \$1,650. But, pending these offers, Mr. Kemper, on January 1st, 1829, proposed to donate sixty acres from the north end of his farm, and sell forty more at \$4,000. Here comes to view in our history one of the names ever to be held in grateful remembrance, ever to be honored. In the graceful custom of the East, we should rise up and pronounce him "blessed" at every mention. *Mr. Elnathan Kemper* never held any official relation to the Board or the Seminary. But he will stand perpetually in a relation most honorable and dear—honorable to his generous heart; honorable to his far-sightedness; honorable to the purpose which governed his life, in the glory of his Master. In dividing his estate, and laying one portion of it at the feet of that Master, he gave, what some might say would now be a princely fortune to his descendants, were it in their possession; but what has written his name among the benefactors of the church. Several of the Kempers participated in the gift.

It has sometimes been asked why the name of Mr. Lane was given to the newly organized institution, since he was not a member of our denomination, and since his donation was but inconsiderable in comparison with some others, as that of the Kempers.\* It may be replied that his

\*NOTE.—While the negotiations, so far as the records show, were with Mr. Elnathan Kemper, and while he presented a deed for approval November 23, in which he and his wife appear as sole grantors, yet the deed executed December 9, and signed by Rev. James Kemper, David R. and Peter H., together with Elnathan Kemper, is the deed under which the Seminary holds. This conveys the same tract of land as Elnathan Kemper had proposed to convey, and the arrangement was made, undoubtedly, to have the donation a family matter. The father and brothers made returns to Elnathan; how much, is difficult now to ascertain. In addition

to the donation was the largest one that had been made at the time the charter was obtained, and all the circumstances were such as gave it pleasant prominence. It should be said, also, that when the intelligence had been communicated to Mr. Lane that the institution was to bear his name, he wrote earnestly protesting against it, and requesting that it should be changed. But the trustees replied that as the charter had been granted, it could not easily be changed, and so it was suffered to stand.

The offer of Mr. Kemper the Board gladly accepted, and thus the site was fixed *here*, where the value of the land has contributed to place the institution on a solid financial basis. At either of the other locations proposed, the land would still have only a value for farming purposes, in addition to the disadvantage of distance from the city. No longer need men be shut up in monasteries, or removed into solitudes to fit them safely and successfully for the sacred office; but the rather, as the Master trained his apostles, should their training be in the very eye of the best culture, and where the throbbings of human life are most strongly felt. It was no exaggeration then, when the corresponding secretary, Dr. Warren, wrote to Mr. Lane, after the selection of this site: "The Seminary will be delightfully located for health and pleasantness."

The act of the Legislature incorporating the institution was passed February 11, 1829. Of the original trustees, as named in the act of incorporation, twenty-three in number, headed by Dr. Joshua L. Wilson, I hardly need say no one survives; the last one to pass from among us was Rev. Benjamin Graves, deceased June 16, 1878, aged eighty-one. The oldest member of the Board, in term of service, is Ezekiel Ross, elected 1835, and now, since October 28, on his forty-fifth year of service. A charter having been obtained and a location fixed upon, the work of organization was vigorously begun. And, in reading the minutes of this period, I am impressed by the earnestness, devotion, and spirit of self-sacrifice which characterized the Board. Many of them were business men, yet they met on the average as often as once a week, and gave full and patient consideration to the subjects claiming their attention. Dr. Warren, corresponding secretary, writes: "The Board of Trustees are much engaged, and act with a great deal of promptness." These subjects, which claimed their attention, were: Laying out the plan of the institution; raising funds; erection of buildings; and, choice and election of professors.

#### 1. Laying out the plan of the Institution.

tion to the donation of land, Mr. Elnathan Kemper gave, at one time, three hundred dollars in money, and, by a subsequent arrangement, nearly one-half of the forty acres bought of him was released to the Seminary.

—Remembering how new and unsupplied was everything here fifty years ago, it is not to be wondered at that our fathers should grasp at the supply of everything at once; so an institution was planned which should be preparatory, collegiate and theological, all in one. Such a report was presented January 5, 1829; and the Board entered upon the adoption of it by beginning at the bottom and nominating a tutor for the preparatory department. The plan brought out a remonstrance from Dr. Bishop, then President of Miami University, against the organization of a collegiate department, and one from Dr. Porter, of Andover Theological Seminary, against the limitation of the theological course to two years. Dr. Porter's words were: "I hope more reflection will not fail to convince you that two years of professional study for the ministry is one year at least too small. It will be a great mistake to admit the principle that lower qualifications for the ministry in the West will answer than in any other region of the country. I would not be answerable for the consequences which I see involved in such a principle." The wisdom of this suggestion was seen, and, by action of the Board, July 6, 1829, the theological course was extended to three years. Suffice it to say, the preparatory department was opened November 15, 1829; and a faithful effort was made to get the whole extensive machine into operation, but it was too heavy, too expensive. As early as March 22, 1833, an earnest discussion was had on the motion to reduce the institution to a theological seminary, with a limited literary department for pious young men. This discussion continued at intervals for a year, till, at the annual meeting, October 30, 1834, the following was adopted: "Whereas, it appears to this Board, after the experience they have had, and the best counsel they can obtain on the subject, that a preparatory or literary department in the Seminary is not favorable to its best interests; therefore, Resolved, that from the present time the preparatory department be discontinued." Thenceforward, therefore, the theological department, which had gone into operation with the inauguration of Drs. Beecher and Biggs, December 26, 1832, had exclusive possession.

2. *The raising of funds.*—The first financial act of the Board was to order the treasurer to borrow fifty dollars. Their credit appears to have been able to endure the strain. But from their further experience in this direction, our predecessors did not regard themselves as "falling on the golden age. Encouraged, however, by the generous donations of the Messrs. Lane and Kemper, agents were appointed, East, West and South, to raise funds to organize the new institution, and commence the erection of buildings. Little success

was met with except in this vicinity, where some fifteen thousand dollars appear to have been subscribed. The collection of this appears subsequently to have been attended with considerable difficulty, owing to causes which need not here be described. A part of the local subscription was never realized. Efforts were made in the East, also, to secure endowments of professorships. Our agents were everywhere met by the challenge, "What are you doing at home?" And as they had but little answer, their efforts at first were almost entirely unsuccessful, and dark clouds came over the infant enterprise. Of the meeting held September 20, 1830, the following is the minute: "The subject of raising funds was taken up. Mr. Beckwith had failed to effect anything in the East, and now had resigned. On this subject each of the members present was called upon to express their opinion; this was done. Much doubt rested on the minds of some. The meeting was solemn, and, after much deliberation and consultation, it was resolved, that one more effort be made to raise funds at the East; and, on motion, Rev. F. Y. Vail was appointed agent."

This was a turning point in the fortunes of the Seminary; that resolution "one more effort" saved the cause. Mr. Vail, whose skill as a solicitor could hardly be equaled, succeeded in thawing out the streams of benevolence at the East, and the waters began to flow. Mr. Arthur Tappan, of New York, agreed to give twenty thousand dollars to endow the Professorship of Didactic Theology, provided Dr. Beecher could be obtained. The Professorship of Church History and Church Polity was begun and well advanced in Philadelphia; while Mr. John Tappan, of Boston, subscribed ten thousand dollars; Daniel Waldo and sisters, of Worcester, Massachusetts, four thousand more toward the Professorship of Sacred Rhetoric. These generous offers opened a door of hope, and the Board felt authorized to go forward in the complete manning of the institution.

3. *The Erection of Buildings.*—It must be that what was known as the "Kemper School-house" was used at first for the preparatory department, or "Walnut Hills School," as it was designated; yet this nowhere appears in the minutes. This school house is mentioned as the place for holding meetings of the Executive Committee, on April 21, 1832, etc.

The first building erected was the boarding-house, the contract for which was made April 12, 1830, with W. H. Pierce, for three thousand five hundred dollars. This building was so damaged by fire, April 18, 1868, that it was replaced by the present boarding-hall during the following summer.

The next structure undertaken was the

dormitory, which was begun in 1832. The money for this building appears to have been raised in Cincinnati—a meeting having been held for that purpose in the vestry-room of the Second Presbyterian Church, about New Year's, at which a subscription was started, and subsequently increased to near twelve thousand dollars. Concerning this building the following orders were made: "Resolved, That the Seminary about to be erected be made four stories high above the basement, and that the rooms be warmed with open stoves." "The building committee reported that in their opinion the best way to erect the present building is to employ a competent man by the day to superintend and manage the whole concern." And, accordingly, Mr. Henry Lowry, carpenter, was employed at two dollars per day, and Mr. Stephen Conklin, with three apprentices, was hired for five dollars per day to do the brick-work. Students did a considerable portion of the wood-work—good workmen receiving ten cents per hour, and those who were less experienced five cents per hour. The chapel began to receive attention in the fall of 1834. For a good part of a year they labored on the design and the location. The architectural outcome of so much labor seems hardly adequate. Finally this minute appears: "A new plan for a chapel was submitted which would place the end toward the street, and having six brick pillars in front, which was considered; and, on motion, it was resolved the plan be adopted, provided the expense of the chapel shall not exceed eleven thousand dollars; and J. C. Tunis was requested to call on Mr. Walters, the master builder, and obtain an estimate of the cost of the building on the above plan." May 25, 1835.

