

ADDRESSES

AT THE

INAUGURATION

OF THE

REV. G. WILSON MCPHAIL, D. D.

AS

PRESIDENT OF LAFAYETTE COLLEGE,

AND

PROFESSOR OF MENTAL AND MORAL PHILOSOPHY.

DELIVERED AT EASTON, PENNSYLVANIA, JULY 28TH, 1858.

PHILADELPHIA:

WILLIAM S. & ALFRED MARTIEN,

No. 608 CHESTNUT STREET.

1858.

THE Inauguration Services of Rev. Dr. McPHAIL, as President, and Professor of Mental and Moral Philosophy in Lafayette College, were held in the First Presbyterian Church, Easton, Pa., on the morning of Commencement day, July 28th, 1858. After prayer by Rev. Dr. Gray, pastor of the church, the keys of the College were delivered to the President by Rev. SEPTIMUS TUSTIN, D. D., President of the Board of Trustees, with the following remarks:

PRESIDENT MCPHAIL:

As the representative of the Board of Trustees, I place in your hands the *keys* of the College, thus authenticating, in this public manner, your authority as presiding officer of this Institution; and may He who carries "upon his shoulder the key of the house of David" abundantly qualify you both in heart and mind for the successful discharge of every incumbent duty. And having thus, by this public reception of these *keys*, signified your acceptance of the position to which you have been called, the Trustees and other friends of the College here present will listen with interest to the announcement of the principles by which you expect to be governed as the future President of Lafayette College, after which I will beg leave to submit a few additional observations.

Dr. MCPHAIL then delivered his Inaugural Address, which was followed by the closing address from Rev. Dr. TUSTIN.

INAUGURAL ADDRESS.

GENTLEMEN OF THE BOARD OF TRUSTEES,
AND OF THE
COMMITTEE OF VISITORS FROM THE SYNOD:

IT is with no affected diffidence that I proceed, in accordance with established usage, to address you at this time. The special relation of the College over which you have called me to preside, to a venerable Synod of our Church, naturally calls, on the one hand, for some discussion of the general subject of ecclesiastical control over institutions of learning; and, on the other, for an exposition of that course of instruction which may be supposed by me and my colleagues to meet your views, and those of the Synod which has adopted the College, and assumed its superintendence and direction. Were it not for my hearty concurrence in the views which you have already embodied in the plan of instruction, and which the Synod has approved, as well as for the fear that I might seem by my silence to be shrinking from an avowal of sentiments, but for the supposed possession of which this responsible trust had not been committed to my hands, I should gladly waive for myself any public discourse, until years of experience had added greater maturity to my judgment, and thus given to my sentiments a worthier claim to your attention. But as the occasion calls for my

appearing in no other light than that of an humble exponent of what is already prepared to my hand, I may venture, without detaining you longer by any personal considerations, to offer some thoughts which appear to me to be of weight in regard to the topics just now mentioned.

And First: the fact that the Synod which you here represent to-day has adopted this College, shows that both on its part as well as yours, it is a settled point that *the Church ought to Educate*. The justness of this conclusion appears to me obvious from the very nature of the Church, and the mission for which it has been established in the world. It is the kingdom of God, which, in union alone with its Great Head, is sufficient to itself for its own life and development, and capable of exercising all its appropriate functions without any extraneous aid. Christianity, in her heavenly mission, recognizes man not only as an immortal being, in need of eternal salvation, but also as endowed with reason and intellect, capable of indefinite expansion; and which demand, for the glory of the Giver, to be cultivated and improved to the highest degree possible in the present life. Unlike the false religions of the world, she abhorrently disclaims the sentiment, that ignorance is the mother of devotion. Hers is *the religion of light, intellectual as well as spiritual*. The functions of her ministry demand the highest culture of the age; and, upon all her disciples, she inculcates, that then only does true piety shine in its full lustre, when devotion is not the offspring of mere feeling, but the legitimate result of enlightened and cultivated reason. Under these circumstances, and considering that God has given to her to have life in herself, how can she fulfil her mission by delegating so holy a charge as the

education of her sons to any extraneous agency; and especially to the tender mercies of a world which, as such, knows not God, and has ever been arrayed in hostile attitude to the kingdom of heaven?