From various records it would appear that the chapel was finished during the year 1836. It will be remembered by former students that the library was over the chapel. The order that the library-room should never be warmed, and should never be opened after dark, would seem an excess of caution, considering that all the lecture rooms were in the basement of the same building, warmed by stoves and lighted by lamps, and that the audience-room was similarly exposed.

4. *In the choice and election of its first Faculty, the Board proceeded with great caution and wisdom, encompassed by some difficulties.*

After inquiries and correspondence, the appointment of professor was tendered to Rev. George C. Beckwith, then of Lowell, Mass., April 13, 1829. He accepted August 26, 1829, and appears to have arrived on the ground about the 1st of November, for on the second day he is present at a meeting of the Board; he is then charged with all the theological instruction, and is

directed to make out a course of study for the institution. It is not known that Prof. Beckwith ever gave any instruction in the Seminary. Temporary teachers were provided for the preparatory school. December 16, 1829, he was "requested to deliver a public address in the First Presbyterian Church, on the occasion of the opening of Lane Theological Seminary." He appears to have delivered it, for on February 16, 1830, a vote of thanks was given him, and a copy requested for publication.

February 24, 1830, he was appointed agent to solicit funds in the East; and, proceeding thither, he labored there without success, and September 20, 1830, resigned.

With the real work of filling the chairs in the Seminary, it is probable that some differences in the Board commenced.

October 22, 1830, Dr. Beecher was appointed President and Professor of Didactic Theology, and correspondence was opened with him. January 17, 1831, Dr. Biggs, then of Frankford, Pennsylvania, was appointed Professor of Christian History, on condition his professorship be completed in Philadelphia. December 26, 1831, Dr. Wilson resigned his presidency of the Board and membership in it, and published his reasons in the *Standard*, a public journal of that day. It is enough to say that his resignation indicated the withdrawal from the Seminary of the sympathy and support of a portion of the church.

January 23, 1832, Dr. Beecher's appointment was renewed, and Dr. Biggs' acceptance was received.

August 9, 1832, Dr. Beecher's acceptance was received, and at the same date Dr. Stowe was appointed Professor of Biblical Exegesis.

December 26, 1832, Drs. Beecher and Biggs were inaugurated, and the work of theological instruction fairly commenced. In the third annual report, published January, 1833, it is said: "Dr. Beecher delivered his introductory lecture in the early part of November; an organized class of theological students have, since that time, been pursuing their regular course under the instruction of Dr. Beecher and Prof. Biggs; and, it is matter of no small gratification and encouragement to the directors of this infant Seminary, to learn from particular information that the prospect for a large class of theological students for the next year is highly satisfactory." (Page 7.) So at length the fathers began to see the realization, in some degree, of that hope the corresponding secretary expressed as early as February 27, 1829: "We have the most sanguine expectation that by the blessing of the great Head of the Church, we shall fully realize all that we anticipate, and that from this Seminary many

heralds of the Cross will go forth in this Western wilderness and teach the way of life and salvation. And that, at no very distant period, the extensive valley of the Mississippi will resound with songs of salvation." And to-day, standing fifty years down the stream, we respond, "Be the glory to Him who has so graciously fulfilled the pious hopes of the fathers."

Some things characteristic of the early times we may profitably bring to mind. What would we think now, for example, of the following proposition to board students: "We will board not less than ten, nor more than twenty-five, orderly, well-behaved boys or young men, from the 10th inst. to the 1st of May next, in the following ways: Their table must be plain, consisting of a change in bread, vegetables, meats and soups. Their principal lodging-room must be in the third story, and is forty feet long by thirteen wide; is well plastered, and is commonly called the garret, lighted by four small windows. We will furnish one large room with a fireplace, which must be common to all our boarders, and at the same time our dining-room, which room the students must warm at their own expense. This grade of fare we will furnish for one dollar and twelve and a half cents per week (neither candles or bedding here.)" November 2, 1829.

December 23, 1829: Resolved, that the students in the Lane Seminary be required to labor *three hours* daily until further directed." But, then, they were impartial in their requirements, for October 1, 1832, it was "resolved, that every teacher in the Lane Seminary be required to labor as regularly as possible, and, when practicable, daily;" and a committee of four, with Rev. James Gallaher as chairman, was appointed to confer with the teachers on this subject. It does not appear what measures were taken for the health of the trustees.

March 4, 1833. Some students petition for the comfort of coffee in the boarding-house, but it was resolved "that it is inexpedient at this time to make any change in the fare."

November 30, 1832. "Resolved, that the smoking of segars will, in no case, be allowed in any building of the Seminary," and I nowhere find any repeal of this. Nor of this: "June 25, 1834. Resolved, that it is inexpedient for students, during their continuance in this institution, to form connections by marriage, and that forming such connection is a sufficient ground for dismission from the Seminary."

It would be hard, I think, to prove that such rules are so antiquated as to have lost all their "sweet reasonableness."

If any have found it difficult to understand why the trustees should have laid out a *cemetery* on their land, it may be a relief to hear the last of many reasons given by a committee appointed to draw up a report

on the subject. Among other reasons this appears: "Inasmuch as those who are studying for the ministry need time and opportunity for meditation and self-examination, a cemetery in proximity to the institution will afford a favorable retirement for that purpose."

## THE TRUSTEES.

By Rev. E. P. Pratt, D. D.

The relations of Boards of Trust, to public institutions with which their names are associated, vary very much with the nature of those institutions, and the objects they were intended to accomplish. In educational institutions, where funds have been contributed for a particular object, and they have been appointed to administer those funds so as to secure that object, their duty becomes plain. They must carry out the purposes of the donors so far as they are able. In some institutions, they seem to be regarded as a sort of figure-head, to give character and standing to the institution, without having anything to do with the management of its funds, or the direction of its affairs, save and except to confirm what the faculty and teachers have done. This is not the relation which the trustees of Lane Seminary have ever felt that they held toward the institution. They have regarded the funds, whether in the shape of lands, or buildings, or money, as placed under their control for a specific object. They have felt a deep responsibility as to the investment of these funds, and their use for the ends contemplated by the donors. They have also felt a deep responsibility as to the new members whom they should elect as members of the Board, and especially as to the Professors whose business it should be to give instruction in the Seminary. They have honestly and faithfully, so far as they had knowledge and wisdom, endeavored to select the best men for the place, and those best adapted to fill it with honor and usefulness to themselves and others. When a pastor of a large and important church, in a growing city, was proposed for one of the chairs a few years ago, it was urged that his church could not spare him. The reply was, that we did not want any man that the church could spare. The Board may have made some mistakes, for they were fallible and imperfect men; but, in reviewing their administration of this institution, and all the interests connected with it during these fifty years now closed, we think their mistakes have been as few as are ever found in connection with the administration of such a trust.

The institution has passed through dark days, and seasons of great discouragement; but on the part of her trustees there has been exhibited such fidelity, and courage, and hopefulness, and liberality, as to in-

spire like faith, and courage, and generosity in its friends, and thus carry it safely and prosperously through. But for this spirit manifested by the Board, and its generous gifts to the Seminary, it must have died. Within the last twenty-five years, the Seminary has received more money from its trustees than from all other sources. Within the last twelve or fifteen years, it has received from members of the Board from \$40,000 to \$50,000, not including this new building, toward which there has been contributed by the Board the sum of \$17,000, including the heating, furnishing, etc. This, added to the sum previously mentioned, will make between \$60,000 and \$70,000 given within the last fifteen years, by members of the Board themselves. Those who have not been able to give of their own funds, have secured very considerable sums from others who had the means. Among the donors to this institution, although not members of the Board, we must not omit to mention Mr. Elnathan Kemper, and other members of that family who bear the honored name of the pioneer Presbyterian preacher who was ordained and installed as pastor of the first Presbyterian Church on this side of the river, at Cincinnati, in 1792, and was sent over from Kentucky under an armed escort to protect him from the tomahawk of the savages. The Lane brothers, too, of New Orleans, who gave the first donation of four thousand dollars and one-tenth of their income, although members of the Baptist Church, and whose honored name the institution deservedly bears, must not be passed by in silence. They evinced remarkable foresight and enlarged charity for that day.

Some persons have unjustly criticised the action of the Board in giving perpetual leases for the lands; but it was the only way of keeping up the institution. They acted according to the best light they had; and, in reviewing their course, at this distance of time, we can not but think they acted wisely. The work which the Seminary has done is worth more than houses and lands; and this work could not have been done, much of it, at least, without leasing the lands as they did. The influence which the hundreds of young men, who have gone forth from this institution, have exerted upon society, in its formative state, in this great valley of the Mississippi, in laying foundations for churches, and schools, and colleges, and good laws, and sound morals, can not be estimated in dollars and cents. The same criticism has been made upon the action of the Boards of Trust of the two State Universities—the Ohio University, at Athens, and Miami University, at Oxford—and the same answer will apply. The trustees, and the Legislature who carried out the suggestions of the trustees by changing the

law in regard to leases, repealing the first law, which allowed the lands to be reappraised, and granting, instead, leases for ninety-nine years, renewable forever, acted with true forethought and wisdom. Under the first act, the lands were not taken up, and would not have been for years. It was better to start the institutions, when they were so much needed in our infant state, and put the money into cultivated minds and hearts, than to let it lie idle and accumulate. The Infinite mind alone can estimate the amount of good that has been done by this Seminary, through its professors and students, during these fifty years of its existence. Its influence has been felt in a thousand streams, coursing their way over the broad valleys and prairies of the West, and ever helping to swell the river that makes glad the city of our God.

The Board of Trustees of this institution numbered twenty-three at the first—twenty-five is now the limit—a majority of whom is necessary to constitute a quorum. It is what is called a close corporation, and fills its own vacancies. It also elects the professors, as do all the other theological seminaries of our reunited church, and can remove them for cause, subject in both cases to a veto from the General Assembly. This is far better than to have the Assembly elect, as was formerly the case in some of our seminaries.

The Board was organized in October, 1828, and obtained its charter from the Legislature of Ohio, Feb. 11, 1829.

Of the original members of the Board, all are known to have departed this life. But one of the original members continued to sustain that relation for fifty years, Rev. Benjamin Graves, whose decease was recorded only last year, at Huntsville, Ala., at a very advanced age. He was a member from 1828 to 1878.

Of the 105 members of the Board, who have filled that position for a longer or shorter period, since the organization, 49 were ministers and 56 laymen. A large number of practical business men have held places in the Board, and have been of great service in helping to manage its financial affairs, in which it is generally supposed that clergymen are not so skillful. This institution owes a great deal to those who have filled the office of treasurer at different times; as well as to its presidents. The names of those who have so honorably filled both of these offices deserve mention in this memorial tribute to-day.

The names of the presidents are as follows: Joshua L. Wilson, D.D.; Hon. Nathaniel Wright; Samuel W. Fisher, D.D.; M. L. P. Thompson, D.D.; G. M. Maxwell, D.D.

The names of the treasurers are the following: Gabriel Tichenor—a name never to be mentioned without grateful emotions

for his uniform friendship to the Seminary, and his generous gifts to its funds; Robert Boal; A. H. Hinkle; F. V. Chamberlain; J. G. Monfort, D.D.

The present treasurer, Dr. Monfort, and one of the professors, D. Howe Allen, D. D., who acted as business manager and financial agent for several years, in leasing and collecting the rents upon these lands, and making safe investments of funds, have certainly refuted the slanderous charge, that ministers are not good business managers. Other names among our treasurers might be mentioned, who, instead of abstracting from trust funds that passed through their hands, as has sometimes been done in other official stations, added largely to those funds from their own private resources. Something should be said, too, in praise of those who have served the Board so faithfully in the laborious office of recording secretary, through these fifty years. The Executive Committee of the Board, who have had to attend to everything pertaining to the interests of the institution during the interim between the annual meetings of the Board, deserve honorable mention for their self-denying work and labor of love. It deserves to be mentioned, also, that the members of the Board, from abroad, have not only given their time, and their careful attention in coming to its annual and called meetings, but have always borne their own traveling expenses. This may seem a small matter, but, in the aggregate, it amounts to quite a large sum in twenty years.

Another matter, although one of some delicacy, ought not to be passed over in silence. I refer to the liberality of the Board in electing one professor, the late lamented Dr. Thomas, and twelve members of the Board, from those who, before the reunion, were connected with the Old School Presbyterian Church. Since the two branches have become one, and the breach of more than thirty years has been healed, it is intended to have the union so perfect that no seam will be left, and the old scars, even, fully healed over. This Seminary is for the whole Church, North and South, East and West; and while, from its location in this great central city of the Mississippi Valley, it is especially adapted to supply ministers for the churches of this section, it would by no means desire to limit the sphere of its usefulness to this field, but that it should extend as far as there are churches of our faith and order to be fed, or souls to be won and gathered into the fold of Christ in this land or on heathen shores.

It would be interesting, if I had the time and the personal acquaintance with the early friends of the Seminary necessary to enable me to do so satisfactorily, to give some sketches of the men

who so generously, so nobly, and so wisely laid the foundations of this institution upon these beautiful hills a half century ago. This can be better done by others; and, for the sake of those who are to come after us, it can not be done too soon. Their names are in the Book of Life, and God will give them full credit for all that they did, by their labors and self-sacrifices, in founding this institution. The Lord Jesus never forgets the smallest act of kindness done in his name and to his cause, and by the humblest of his disciples, but will reward it in the last day. But *we* are liable to forget what the fathers and mothers of our beloved Church encountered in this western wilderness, and what they endured, to lay deep and broad the foundations of those institutions, under whose shadow we, their posterity, now so peacefully repose. Other men labored, and we have entered into their labors. Let their names be had in everlasting remembrance, and let us emulate their virtues, and follow them as they followed the Master, and by and by we shall receive with them the crown of glory that shall never fade away.

Allow me to close with the following beautiful lines, written originally for a different occasion, but equally appropriate for this. They were composed by Mrs. M. R. McAboy, of Rose Heath, Kentucky, near Paris, for the Jubilee Memorial of the First Presbyterian Church of Portsmouth, Ohio:

"We have marked through Time's great  
ebb and flow,  
The dawn of fifty years ago,  
Flush to the noontide's golden glow!

"But the time speeds fast; let us work with  
our might,  
What our hand doth find for truth and  
right,  
For none can work when cometh the night.

"And when our life-work all is done,  
Our sheaves brought in at the set of sun,  
The battle fought and the victory won,

"Some voice shall whisper sweet and low:  
Here they grandly stood in the golden glow  
Of their Jubilee, fifty years ago!"

## THE FACULTY.

By Prof. L. J. Evans, D. D.

The first Professor in Lane Seminary was Rev. George C. Beckwith, of Lowell, Mass., appointed in April, 1829. He entered on his duties in the November following, with two or three students in attendance, but with no convenience for their accommodation. Having spent the winter in teaching, Mr. B. was sent East, early in the spring, to collect funds. Meeting with no success, he resigned in September, 1830.

Later in the year the Literary Department was reopened, and was maintained until

1835, when it was discontinued. The following instructors served at different periods in this department: Rev. L. D. Howell, Rev. N. S. Fulsom, Rev. John Morgan, Dr. Thomas D. Mitchell. They were assisted upon occasion by the more proficient among the students; among others, our beloved father and fellow-townsmen, Rev. Horace Bushnell. These names deserve honorable and grateful mention to day for their service in putting in motion the educational machinery of this institution, and in preparing not a few of those who afterward received their theological education here.

The theme assigned to me, however, contemplates the earlier *Theological Faculty of Lane*. The first name which meets us here—*nomen praeclarum et venerabile*—is that of Lyman Beecher, Lane's first Professor in Theology, her first and last President. Noted as, for a third of a century, one of the most eloquent preachers and defenders of the faith in the East, and as a most successful pastor in East Hampton, L. I., in Litchfield, Conn., and in Boston, the eyes of the friends of Lane turned to him as the man of all others to teach candidates for the ministry a theology adapted to the evangelization of the West. His first election took place Oct. 22, 1830—"with a reverential silence," we are told; "not a word was spoken but Aye." The first effort to secure him having miscarried on account of the strong opposition made to his leaving Boston, his appointment was renewed Jan. 23, 1832, this time successfully. On the 26th of Dec., 1832, he was inducted into the Chair of Systematic Theology, which chair he filled until 1850, when he resigned, retaining, however, the relation of Professor Emeritus until his death, Jan. 10, 1863.

In Jan., 1831, Rev. Thos. J. Biggs, then pastor of the Presbyterian Church of Frankford, Pa., favorably known for his Christian temper and scholastic attainments, was appointed Professor of Ecclesiastical History and Church Polity. He held already in his hands a call to the Presidency of Washington College, Pa., when the call to Lane reached him. He decided for Lane, and was inducted into office on the same day with Dr. Beecher. He occupied his chair until Oct. 18, 1839, when he resigned.

On the 9th of Aug., 1832, Rev. Calvin E. Sowe, who, after his graduation in Andover Theological Seminary (1828), served for a time as Assistant Teacher of Sacred Literature in that institution, and afterward as Professor of Languages in Dartmouth College, was appointed Professor of Biblical Literature. He entered on his duties in July, 1833, and occupied that chair, assisting at times in other departments, until 1850, when he resigned.

In Oct., 1835, Rev. Baxter Dickinson, a pastor of twelve years' experience in Longmeadow, Mass., and in Newark, N. J., was elected Professor of Sacred Rhetoric and Pastoral Theology, which office he held until Sept., 1839, when he resigned to accept the same professorship in Auburn Theological Seminary. In 1837, while a Professor in Lane, he executed a *monumentum aere perennius* in the memorable "Auburn Declaration," the original of which is treasured in our archives. Two years later, while still in Lane, he was elected Moderator of the General Assembly, in Philadelphia.