She may indeed cherish, as she has always cherished, institutions of learning founded and fostered on Christian principles, though out of her immediate control. These have so often complied with her demands, that she has deemed it unnecessary to divert her strength to secure in form what is already furnished to her hand in substance. But she has never at any time surrendered her right and duty to use an agency so essential to her glory and defence. The whole history of the Church attests this truth. Her first great Apostle to the Gentiles was distinguished no less for his profound learning, than his burning zeal. In the earliest age she baptized the learning and philosophy of the day, and took them as hand-maids into her service. In every age and nation she has reared her schools as well as her temples; and there has been a time when science and learning, banished from every other quarter, were kept alive, along with true religion, in her most secluded retreats, from which, at length, in the appointed time, they both went forth together, hand in hand, to civilize, to bless, and to save the nations.

Nothing could be farther from the design of these remarks than to claim for the Church the right to educate as her exclusive prerogative. If the occasion allowed, we should argue no less earnestly, that the State also has a vital concern in the education of her citizens. All that we contend for is, that the Church has a no less vital interest; and we claim for her the right and duty of embarking in this cause whenever, from the state of the times, she shall deem it necessary;

and in so doing, her institutions of learning are only to be considered as a solemn attestation on her part to the importance of diffusing the light of knowledge. Her aim is not to discourage rightly directed effort from any other quarter, but rather to stimulate to action by example, and to true excellence by holding up wisely constructed models for imitation.

Nor is the adoption of literary institutions under strictly ecclesiastical control, any innovation, except in the mere form, upon the state of things which has prevailed in our country from its foundation. It is to be regarded rather as *a conservative measure*, providing for the permanence of a state of things which, until recently, has almost universally prevailed in fact, if not in form. In our national infancy, when the peculiar circumstances of the people made their material interests the engrossing consideration, the honourable duty of providing for the education of youth, at least in its higher stages, devolved almost exclusively upon the educated ministry of the Christian Church. The Congregational ministers of New England, and the Presbyterian ministers of the Middle and Southern States, were almost exclusively the educators of the rising generation. Until a comparatively recent period, almost all our Colleges have been in fact, if not in form, the schools of the Church. In the few cases where foundations have been laid on the principle of ignoring religion, it has led to but a languishing, sickly, and convulsive state of existence; until, in despair of permanence and usefulness from any other source, the doors have been opened to influences from the sanctuary, and ministers of Christ have been summoned from the altar to the halls of instruction, to inaugurate a new era of success and prosperity. It must ever be so. To ignore Christianity,

either in the common school or the university, must ever prove to be the precursor of a sickly existence, and an early dissolution. Our whole civilization is a Christian civilization. Our republican liberties are founded on a basis laid by the gospel of Christ. Any system of education which ignores this, is in antagonism with the fundamental principles of our social organization; and so must necessarily work its own downfall. It must die like an exotic plant in an uncongenial soil, or an animal deprived of the vital air. Christianity inspires men with principles of liberty and individual independence, which nothing but her own spirit can control. When this spirit has departed, all its fruits must soon perish: liberty will speedily degenerate into licentiousness, and individual independence into an anarchy which no merely governmental means can remedy.

But while ecclesiastical control over institutions of learning is at all times admissible, there are signs of the times, not to be mistaken, which will imperatively call more and more for such supervision, as necessary to a compliance alike with the demands of sound learning, and the interests of true religion.