In Oct., 1840, Rev. D. Howe Allen, who had been teaching for seven years in Marietta College, first as Professor of Mathematics and Natural Philosophy, and then as Professor of Rhetoric and Political Economy, was elected Professor of Sacred Rhetoric and Pastoral Theology, to succeed Dr. Dickinson. That chair he occupied until 1851, when, on Dr. Beecher's resignation, he was transferred to the Chair of Systematic Theology, in which he served until 1867, after which he continued to be Professor Emeritus until his death, Nov. 9, 1870.

In 1851 Lane received two new Professors. Rev. Geo. E. Day, for two years Assistant Instructor in Sacred Literature in the Theological Department of Yale, and for ten years pastor in Marlboro and Northampton, Mass., came from the pastorate of the old church in Northampton, to which Jonathan Edwards formerly ministered, to the Chair of Biblical Literature, which he occupied until 1866. Rev. Jonathan B. Condit, D.D., came to the Chair of Sacred Rhetoric after a pastorate of sixteen years in three churches, and a professorship of three years (Rhetoric) in Amherst. He was followed, in 1855, by Rev. Henry Smith, D.D., President of Marietta College, the remainder of whose life, with the exception of a pastorate of four years in Buffalo, was given to Lane, and whose services here and elsewhere have been so recently and lovingly commemorated.\*

The Chair of Systematic and Pastoral Theology was filled from 1867 to 1874 by Rev. H. A. Nelson, D.D., for twenty years pastor in Auburn and St. Louis; the Chair of Exegesis from 1866 to 1867 by Rev. E. Ballantine, D.D., who had been a pastor in Washington, D. C., Professor in the Indiana State University (Bloomington), and District Secretary of the American Board; the Chair of New Testament Greek and Exegesis from 1871 to 1875 by Rev. T. E. Thomas, D.D., for twenty-seven years pastor of various congregations, for five years President of Hanover College, for six years a Theological Professor, two

\*Died Jan. 14, 1879.

in New Albany and four—the last of his life—in Lane.

Looking at the ministerial antecedents of Lane's former Faculty, we find that the ministerial service of the following had been wholly in the pastorate—Beecher, Biggs, Dickinson and Nelson; of the following, wholly in chairs of instruction (to-wit, not in pastorates)—Stowe, Allen and Smith; of the following, in both—Day, Condit, Ballantine, Thomas.

Beecher and Allen, at the time of their death, sustained each to the Seminary the relation of Professor Emeritus; Thomas and Smith died in the harness of their Lane professorships.

Biggs, Dickinson, Condit, Stowe, Day and Ballantine left Lane to accept professorships elsewhere—Biggs, the Presidency of Cincinnati and subsequently of Woodward College; Dickinson and Condit, the same chairs in Auburn which they had occupied in Lane; Stowe, after two years in the Professorship of Natural and Revealed Religion in Bowdoin College, the same chair for twelve years in Andover which he had held in Lane, with subsequent service in Hartford Theological Seminary; Day, the same chair (substantially) in Yale—Hebrew and Biblical Theology; and Ballantine, his old chair (Greek) in Bloomington. These facts are significant respecting the qualifications of these men as teachers.

Nelson returned to the pastorate, but has, during our late bereavement, sat in his old Chair of Pastoral Theology, to give instruction to our young men.

To-day Beecher, Biggs, Dickinson, Condit, Allen, Thomas and Smith are reaping the reward of the faithful in the joy of the Lord.

Beecher and Dickinson, when called hence, had passed the limit of fourscore years (Beecher aged 88, Dickinson aged 81); Biggs and Smith had passed their threescore and ten (Biggs aged 76, Smith aged 73); Condit, Allen and Thomas their threescore (Condit aged 67, Allen and Thomas aged 62).

Of the living, Stowe, with three-quarters of a century lying behind him, and with armor laid aside, is waiting the call home. Day, Nelson and Ballantine are still in the field. May their bow abide in strength for many years to come.

My theme is specifically the Earlier Faculty. The group of names which properly belong here are naturally those which fall within the earlier half of Lane's past history. It would be pleasant, did time allow, to individualize our commemoration of the men. Would that, by some magic camera, their presentment might be brought before us to-day.

BEECHER—alert, fertile, self-forgetful, magnetic, full of electric fire, flashing with quaint originalities, logical though

not systematic, soaring spontaneously to the heights of eloquence, kindling into enthusiasm at every glimpse of the Millennial glory.

BIGGS—retiring, gentle, devout, faithful, a modern Peter of Clugny, "mild as the Evening Star."

STOWE—sturdy, massive in scholarship, keen of eye, quick of wit, trenchant, genial, vivid.

DICKINSON—a living embodiment of the Auburn Declaration, exact in thought, definite in statement, dignified, prompt, painstaking, sagacious.

ALLEN—luminous, symmetrical, systematic as well as logical, comprehensive no less than acute, wise, tender, sympathetic, saintlike.

CONDIT—polished, finished *ad unguem*, faithful, gentle (*sophon*, as Paul would say), of transparent godliness.

SMITH—as he was so lately portrayed before us, intense, earnest, philosophic, precise in thought, strong in conviction, uttering himself in thoughts of crystal, in words of fire, in a life of law.

DAY—whose own living work and influence in Yale are, and, we trust, will long be, the most fitting and expressive testimonial to his services in Lane.

A noble constellation of minds and hearts, for which Lane to-day renders her praise to God!

It behooves us to-day, however, to consider that which was characteristic of all these men, rather than that which was peculiar to each.

First, then, they were representative men. They were such before their connection with the Seminary. Still more did they, in that connection, acquire a position of definite historic significance. The religious movements and activities with which they were identified, the ideas and tendencies of which they were the exponents, the results which they achieved, were such as to stamp their career with a representative value. Neither did they represent such movements and tendencies as the drift represents the tide, but rather as the tide represents the life of the sea. They were not the passive puppets of party. They kissed the toe of no pope, saddled themselves for no priest, writ large or small. They were positive without belligerence, independent without pride, individual without egotism. Men in strength; in simplicity they were babes.

They and Lane Seminary had the same protoplasmic origin. The same spirit and forces which were impersonated in the men became crystallized in the institution; and so the men and their place were fitted to each other by a manifest providential pre-arrangement. Their soul passed into its blood; they became Lane; Lane perpetuates them. Let us note a few specifications.

The leading characteristic of the old Faculty of Lane—that which gave to its members their unity and vitality as a body—was their *evangelistic spirit*. They were men in whom the Great Commission was as fire in their bones. Their one passion was the conquest of the world for Christ. The Redeemer's kingdom of grace and glory, the majesty, the power, the triumph of that kingdom—this was the vision which enraptured and energized their souls. Dr. Beecher, speaking for himself, spoke for all, when he said: "From the beginning of my public life, the Church of God, and my country, and the world as given to Christ, have been the field of my observation, interest, motives, prayers and efforts. It is this early providential chart of my labors that has extended them beyond the common sphere of mere pastoral labor; for speedily I found myself harnessed to the chariot of Christ, whose wheels of fire have rolled onward, high and dreadful to his foes, and glorious to his friends." Would it be too much to hope that through such seraph souls Lane Seminary has been harnessed to the chariot of Christ, yoked forever to the thought, "Christ for the world, the world for Christ?" It is not strange if, under the influence of this intense devotion to the evangelization of the world in the chairs of instruction, Lane should have been represented by such heroic service as her sons have been graciously enabled to render, through the waste places of our own West; among our Indian tribes, from the Dakotas of the Mississippi to the Nez Percés of Oregon; in Mexico and South America; in the Sandwich Islands and in Africa; in Turkey, Syria, Persia, India and China.

As the words of Dr. Beecher, just quoted, show, this evangelistic spirit was, in its inmost core, a spirit of world-evangelization. In its more immediate and specific expression, however, it contemplated the *evangelization of the West*, as the divinely allotted mission of Lane. The early incumbents of these chairs were men whose hearts were given to the West. With true prophetic presentiment, they felt assured that the heart of this great republic would be situated here. With the prevision of genuine seers, they looked forward to the day when the pulsations of this Ohio Valley would be felt from the St. Lawrence to the Gulf. "The *idea of this valley*," as Dr. Allen called it, had taken supreme possession of their minds. The pre-occupation of this prospective centre of the national life with a spiritual and living Christianity was to these men a matter of paramount importance. This was what captured Lyman Beecher for Lane Seminary. As Dr. Allen said of him: "The idea of having so direct and important a part in forming the character of the ministry of this vast Western world