There are growing in our country, most perverted and grossly materialistic views in regard to the very nature of education. They are founded on the principle of regarding man merely as *a money-making animal*. No study or knowledge is considered worthy of the time of a youth, which does not have a direct and immediate relation to some profession or trade. The study of the classic languages, in which is treasured up the lore of past ages, and which long experience has shown to be one of the most important instruments of intellectual culture—to say nothing of its use to any intelligent appreciation of our own mother tongue—is to be dis-

carded as useless, because men now-a-days do not speak Latin and Greek in the ordinary commerce of life. A little French or German may be admissible; but only because these may be turned to pecuniary advantage. There must be a competent knowledge of arithmetic to enable a man to cast accounts; a scantling of geometry sufficient for surveying a field, or for understanding the practical rules of navigation. But beyond this, the study of the pure mathematics, and all the exact sciences which are based upon it, are to be exchanged for merely popular statements of facts; and all the profound studies which pertain to the philosophy of the human mind are to be dismissed, with some such plausible but flippant and deceptive maxim, as that "he who can make two spires of grass grow, where only one grew before, is more entitled to the gratitude of mankind than all the philosophers and scholars the world ever saw."

It would not be difficult to show, that such views, if fully carried out, would be destructive of even their own sordid aim; that a well-rounded intellectual development is indispensable to the highest success in any of the departments of merely worldly occupation; and that even the profound learning of the retired scholar, who shrinks from the busy haunts of men, and grows pale over his studies while others sleep, has a most important relation to even the material wealth of a nation. Those practical rules which direct the professional man or the artizan, are ordinarily the fruit of scholastic toil; and principles which the recluse scholar has elaborated, furnish to the active man the very instruments of that success which is so much admired, and from which occasion is taken to decry the fruitlessness of philosophy. But we claim far higher ground

than this. Man's life is pronounced, by the highest of all authority, not to consist in the abundance of material wealth. The cultivation and improvement of the intellect is an end in itself. The final cause of man's understanding is to know. Above all, it is by cultivated intelligence that man rises to those ennobling views of God and immortality, and of the whole sphere of his relations and duties, which infinitely transcend in value and importance all consideration of temporal gain.

While, therefore, the circumstances of human life may not be such as to secure a liberal education to every youth in the land, let us not close the avenues upon all. The Church, at least, must remain true to higher than material views. Her ministry must be men of solid and general learning; and her enlightenment should lead her to bear her testimony against all those low views of education, which are prejudicial alike to the true dignity and worth of the individual man, and the lasting welfare of States and Governments.

We are called to notice further, in this relation, *the infidel tendencies of the age*. These are too obvious to call for any thing more than a passing notice. We have felt their pervading influence in the contest which has terminated in discarding religion altogether as any part of the education in our common schools; in which, it has been truly said, "we are now contending for the last remnant of Christianity, the mere reading of the Bible." We are beginning to feel the evil at the very fountain head, in the College and University. The infidelity of our day has its own well-digested scheme of education. Its vital principle is antagonism to the religion of Christ. Every branch of learning is sought

to be perverted to this unholy warfare. The young man must be instructed in, and taught to respect the mythology of Greece and Rome, but the doctrines of the Bible are not to be counted worthy of respect even on the same low level. Astronomy, Natural History, Geology, and Philology, are all to be tortured into weapons against the credibility of Divine Revelation; and the higher philosophy, in which infidelity arrogates to itself the preeminence, not to say an exclusive claim to its culture, finds its culmination in a gross Pantheism, which denies even the fundamental principles of natural religion; the liberty of man, and the personality of God. Such is the kind of education which the learned infidels of our day are seeking to establish. The details of their scheme are found in the pages of the *Westminster Review*, and other similar periodicals, which are eagerly read by many educated young men, and not without detriment to the faith of the unwary. And shall the Church of God look on with supine indifference? Shall she rest satisfied with mere protestations in the face of so determined an adversary? Is it not at once her prerogative and duty to provide institutions from which these baneful influences shall be utterly excluded; and to debar from her halls such perverted learning, along with its professors, and continue to her youth instruction in pure and unadulterated science and true religion?