took profound possession of his soul. . . . He was constitutionally fitted to grasp the great idea, and, with prophetic vision, to see the coming magnitude and power of these Western States, and feel their claim upon the strong men of the East, as very few men could." "Brethren," said Dr. Beecher himself, when pleading with his people and brethren for his release, "I have long desired the privilege of training young men for the ministry, and have hoped that God had given me some fitness for such a work; but the way has never been opened till now. Now it is all plain as noonday. What a glorious work to train ambassadors for Christ for the *Great West*! Some of you have said that Boston would suffer by my removal. Why, brethren, if Boston should *sink* it would not be so great a calamity as to have this grand enterprise fail. Brethren, I ought to go, and must go." Beecher came, the Hub did not sink, and for that we are not sorry; but most of all do we rejoice that, by the coming of Beecher, Lane became an accomplished fact; and that, through Lane, Beecher became a power in Ohio and the West. Again, in his ordination charge to his son Charles, he said: "To plant Christianity in the West is as grand an undertaking as to plant it in the Roman Empire, with unspeakably greater permanence and power." The sublime prayer, in which Lyman Beecher dedicated himself to this work, is still on record, in which he says: "Thou knowest the burning desire of my heart for the West long before Thy voice said to me, 'Go and fulfill thy desires,' and the burden of my soul for the millions of my perishing countrymen are not hid from thee; to my tears thou hast been a witness; and my great heaviness and continual sorrow, which can not be uttered, for my country, and for this whole, most miserable world, thou, Lord, knowest. And, now, if there be anything which by living I can do, or by dying I can do, to mitigate on earth the miseries of sin, and to save my country, and to save the world, then speak, Lord, for thy servant heareth. I do, therefore, now consecrate myself to thee, O Lord, my Savior and my God, in the service to which thou has called me, to assist in raising up the foundations of thy kingdom in the West. I accept in thy name, and for thy sake and thy kingdom, the call to the Lane Seminary." (Autobiography, Vol. II., p. 270, seq.) And so of all the early Faculty, Prof. Stowe gave his best years to the West. Dr. Biggs came West in the prime of his manhood, and gave it the rest of his life. Professors Allen and Smith both devoted their youthful ardors and energies to the Christian education and evangelization of the West, and abode here to the end of their days. From the beginning, the aspiration of Lane's Faculty has been

to make the Ohio Valley the Christian heart of a Christian commonwealth; and their dream for Lane has been that it might be, in the language of Dr. Brainerd, "the ecclesiastical helm of the Great Valley." (Beecher's Autobiog., II., 449.)

This seems to be the proper place to emphasize the *revival spirit* which so eminently characterized the early Faculty. The Faculty records show that in 1839, in the very midst of the throes which accompanied the rending of the Presbyterian Church in twain, the topics of the Faculty Conference with students, for five weeks in succession, all centred in the idea of a revival. Dr. Allen says of Dr. Beecher: "His theology was just what he had preached for thirty years. It was the theology which God had made mighty in his hands in pulling down the strongholds of Satan. It was the theology that Nettleton preached in those wonderful revivals, in which so much of his life was spent. Dr. Beecher came directly from some of the most glorious revival scenes of his life; and whenever he touched upon those great themes, on which he had poured forth his soul in the pulpits of Litchfield and Boston, and which he had learned to love so much in revivals, the fountains of emotion overflowed anew; and he lectured as he preached, with the heart as well as the head." And again: "The students went forth from under this electric power over them, determined, with the help of God, to be revival preachers; to make their ministry tell on the salvation of men; and many a congregation has had occasion to bless God that such an impress was thus made on this institution; that from its birth it was thus stamped and set apart as a seminary for furnishing the Church with revival preachers. May it never"—adds Dr. Allen, with prayerful sympathy—"may it never lose its first impress; never leave its first love." And this semi-centennial day echoes to that prayer a deep and fervid amen!

This intense evangelism and revivalism found practical expression in the earnest endeavor and purpose of those men to train their students to be, above all else, preachers. They did not disparage scholastic attainments; they did not depreciate theological culture; but, with them, the crown of all theological acquisition and discipline was power in preaching—preaching so as to save souls. While under the cloud of his latter years, Dr. Beecher was one day asked: "Dr. B., you know a great deal; but us what is the greatest of all things." For an instant the cloud was rent, and a gleam of light shot forth in the reply, "It is not theology; it is not controversy, but it is to save souls;" and then the deep shadow came over him again. Such was the ruling passion of the men. They taught an evangelistic theology. They drilled in

evangelistic exegesis. Everything was made tributary to the pulpit. It was their aim to raise an army of preachers for the West, and for the world. When the idea of coming to Lane was first broached to Dr. Beecher, he says: "The idea that I might be called to *teach the best mode of preaching* to the young ministry of the broad West flashed through my mind like lightning." (Autobiog., II., p. 246.) That was his idea of teaching theology. He felt that his experience of thirty years in the pulpit had prepared him to teach a theology that could be preached. In his letter to the Board, replying to his first appointment, he says: "It has occurred to me that from the beginning God has been preparing me in some respects to teach theology: the first ten years of my life having been employed in preaching and vindicating the doctrines of the gospel in the presence of a crafty, caviling infidelity; the next sixteen in counteracting what may be called the antinomian tendencies of hyper-Calvinism, as well as the opposite extreme of Arminianism; and the last five in the exposition and vindication of the same doctrines in opposition to the innumerable mistakes and misrepresentations of Unitarianism in its Arian, Socinian, Universalist and infidel forms. The consequence is, that, though I have never been engaged in a public theological controversy, my mind has been constantly disciplined and exercised, by reason of use, in explaining and vindicating the doctrines of the Reformation, *and in adapting them to popular apprehension, and in commending them, for purposes of conviction and conversion, to the conscience and the hearts of men;* and, when I look back and perceive that it has pleased God that one-third of my ministry should be occupied in revivals among my own people, I have dared to hope that I have not been unguided by his Spirit, both in the doctrines I have preached, and the manner in which I have explained and vindicated and pressed them; and I do confess that the prospect of being permitted to write the results of my somewhat extended experience, not on paper, which can never be done, but on the fleshy tablets of the heart of a generation of ministers, lays open before me a work of pleasure and usefulness which I can not without regret be obliged to decline. I might be disappointed, but I can not but indulge the hope that I should be enabled so to teach theology as would accomplish the end of silencing gain-sayers, allaying fears and prejudices, and inspiring confidence and co-operation in all good things in the hearts of all who love, in sincerity and truth, our Lord Jesus Christ." (Dr. Allen's Commemorative Discourse.) And Dr. Allen has said of Dr. Beecher, in words which indicate his own conception of what is the

grand aim of theological instruction: "The truths he discussed became living truths, truths to be loved and lived and preached, 'lively stones' in God's spiritual house, which would illuminate and animate everything they could touch, and not bones of a skeleton to be fastened together with wires, and hung up to show how complete a theological system can be, and how cold it can be too." (Commem. Disc., p. 17.) And the same may be said of all that Earlier Faculty, from Beecher, with whom the greatest thing was to save souls, down to Smith, with whom a true sermon was the highest work of art, and the pulpit the most commanding pedestal of mental and spiritual greatness.

It was their idea, moreover, that a Western Theological Seminary afforded special opportunities for the culture of pulpit power. Thus Dr. Beecher, in another letter to members of the Board: "As I judge, the bold character of the West, midway between the fiery ardor of the South and the more phlegmatic North, provides the noblest possible material for the formation of a class of preachers who shall combine a power of intellect, an ardor of piety, a power of eloquence, and energy of action, such as the world has not seen, and which not only the West, but the world itself, can not fail to feel." (Autobiog., II., p. 258.)

The special qualifications of these early Lane Professors for their peculiar work of training on Western ground Western men for the Western field can only be suggested by a few brief hints.

One primary qualification was a frank, hearty, genuine manhood. They were men of large sympathies, of broad affinities. They touched others at many points. Like the plains and valleys of the West of their choice, there was a roominess and breeziness about them which was full of the elixir of life. No theological or other provincialism isolated them from their fellows. No artificial crust, no conventional cloak, barred them from the touch which makes souls akin. They had not a particle of affectation. They despised all shams. Each was the thing he seemed. Not devoid of idiosyncrasies some of them, not one was lacking in real dignity, or in the most genuine manliness. Their influence was of a thoroughly healthy sort. Their piety had in it no morbid taint. They made on their students a grand impression of the value and power of *character* in the ministry. They were themselves living expositions of the evangelistic force of Christian manhood. They commanded from their pupils the homage of the intellect, the confidence of the conscience, the love of the heart. They were at once their fathers and brothers. They dealt with their classes not in the mass simply, but in the individuals. They knew the histo-

ry, trials and perils of each. They sought to quicken and strengthen individual possibilities of excellence and power. As Dr. Kendall said of Dr. Dickinson: "He pushed each one out in his own direction, and made him self-sustaining and useful." Or as one of our foreign missionaries said of Dr. Allen: "Ah, those summer evenings and mornings spent with him among the beds of onions—I weeding onions, he weeding me." There has been not a little of this individual mind-and-heart culture in the past history of Lane. Some of those here to-day are witnesses to it.

They were, moreover, thoroughly practical men. They were far, indeed, from favoring the superficial cant of a practical culture which disregards thorough drill in the essentials of Christian scholarship, and thorough grounding in the fundamentals of Christian doctrine. It was, indeed, precisely to counteract such pseudo-practicalism that they gave themselves up so heartily and zealously to the business of theological education in the West. But, in the best sense of the word, they were thoroughly practical men. They did not deal in hair-splitting dialectics, in mere speculative subtleties, in infra-microscopic infinitesimals. For them Truth was Life. "One of the most important benefits Dr. Beecher conferred upon his pupils," writes one of them, "was his provoking them to think not on abstract themes in general, but on those difficulties in theology and piety which are practical in all thoughtful minds. He seemed to have been so long engaged in taking away from people their refuges of lies, and leading souls to Christ, also in directing truly converted people in their religious embarrassments, that this fact imparted its character to his lectures. To such an extent was this true, that I was wont to regard the practical religiousness of his class-room performances as of the nature of a direct appeal to my own religious wants." This was a general characteristic of the early Faculty. In and out of the Seminary they were useful men themselves, and they helped others to be useful. Every good cause had them with it. They labored in revivals. They lectured to mechanics and working-men. They helped to organize and administer benevolent societies and charities. They were public-spirited citizens of Walnut Hills, of Cincinnati, of Ohio, and of the West. They wrought for temperance. They contended discreetly, but none the less earnestly, against slavery. They did much in the cause of education. They ministered to the churches, the poor as well as the strong. They were many-sided men, and many-handed, too. Prof. Stowe has spoken of Dr. Beecher as a man who wheeled many heavily-laden wheelbarrows, all at one and the same time. Prof. Stowe himself carried along more

than one wheel-barrow. Especially was his influence felt in developing the higher educational systems of Ohio and the West. Prof. Biggs was the last surviving member of the Convention that founded the American Bible Society, and down to old age was President of the Board of Directors of the House of Refuge. Dr. Dickinson was a man of affairs, and did much here, as afterward in Auburn, to settle the Seminary on sound business foundations. Dr. Allen was well known as a man of great business tact and sagacity. Without him, Lane would not have been to-day what we see it to be; and by his counsel countless other interests were promoted. Marietta College owes much of what it is to-day to Dr. Smith; and the Theological and Religious Library Association of Cincinnati stands as Prof. Day's Western monument. By their practical breadth and efficiency, these men, and their associates, gave to this Seminary a place among the social and religious forces of this region, the importance of which can hardly be over-valued.

Nor must we omit to record their catholicity of spirit. What Bishop Mellvaine said of Dr. Biggs might be said of each one of them: "A beautiful trait in his character was the largeness of his Christian regards." They believed in a spiritual Christianity; they took large, interior views of its truths and forces. They came here not to tithe sectarian mint, or ecclesiastical anise, or theological cummin; they came to magnify the essentials of Christianity. Dr. Skinner, of sainted memory, wrote to Dr. Beecher, with reference to his coming here: "You will act against the conviction of all the friends of anti-sectarian theology and religion in this and (as far I know) every other part of the land if you decline this call to the West." And again: "Arm the spirit which now reigns in the evangelical churches with just views of moral government and agency, and you bring the millennium to the very doors. Now, where in all the world can you do half as much to impart and disseminate such views as in the great Western Valley—the valley of decision in respect to this, and probably all other nations? How wonderfully, too, do all things seem to be conspiring in favor of this movement! Hear the doleful complaints, the long-drawn sighs of fatalism! Behold what transformations in the very heart of the old system! How does public sentiment gain strength, as revivals give their divine sanction to the simple and consistent preaching of our brethren! What demerations are taking place among prelatial and Diotrephesian Presbyterians. Oh, for such a mind and heart as yours, to lay hold of the opportunity now afforded you for making an impression on the Church in this land." Such were the anticipa-

tions of Lane's mission cherished by the liberal revival Calvinism of the land, as uttered by one of its most illustrious representatives.

This earnest endeavor of the Early Faculty of Lane to bring their teachings into contact with the living wants of the world finds another expression in their progressive spirit. While firmly planting themselves on the Reformed theology, as "containing unquestionably the system of doctrine taught in the Holy Scriptures, and standing through ages against the encroachments of error, as the iron-bound shores to the ocean," they sought, at the same time, to occupy those points of view which made more clear the adaptation of Christian truth to "the exigencies of the day in which we live." Clearly discriminating between "human philosophies" and the divine word, as factors of Christian thought, they sought to unfold "the system of doctrine," as it is to be found, "clothed and beautified, and inspired with life as it exists and operates in the word of God." "I have always commenced my investigations of Christian doctrine and Christian duties and Christian experience with the teachings and implications of the Bible," said Dr. Beecher. "I shall find my system of theology in the Bible," said Dr. Allen. By thus immediately grounding their teachings on "the Bible considered as a system of moral government, legal and evangelical, in the hand of a Mediator, administered by his word and spirit over a world of rebel, free and accountable subjects," they sought to lay the foundation for success in preaching, and for the promotion of an irenic, catholic Christianity. (See Beecher's Works, Vol. I., Preface and Lecture on the Causes of Skepticism.)

But I have already exceeded my limits. Much more might be said—ought, indeed, to be said—about that noble group of men; about their Christian love; their lofty consecration; their prayerful temper; their anxiety for the prevalence of a high standard of piety in the Seminary; their faithfulness toward the wayward and the backward; their gentleness with the timid and the desponding; their kindness to the needy; their love for Lane; their self-sacrificing devotion to its interests. How much they did, how much they endured, how much they sacrificed for Lane and its sons, eternity alone can tell. Though dead, they still live and speak; not so much in books—would they had left more of their record on the printed page! But they have imprinted themselves on the soul-tablets of the hundreds whom they have taught and influenced, and they live in their lives all over our land, and all over the world. Were they here to-day, we may be sure their united testimony would be that of one of their number: "When

I see what one Seminary has done and may yet do, by Eastern and Western munificence, to fill the West with a holy ministry, and revivals of religion, and millennial liberty, I exult in the sacrifices I have made, in the conflicts and buffetings I have passed through, and in the far-reaching providence of God, that hath lifted up a standard here, where the enemy cometh in like a flood." (Beecher's Autobiog., II., 454.)

### THE ALUMNI.

By Prof. E. D. Morris, D. D.

It has already been stated that, while Lane Seminary was established in 1829, the Theological Department was not fully organized until the autumn or winter of 1833, about forty-six years ago. It is also known that, for reasons which need not here be named, most of those who entered that department at the outset, withdrew during 1834 and 1835. The first class to be graduated, therefore, was the class of 1837, and the records of the department include in fact but forty-three classes. It has been the usage of the Seminary to regard as *Alumni* all who have spent a year or more as students in the institution. The whole number of such students from the beginning is 693, representing an average of fifteen in each class. The number who have been graduated here is exactly four hundred, a little less than an average of ten in each class.

From 1837 onward, the records of the institution present a little more than four full decades. The numbers in attendance during each of these decades have been as follows: 1837-47, two hundred and ten; 1847-57, one hundred and twenty-five; 1857-67, one hundred and three; 1867-77, one hundred and sixty-eight. The average attendance of the individual student, counting by terms, was, for the first decade, 2.19; for the second, 2.35; for the third, 2.37; and for the last, 2.17. The general attendance averaged, for the first decade, forty-six; for the second, twenty-nine; for the third, twenty-five; and for the last, thirty-six. While the last period, like the two preceding, shows a falling off from the first, yet it exhibits what will be regarded as an encouraging advance upon the twenty years previous to 1867.

Of the six hundred and ninety-three alumni, one hundred and sixty-nine are known to have died, and five hundred and twenty-four are counted among the living; of the four hundred graduates, eighty-two have died, and three hundred and eighteen are living. In the preparation of the General Historical Catalogue, soon to be published, information has been obtained concerning about four hundred and sixty of the alumni. A large proportion of those concerning whom no specific information has been received, are among the older

students, and may be presumed to have passed from life.

Of the whole number of alumni, four hundred and ninety-one, or about seventy per cent., are recorded as having been connected with some collegiate institution; the per centage increasing with each decade. Among these contributing colleges, Marietta stands first, her alumni in Lane numbering exactly one hundred; Wabash has furnished eighty-two; Western Reserve, thirty-six; Miami University, thirty-three; Dartmouth, twenty-four; Illinois College, twenty-three; Amherst, sixteen; Middlebury, fifteen; Hanover and Williams, each thirteen; Maryville, twelve; and fifty-two other colleges the remainder. In the two earlier decades, a large proportion of the students came from the Eastern States; they now come chiefly from the West, and represent every portion of the West from Ohio to Minnesota, and from Kansas and Nebraska southward to Tennessee. Twelve States and fifteen colleges now have representatives in the institution; yet the adjacent States, and the colleges of Ohio and Indiana, together with Maryville College in Tennessee, constitute its main sources of supply.

Geographically, the alumni of Lane are very widely distributed. Seventeen are laboring as foreign missionaries, in Turkey, Persia, India, Siam, China, in Africa, in Chili, Peru and Mexico, and among the Indian tribes in the United States. The remainder, as far as reported, are distributed as follows: Ohio, 122; Indiana and Illinois, each 54; Kansas, 27; Michigan, 25; New York, 22; Missouri, 18; Wisconsin, 17; Iowa, 15; Tennessee and California, each 11; Massachusetts, 10; eighteen other States and Territories, 62. The large majority are laboring in the central region between the Alleghenies and the Mississippi, and most of the remainder have found their homes and work in that newer West, which lies beyond the Father of Waters. But few have been drawn eastward, and, for obvious reasons, fewer still have sought fields of labor in the South. The West, older and newer, has been their chosen field.