These are considerations which claim the attention alike of Christians of every name, and which show that the adoption of a portion of our Colleges under strictly ecclesiastical control, so far from being an innovation, is only a conservative measure, designed to secure and perpetuate what, until a comparatively recent date, has been the prevailing tenor of collegiate instruction.

But there are other reasons which concern us especially, in regard to our own branch of the Christian Church. There are points of contact between the philosophy of the schools and what we believe to be the doctrines of the Bible, too important to be overlooked. The chair of Philosophy in the College may be perverted to inculcate such erroneous views of the powers and susceptibilities of the human mind, and especially the nature of the human will, and influence of motives in its determination, as to forestall sound views of Biblical interpretation, the preaching of the pulpit, or the teachings of the theological professor. While, therefore, we could not desire to convert our Colleges into instruments of denominational proselytism, it is at least incumbent upon us to guard against their perversion into agencies for fostering opposition to what we hold as among the fundamental truths of the gospel.

What has been already said will enable us to be more brief in detailing *the plan of instruction proposed for Lafayette College*. We propose that our College shall be a Christian school, and that intellectual culture shall here be conducted on Christian principles. Besides the regular morning and evening prayers, and the stated public worship of the Sabbath in the College chapel, and meetings for spiritual improvement during the week, we adopt *the Bible as a text-book throughout the whole course of instruction*. During the first year the sacred history contained in the Old and New Testaments is thoroughly studied. This is followed by the critical study of the New Testament in the original Greek, throughout the Sophomore and Junior years. During the last year, besides the course of instruction in the Evidences of Christianity, we examine the Confession of Faith and the Book of Discipline of our

Church. Thus, while it is seen that we do not propose to anticipate the work of the Theological Seminary, it will also appear that it is our earnest aim to send forth our Alumni, intelligent Christian men, prepared to enter with right views upon the study of any profession, or into the activities of any department of human life.

In our general method of intellectual culture, we pursue a conservative course towards that plan which long experience has approved in the Colleges of our country. We continue to study Latin and Greek as an indispensable element in a liberal education. No branch of study is more important than language, whether as a discipline, or as a means of acquiring power of expression; or as a direct means of mastering the knowledge contained or implied in the books studied; or as affording permanent tools for future acquisition from foreign authors; or for the study of the Bible. But any course of instruction in language must be necessarily defective which does not give a prominent place to the classic languages of Greece and Rome. Besides their relation to mental cultivation, and their connection with other tongues, the knowledge of them is, as we have already said, indispensable to any accurate appreciation of our vernacular. They imbue the vocabulary and the lore of every profession; their acquaintance is alike valuable to the lawyer, the physician, and the divine. The Christian divine, especially, must ever be a student of Latin and Greek, by whomsoever else these may be neglected. So important do we consider the acquisition of these to mental discipline, to the cultivation of literary taste, and as a means of access to fountains of thought and philosophy, that we believe if these are ever abandoned to any particular profession or class, it will issue in making that

class, by way of eminence, the profound thinkers and elegant writers of the times.

As equally important, both for discipline and use, we shall continue to give a prominent place to Mathematical studies. In regard to pure Mathematics, while we agree with Sir William Hamilton, that an excessive and exclusive devotion to them may, like any other one-sided training, prove injurious in the practical business of life, yet we bow also to a far higher authority than even Hamilton, in his delivery on this subject. "Men do not sufficiently understand," says Lord Bacon, "the excellent use of the pure Mathematics, in that they do remedy and cure many defects in the wit and faculties intellectual. For if the wit be too dull, they sharpen it; if too wandering, they fix it; if too inherent in the sense, they abstract it. So, that as *tennis* is a game of no use in itself, but of great use in respect it maketh a quick eye, and a body ready to put itself into all postures; so in the Mathematics, that use which is collateral and intervenient is no less worthy than that which is principal and intended."

If I pass by any consideration of the Natural Sciences and Natural History, in each of which studies we have lately enlarged our course; and of the series of practical lectures on Health and Human Physiology, now first introduced; of English History and Literature; and the various branches of Mental and Moral Science—it is only because their utility is so obvious, and their claim to a place in College instruction is so universally admitted, as to render any discussion unnecessary; and because I would employ the remaining time in calling attention to some very important additions and improvements lately embodied in our plan.

We have sought to keep pace with the advancing

scholarship of our best institutions, by introducing the study of the French and German languages as a part of our regular course. This is done not merely with the design of learning to speak them, but by a thorough examination of their structure, and of their relations to other languages, to make the study an important discipline in itself, and homogeneous with, and complementary to, the other parts of our philological course. These languages, together with the Anglo-Saxon and English, of which we shall presently have occasion to speak more particularly, have prepared the way for the introduction of a course of *Lectures on Comparative Philology*.

Comparative Philology is the study of languages with a view to compare their structure, and thus to illustrate their functions, and gain a more perfect knowledge of language in general. It gives unity and scientific direction to the study of separate languages, and elevates it from word-catching and word-matching, to the investigation and illustration of the most important and impressive general laws. It establishes the truth, that all language is subject to laws; and that each language has a life and history co-ordinate with the life of the nation which speaks it. It exhibits words as a durable object of science, like minerals and plants; and shows us that languages cannot be a mere invention of each nation, but are the necessary product of man's nature and his condition, acting, under the uniform laws of Providence, upon primeval, elementary speech, first spoken by special help from God. It exhibits language as a *daguerreotype of the mind of a people*, and of the laws which govern their thinking; and so forms an important aid to Logic and Psychology. As language is the body of thought, these investigations touch on almost all the deep questions of man's being. Here is found

recorded what has been often called, unwritten history; the history of the common people, their habits and customs, their faith and character. Here also are the materials for a history running back beyond history; beyond tradition. From the words remaining from the first ages, we can create a general history of man, secure in all its great details; just as the geologist creates his history from the successive strata of rocks.

This study is eminently worthy of the Christian scholar. Christianity is the parent of Comparative Philology. The ancients did not feel the brotherhood of man, or care for the jargon of barbarians. The Bible has given the spirit, and translations of the Bible furnished the occasion and the means for modern investigation of language. If Christianity is the parent, this noble science, like all truth when it is developed, has in turn brought its tribute to her shrine. By an irrefragable demonstration of the mental and moral unity of man in every age and clime, it silences the superficial speculations of infidel science, and bears its testimony to that unity of the human race, which stands in such vital relation to the federal headship and incarnation of God manifest in the flesh. The limited time of a College course will not admit of a full exploration of this great and ever-opening field; but we can awaken an interest in the theme, impart unity to the study of all the separate languages, and give a permanent direction to the labours and thoughts of the young inquirer, which cannot fail to be of unspeakable benefit, and to be as lasting as life itself.

Your attention is next particularly asked to the fact, that to Lafayette College belongs, as we believe, the honour of establishing for the first time, in this country at least, *a Professorship of the English Language*. There has been from early times much talk about the

English language, and the importance of studying it. In this country, it has lately been growing into a prominent branch of study in the common schools. By the influence of Mr. Jefferson, a Professorship of Anglo-Saxon was founded in 1825, in the University of Virginia, and its course of lectures are now well attended. But this is perhaps the first College in which a special Philological Professorship has been established for the study of English. Quite recently, Columbia College in New York has taken action in the same direction; but we have anticipated her, in inaugurating a chair which cannot fail in due time to be provided for in all our Colleges and Universities.