Of these beloved alumni, Lane Seminary has no reason to be ashamed. On this festal day, their Alma Mater the rather calls the long roll of their names with satisfaction and with pride. Some of the grounds of such pride and satisfaction may here be noted:

First—They have been a *race of preachers*. Institutions like this often derive their peculiar features from the personality of their founders; and are, even from generation to generation, entamped with the original impress. Whatever may be thought of Lyman Beecher as a theologian, no one will deny him a place in the front rank, not merely of American, but even of

great Christian, preachers in whatever land. Careful study of his methods of instruction has shown me how thoroughly his own mind was cast in the homiletical mold, and how intensely his whole being was possessed with a sense of the significance and the glory of preaching. From him, for nearly twenty years, the students of Lane caught their predominating impulse, and by him they were inspired to go forth, not as mere sermonizers, nor even as theologians in the drier sense, but as preachers. The homiletical instruction of such men as Dickinson and Condit, both able trainers for the pulpit, the latter specially eminent in the pulpit, was fitted to strengthen and confirm this great central tendency. For nearly twenty years further, the thoughtful and spiritual teaching of the saintly Allen and his compeers in the faculty, tended steadily to strengthen that tendency, and to make the Seminary still, as in the first period, a place for training preachers. Nor has this characteristic faded out during the later period, now closing; for it has ever been the supreme purpose of the faculty here to make learning, culture, philosophy, *everything*, tributary to the great task of fitting the students for the pulpit. And, under such influences, continued from the beginning until now, the sons of Lane have been eminently preachers: men who gave themselves to this, in city, in village, in districts where the good Word was not often heard, in missionary lands—men who sought and asked no higher privilege than *to preach*.

Another characteristic of our alumni, directly associated with the preceding, has been their prevalent manifestation of the *missionary spirit*. Wherever a truly Christian love of preaching, as a vocation, exists, there the love of men and the desire to save men will be found. The words, "*Go preach my gospel*," will emphasize themselves habitually in the further words, "*to every creature*." Let me point with pride to the long list of those who have gone to foreign lands, and who have labored and died in proclaiming to the heathen the unsearchable riches of grace! Spaulding and Williamson among the American Indians; Andrews and Pogue in the Sandwich Islands; Campbell and Porter and Wheeler, in Africa; Bonney and Cummings, in China, and others among the dead; Albert Bushnell,\* and Chandler, and Shedd, and Bassett, and Williams, and Pitch, and Whipple, and Phillips, and others, among

\*Since these words were written, the name of Albert Bushnell has passed into the list of the *stelligeri*. For thirty-five years a noble and successful laborer at the Gaboon, he now sleeps in Christ, at Sierra Leone. Africa will watch his sacred dust, and will one day learn to bless his memory. Lane has no richer treasure than the heritage of such consecrated lives.

the living. The whole number of foreign missionaries, who have gone out from the Seminary, is forty-three; of which seventeen have fallen asleep, ten have returned to this country, mostly in impaired health, while sixteen are still in the great field, preaching the truths which they here learned to comprehend and to prize. I might point with equal pride to the much larger list of those who have gone out from these halls to labor in the more destitute portions of our own land, some of whom have been pioneers and leaders in the great enterprise of subduing this elect continent for Christ. Such special investigations as I have made warrant the general statement, that much more than half of the graduates of Lane have been, at some time, home missionaries; and it is to her glory rather than her discredit, that a very large proportion of them are home missionaries now. I have always gloried in the fact that our young men, going forth year by year, have not tarried in great cities, or waited in inaction for dead men's shoes, or spent their time in candidating among conspicuous parishes with a view to comfortable settlement, but have gone out at once to the first field that offered, however humble, and have begun their work just where generally the most conspicuous ministers of our time have begun their work—in village congregations, or among the humble poor in forest or prairie, far away from any special opportunity to learn of Christ. The missionary spirit, thank God, has never died out of Lane Seminary; and to that fact no small part of its prosperity, past and present, may be attributed. For it will always be true that both God and his people will delight to honor and to help a Seminary which has for its supreme and abiding motto: Christ for all the world, and all the world for Christ.

The graduates of Lane have also been characteristically the *friends of revivals, and laborers in revivals*. It is still a tradition here, how the heart of Lyman Beecher always responded to the summons to come and help at every critical point when sinners were convicted, and Christ was to be glorified in the simultaneous conversion of large numbers of souls. It even seemed at times almost impossible to keep him at his quiet work here, when a work so much more inspiring, was waiting to be done elsewhere. Other teachers in Lane have been diligent and successful promoters of revivals; and the Church of Christ in Ohio and in contiguous States owes much to their efficiency in such forms of holy effort. And if, in later years, the multiplying duties and demands of these chairs of instruction have required those who occupied them to abide more closely by their assigned work here, the love of such revivals has never perished from the

Seminary, nor have its instructions ever tended to repress that ardent and holy zeal which so characterized the age of Nettleton and Finney, of Gallagher and Ross and Lyman Beecher. Our graduates have loved revivals, labored much in and for revivals, gathered numerous trophies of grace through revivals, and by revivals done much to strengthen and enlarge the church. God keep that spirit ever conspicuous here, and in the hearts of all those who bear, or may yet bear, the name of Lane!

It would be natural in this connection to speak of what the alumni of this Seminary have done, and are doing, in the broad field of *Christian reform*. I shall not allude to the early developments of the anti-slavery spirit in the Seminary, beyond the expression of my personal regret that no wise course was found, in fact, between an excessive and somewhat revolutionary spirit of reform on one side, and a conservative and somewhat timid expediency on the other; a course in which students and faculty and trustees might have walked and labored together amicably, serving in their several measures an object in itself sufficiently grand, and really dear to all. But in the eventful years that followed, and specially in the long and dark struggle which ended in the shattering of the system of American vassalage forever, no body of men were more earnestly agreed, or more conscientiously active, than the alumni of Lane. So in the various stages of the temperance reform, they have earnestly enunciated through the land the principles contained in those famous "*Six Sermons on Intemperance*," which have been published in so many languages and read so attentively by myriads in all portions of the world. A Lane alumnus who was a laggard here, or an apologist for social conviviality, or a wine-bibber at feasts, or a lover of his ale at home, might well expect to see the spectral finger of Lyman Beecher pointing him out as an object of Christian contempt. So in all those great Christian movements of the time, which have had as their object the deliverance of humanity from its vices, and its restoration to moral likeness to God, the sons of Lane have never been indifferent or recreant. They been taught here to cultivate the deepest sympathy with all such movements, and to that teaching—to their praise be it said—they have ever been faithful and true!

I might properly allude here to the work which the alumni of Lane have done in the broad field of *Christian education*. It is a fact worthy of mention that five of them have been instructors in theological seminaries; that nine have been presidents of colleges, and twenty-five professors in such colleges; and that ten or more have been at the head of other institutions for the training of the young of both sexes in all

that pertains to a liberal and Christian education. If the statistics could be gathered, the number who, at various times, have been engaged, wholly or in part, in teaching, would be found to be much beyond such figures; and the number of those who have been actively interested as trustees and guardians of this great public interest, has been larger still. Especially important has such work been in this more central West, and in that still remote West that stretches out beyond the Mississippi. This West, nearer and more remote, owes more to its Christian ministers in this direction than the public mind has at all realized; and among those to whom that debt of gratitude is due, the alumni of Lane deserve an honorable place.

It surely involves neither disloyalty to the united Presbyterian Church, nor disparagement of any other theological system accepted in that church, if I further say, that no small part of that which has been described as characteristic of the alumni of this institution, is traceable to the *type of theology* which, from the beginning was taught here, and which they so generally accepted and proclaimed. That type of theology was born, not of man or by man, but of the living Scripture primarily. It exalted the Bible above all the teachings and creeds, even of the wisest and best of believers and of churches. It proclaimed the law of God in all its clearness, emphasis, solemnity, as the supreme arbiter in the ethical life of man. It exalted the moral government of God over men as the great central fact in human history; a government including in its sweep all mankind, and all of the life of each human being, and ruling infinite majesty over the acts and destinies of the race. It elevated the gospel as the feast of grace for the world, and in the name of Christ invited the world, in its hunger and sin and sorrow, to come and be fed. It strenuously maintained the doctrine of human ability, notwithstanding all the moral disabilities surrounding and impairing it; it emphasized human responsibility for every moment of continuance in sin; it proclaimed the guilt of the sinner, and especially the crowning guilt of rejecting the gospel. It denounced excuses, defied cavils, comforted the weak and poor in spirit, convicted gainsayers, strengthened the godly, and, by a thousand penetrating arguments, sought to win all men to faith, to holiness, and to God.

Such was the type of theology taught here in those earlier days. And let it be noted that such a theology will always have power. Men may say that it does not come up at all points to the demands of theological science; they may charge it with failing to solve all the problems involved in the broad propositions it maintains; it may seem too little suffused with

scholastic aroma, or too slightly flavored with historic quality—but still it is true, as the history of preaching bears witness, that such theology will always have power. Men will hear it; their consciences will be moved by it; it will bring them immediately to the more vital questions; it will lead them to reformation, to confession, to trust and hope. Churches will grow under it, both in numbers and in activity and fruit. And this will be especially true in such a country and among such a people as ours; for the American mind spontaneously welcomes such a theology, and confesses its sacred claim both to support and to allegiance. And hence it is, in a large degree, that the career of the alumni of Lane has been so eminently marked with success. The theology they learned here was of this sort—living, earnest, progressive, reverent, practical, potent: a theology shaped throughout with reference to the exigencies of preaching; and in preaching that theology they have found favor with both God and man.