Until lately this study, on the plan proposed, could not have been pursued by College classes for want of books. The dead tongues had engrossed the labours of philologists. The modern languages were not understood. Comparative Philology was not yet born. Neither dictionaries, nor grammars, nor fitly prepared editions of English authors were to be had. These difficulties are not yet wholly removed; but the time seems to have come for entering on the study in spite of those which remain. With Webster* and Fowler,† much can be done; and with a demand for more perfect aids, the supply will speedily come.‡

* Reference is here made to *Webster's Unabridged Dictionary*, a work of which every American may well be proud. A distinguished jurist of our country once informed the writer, that in a conversation which he held with Lord Brougham in regard to American authors, his lordship said to the effect, that he regarded Dr. Webster as having accomplished a work which virtually placed the English language on a level with the classic languages of Greece and Rome.

† *The English Language, in its Elements and Forms*, by Professor W. C. Fowler. (Harpers, New York.)

‡ Milton's *Paradise Lost*, prepared by Professor March; with a complete Etymological Vocabulary, Philological Notes, and other critical apparatus; designed as a text-book for study, on the plan detailed in this Address, is now in press.

In this College *the study of the great English classics is now pursued in the same way as that of the great Greek and Latin authors.*

The novelty and importance of this study will justify me here in going into a somewhat extended and disproportionate detail and defence of its merits. After some preparatory study of the Anglo-Saxon, an English classic, Milton, for example, takes his place for a term, beside Homer; or Shakspeare beside Euripedes. His text is minutely and laboriously analyzed; his idioms are explored: we look up his mythology, biography, history, geography, astronomy, metaphysics, theology; his allusions of all kinds. We try to apprehend the general plan, and comprehend the minor beauties of the poem. In short, we try to accomplish Arnold's wish, when he says, "What a treat it would it be to teach Shakspeare to a good class of young Greeks in regenerate Athens; to dwell upon him, line by line and word by word; and so to get all his pictures and thoughts leisurely into one's mind, till I verily think one would, after a time, almost give out light in the dark, after having been steeped, as it were, in such an atmosphere of brilliance."

At the same time we make the text the foundation of more general philological study. "Gerund-grinding" and root-digging take their turn; and Webster's Unabridged Dictionary claims the student's midnight hours.

By continual iteration, are stamped upon the memory the origin and history of the recurring words, their synonyms and shades of meaning; the corresponding words and phrases, and the analogous forms of syntax in other languages; the laws by which words are built

from their roots in our language; and the laws by which changes from one language to another are governed, till the habit is acquired of tracing each word, body and soul, through all its disguises.

For this philosophical study, the English language is one of the best. In spite of the disguise of its spelling, it is one of the most perfect of languages. (1.) Its syntax is nearly pure logic; independent almost wholly of artificial adjustment of forms. The thought stands so bare in English, that one is obliged to think in order to construe. (2.) Its idioms are abundant and peculiar. In these lives the vitality of language. A writer who uses no idioms, may be correct and neat; but he is dead. He shows want of sympathy with the national heart. He has not that "touch of nature which makes the whole world kin." He cannot kindle the feelings. English idioms can be mastered only by direct study of English speech. Preachers are too apt to conform their style to the Latin model. The Bible is a better exemplar: they may get idioms there as well as grace. The English idioms are most worthy of study. They tie up thoughts in the most wonderful knots of words; send feelings home by the most subtle links; and penetrate deepest of all speech into the mysteries of mind and expression. At the same time, we have the advantage of a long history, through which to trace the phrases and explore the wonders of their growth. (3.) The synonyms are perhaps unrivalled in their copiousness; and a knowledge of synonyms is the flower of that study, of which correct speaking is the fruit. (4.) As a field for etymological study, especially as a basis for comparative Philology, no language is equal to the English. English words have a longer history than

those of the dead languages; we may therefore expect more interest and variety in them. We can follow them back for thousands of years in written documents, and tell with accuracy what has happened to many of them during the progress of the people speaking them, from a savage to the most civilized state. There is also a greater variety of words in English than in any other language. We take good words from every quarter. This habit collects the *striking words* of other languages. It enables us to make continual inferences as to the character of other nations, and their relations to ours, by noting what words they give us, and the changes of sense which they undergo after their adoption among us. The Englishman, by the mere fact of knowing English, finds himself in possession of much of the basis of other languages. On the other hand, he cannot thoroughly study English, without studying the most important other languages of the civilized world. The classical scholar especially, will remember how much English is derived from Greek and Latin, and perceive that such a study of English is also a study of Greek and Latin; a study of exactly that part of them which it is most important for us to know, namely, that which enters into our own language; and a study of them exactly in that way, which will make what we learn of them most useful, available, and thoroughly known; that is, in connection with those English words and phrases to which they have given rise.

We do not, then, substitute English for Latin and Greek; but rather pursue the mutual and co-ordinate study of all three for the better understanding and acquisition of the whole. We expect more knowledge

of Latin and Greek from our ten terms of ancient languages, plus two of English, than from the twelve of ancient. The part is found greater than the whole, as in many other moral matters.

I cannot pass from this part of my subject without glancing very briefly at a few other considerations which enhance the importance of studying our mother tongue. It is the most widely used of all languages, and is daily spreading. It is *the language of the Protestant religion*. Romish speech is the exponent and propagator of the Romish faith. No Teutonic nations are papal; and few individuals, except those over-cultivated in the Universities till Latin has become their mother tongue.* It is the language of civil liberty. The Saxons, Germans, English, Americans, are free.

“ We must be free or die,
Who speak the tongue that Shakspeare spake.”

The great authors in English are truly great, peculiar, and worthy of study both for sense and style. It is the best analogue of the Hebrew. The English Bible is so like the original, that the special Providence which has guided its growth may be considered as a kind of inspiration. Above all, English is the language in which we talk, and think, and preach, and pray.

While thus enlarging our course by this special study of English, we seek at the same time to turn it to account in making our young men good writers and speakers. Much attention is paid to the exercises of original composition and of public declamation. Some criterion of our success in this endeavour will appear

* Macaulay, *Hist. Eng.*, i. 63.

to-day in the exercises of our present class of graduates, who are doubtless impatient already to occupy your attention with specimens of their ability.

In regard to the studies of the chair of Mental and Moral Science, which you have specially committed to my charge, little needs to be said; because we have sought to make no innovations. We are content to teach the philosophy of the mind on the sound principles of the Scottish, common-sense school, of which Reid and Dugald Stewart may be regarded as exponents; and to inculcate the principles of morality as expounded by Bishop Butler, by Dr. Chalmers, and our own judicious Dr. Alexander; ever considering that the scope and end of all true philosophy is to guide the finite understanding of men to such right views of the unspeakable glory of God, and of their own natures and relations, as shall lead them to become intelligently humble, devout, and good; and steadfastly to seek the accomplishment of the great end of their being in the glory of God, and their own eternal salvation.

In conclusion, permit me to congratulate you, gentlemen, on the flattering prospects of the College. Though the position you have assigned to me calls for talents and acquisitions which I dare not claim, I am consoled for my own deficiencies by the ripe scholarship, the zeal and efficiency of my colleagues, and by the good will of this whole community towards your institution. Though much remains to be done, enough is already accomplished to place beyond the reach of failure the beneficent purposes of the Synod. Through you I would therefore appeal to the Synod for the continuance of its fostering care, and the completion of

the proposed endowment. By the united good will and interest of all its members, our College, emerging from the trials incidental to the early youth of all institutions of learning, will realize their wishes in becoming an ornament and an arm of defence to the Church, a fountain of blessing to the world, and a successful instrument in advancing the glory of God on earth.

CLOSING ADDRESS.

REVEREND AND DEAR BROTHER—In the arrangement of the exercises of this interesting occasion, the duty of addressing a few remarks to you has been assigned to me.