The value of the work which our alumni have done during these four and forty years can not be computed by the arithmetic of earth. The record of it is on high; only eternity can reveal or estimate it. It is enough for us if we gather from it those lessons of comfort, of encouragement, of consecration, of devotion to the future of this beloved institution, which that record fitly suggests.

What that future shall be, it is ours, under God, to determine. The new Lane must, of course, be the outgrowth of the old, historically; but while it carries with it into the future the dear heritages, the matured convictions, the living inspirations, of the honorable past, it would not be true to the real spirit of that past if it did not move forward steadily, earnestly, efficiently, into a constantly developing future. The material plans and hopes of the Board of Trust must be carried out in a finished central structure as the home of the students, in suitable dwellings for all the faculty, in an increased and perfected library, and, specially, in the enlargement of our permanent funds for the support of both teachers and students. The plans and aspirations of the faculty must be carried out in a broadened curriculum of study, in better adjustment of all the requisite conditions of effective study, in perfected work in the lecture-room, and, above all, in ever-enlarging realization of what Christian theology is, and of the vital demands of the time for the completest possible training of those who would fill the ministerial office. While the new Lane is the historic outgrowth of the old, it must be stronger, better equipped, and, if possible, more useful than the old. God grant that our largest purposes and prayers in this direction may be realized. So shall we best serve Him, and so shall we

most truly do honor to the men who studied and the men who taught here in the earlier years.

#### CORRESPONDENCE.

At the Faculty reception in the evening, a resolution was adopted conveying to the venerable Prof. C. E. Stowe the congratulations of those present, that his long and useful life is still spared, and the Christian salutations of the officers, the alumni and the friends of the Seminary. The following is his reply:

MANDARIN, FLA., Jan. 2, 1880.

REV. PROF. EVANS:

*My dear Brother:*—I was much affected by the spontaneous and most kindly vote passed in my behalf by the trustees, faculty, alumni, students, and other friends of the Lane Seminary at their semi-centennial on the 18th ult.

The best work of my life was done in Ohio, and in connection with Lane Seminary. It was a magnificent field of labor, and the harvest is glorious. It was hard work, and most richly rewarded. What do we now see? The grand Presbyterian Church cordially united, slavery abolished, the common-school system established, and the whole State standing in the very first rank of civilization in America—true Christian civilization of the highest kind—a spectacle to the world. I do not say that Lane Seminary did this: but *Lane Seminary helped*. God be thanked! What a wonderful development of energy, talents, courage, patriotism, skill, in all departments of life and statesmanship from Ohio during and since the war!

Most truly yours,

C. E. STOWE.

From letters received in connection with the services of commemoration, the following extracts are presented:

REV. H. A. NELSON, D.D., lately Professor of Theology at Lane, now pastor at Geneva, New York, wrote to Prof. Morris: "With this, Bro. — is to deliver to you a package. Removing the paper wrappings, you will find within a tin pail. Lift off its cover, and you will find within an earthen pot. From the upper surface you will find, I hope, several needle-like stems reaching upward—for the sake of which the whole is sent to you. They are baby elms, which have sprung from seeds that fell last summer from one of the large elms in front of Dr. Mills' house in Auburn. They were planted there by him a little more than half a century since, probably in 1826 or 1827." These "baby elms" Dr. Nelson wished planted in the campus, that, under their matured expanse, might be celebrated the *centennial* in 1929. "May that centennial find *one* Presbyterian Church in the United States, in cordial

union and in holy catholic harmony with all churches of Jesus, in all lands. God grant that then there may be none but Christian lands in all the world. To that blessed consummation may Lane Seminary make no small contribution." "May the Lord give you a glad day, and give Lane a great future. I confidently expect this."

MR. WM. THAW, of Pittsburg, a generous donor to the Building Fund, wrote: "It gratifies me much to learn under what favorable circumstances you go into the new hall. Surely there never was a time when those who are to preach the gospel, needed to be armed at every point with the keenest weapons, so much as now, when the blankest atheism is quietly undermining faith, among the educated and the common people alike, under the insidious guise of science in the hands of a group of men, whose easy and lucid English makes the poison so fascinating that it penetrates and leavens the whole community."

FROM PRESIDENT NEWTON BATEMAN, of Knox College, Illinois: "My love for Lane, first awakened in 1843-44, has never grown cold. There was a spiritual warmth and sweetness in the very atmosphere of the Seminary in those days, the memory of which is still vivid and precious, and the benefits of which abide, I think, to this day, in my own life as a man and as a Christian. The one grand aim seemed to be to fill the students with the *love* of Christ as the paramount condition of successfully preaching the *gospel* of Christ; and to this end all the admirable culture and training of the school was subordinated. It was glorious. I have no reason to doubt that the same spirit and aims still characterize the institution. . . . God bless Lane Seminary—he it ever her mission to help men to *know* Christ, to *live* Christ, to *preach* Christ, and to die in Christ: for that is the world's need."

REV. D. W. FISHER, D.D., President of Hanover College, sent this: "I congratulate you on the happy occasion which has come to you. Lane has done a great work for the Church and the world in the past. May she accomplish a still greater in the future! Hanover has sent you many students. She will endeavor to continue the supply in larger numbers."

PROF. S. M. HOPKINS, of Auburn Theological Seminary, sent the following in behalf of the faculty of that institution: "We congratulate you heartily on the improved condition and highly encouraging prospects of the Seminary. Endowed and manned as it is, and occupying its central and commanding position, there can be no reason why it should not enjoy far higher prosperity and become an ampler source of good to our Church and the world than in the past."

REV. ROBERT IRWIN, of the Board of Publication, St. Louis, sent this reminis-

cence: "In looking over my father's journals, I find one written between the dates January, 1832, and December, 1832, while studying in the Seminary. He was not in the theological department; but in preparatory studies, which he completed at Oxford. The journal speaks of the recitations, the Society of Inquiry, the teachers, etc. Jan. 25 he says: 'Subscribed to Lane Seminary.' Feb. 10 he writes: 'Was told that an elder of Hamilton, upon seeing my subscription of \$100 to Lane Seminary, said I would soon be a poor man. I'd answer him by asking a question: 'Whose is my property, mine or the Lord's?'"

REV. CHAS. HUTCHINSON, of New Albany, Ind., thus voices the sentiment of many of the alumni: "I do desire to see Lane Seminary so blessed and honored of God, that for young men to 'tarry' within its hallowed walk will be 'to be endowed with power from on high.' All who are laboring and praying for the upbuilding of Zion are agreed in this—that the baptism of the Holy Ghost is the one urgent need of ministers and people. The Lord grant that Lane may continue to furnish ministers to our churches more and more filled with the Spirit! She has a *grand future*. The prayers of a Dr. Beecher, who in his day sacrificed so much for her establishment; the prayers and *life-consuming* labors of a Dr. Allen, not to mention other worthies, insure this."

REV. PHILIP BEVAN, of Byrnesville, Ind., another of the alumni, thus sketches the self-denying work in which so many of the graduates of the Seminary are engaged: "I can assure you, my brethren, that during the many years since I left the Seminary, I have continually had 'appointments' four weeks in advance—have always some family to visit, some inquiring soul to nurse and lead forward; and I have never had *one month's* vacation, to visit, or relax these efforts. The time and the means have generally been wanting. I have really a string of Presbyterian families reaching into four counties under my care—that is, I have a pastoral charge nearly *fifty miles long*, and this, remember, when you speak of Home Missions, even in Southern Indiana."

The following poem, written for the occasion by a Presbyterian lady, was read by Rev. E. P. Pratt, D.D., through whom it was sent:

Are they not with us? Each familiar face,  
Each pleasant voice? Do they not speak to-day?  
The happy dead are never far away,  
And loving faith their footsteps well can trace.  
There are no hindrances of time or space,  
To souls that rest with Christ. And those who pray  
And teach his word, in places far away,  
Will not get gather at the meeting-place?  
Sweet as "a bundle of myrrh" we hold their names  
Teachers and taught—with fibres of the heart  
So linked, that Time is impotent to part  
The network intricate, with floods or flames:  
For we are one in Him, whose word of power  
Keeps us until the resurrection hour.  
ROSEHEATH, Ky., Dec. 15. M. R. M.

## ACTION OF TRUSTEES.

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The Board of Trustees held a meeting at 5 P. M. in their room in the new Hall, and adopted the following resolutions:

I. For the fifty years of divine blessing and usefulness granted to this Seminary, we, as a Board, would this day record this testimonial of our gratitude.

II. The divine favor of the past calls us to devote ourselves anew to our work, with the hope that the second semi-centennial will far surpass the first, in the extent and grandeur of its achievements.

III. We gratefully recognize the calls of Divine Providence upon us, to devise liberal things for the enlargement and progress of the Institution under our care.