Numerous topics naturally present themselves to the mind on an occasion like the present, any one of which, if skilfully managed, might be made interesting and instructive. From among these several themes, I select that which seems to be best adapted to the object contemplated by this very brief address.

I need not remind you, that to the patriot, the philanthropist, and the Christian, there can be no object under the canopy of heaven more interesting than the moral, religious, and intellectual instruction of the young men of our land. As has been well and truly said, "they are the officers of Church and State in embryo." When a few more suns shall have rolled around, the Church and the country, with all their appropriate interests, will be placed in the hands of those who are now in a course of intellectual training in the various literary institutions throughout our land.

At this very moment I seem to see some veteran statesman, whose shoulders have grown weary in supporting the interests of the State, now rolling his burden of restless anxieties upon the strength of more youthful vigour, while he seeks the quiet and retirement of the cool and silent tomb. I seem also to see some venerable father of "the house of Israel," whose locks have become whitened with the frosts of seventy or eighty winters, and whose hoary experience and wisdom have been employed for half a century in aiding the counsels and conducting the deliberations of the Church, now yielding his high and holy position to some of his sons in the ministry, whilst,

with his expiring breath, he exhorts them "to feed the flock of God."

If such be the changes which the revolutions of time are continually producing, how incalculably important is the proper training of the young men of the present generation, and how incalculably fearful is the responsibility of him who is intrusted with the sacred duty of qualifying them for their high and solemn destiny! Such, my brother, is the position which you, in the providence of God, have been called to occupy.

To you has been committed, to a large extent, the honour and the welfare of that Institution, associated with a name, the bare mention of which is calculated to kindle upon our hearts the fire of a pure, elevated, and disinterested patriotism; for so long as we continue to enjoy our precious and priceless institutions, so long will the name of *La Fayette* be dear to every American heart.

To you has been committed, to a large extent, the honour and welfare of that Institution whose locality is identified with the labours and self-sacrificing services of one who has gone to his bright reward, but who, "being dead, yet speaketh;" for so long as the Church continues to appreciate the labours of her martyr missionaries, so long will the voice of Brainerd be heard echoing among these hills and valleys, and his name be enshrined in the most sacred memories of God's people!

To you has been committed the best interests of that Institution, which is the adopted and cherished child of the mother Synod—a Synod which, from her earliest history, has been unwavering in her attachment to religion and science, and stands at this hour proudly eminent as a sacred bulwark against the encroachments of error and fanaticism.

But more particularly and especially to you will be entrusted those immortal minds which shall come, from time to time, to be refreshed and invigorated at this fountain of literature and religion; minds more valuable than the gain of the world, yea, than the whole material universe, with all its heaven of systems. The computation of men cannot teach their value; the arithmetic of angels cannot estimate their price; only He that made them, and can measure their large and ever-spreading faculties, and can count up the periods of that eternity through which they are to endure; yea, only He that died on the cross for their redemption—only He can estimate the true value of those immortal minds entrusted to your care!

These are the responsibilities which cluster around your present position. This is the high and sacred trust which we this day commit to your careful and anxious keeping. Well

may you exclaim, with one of the Fathers of the Church, "Surely I have a load to bear, under which the shoulders of an angel might well groan;" and with the great Apostle of the Gentiles, "Who is sufficient for these things?"

But while these considerations are calculated to fill you with alarm and dismay, there are other reflections fitted to inspire you with courage and confidence. You will not be left unsupported amidst these crushing responsibilities. You will enjoy the daily counsel of those learned and distinguished men who are associated with you in this sublime and holy occupation. You will enjoy the friendly regards of those who, from time to time, have gone out from these halls of science, and are now engaged in the various duties and avocations of life, but who will never cease to cherish an affectionate respect for their *Alma Mater*.

You will enjoy the kind sympathy of the intelligent and generous community upon whom your institution is daily shedding its light and blessings. You will enjoy the earnest prayers of that noble Synod, whose fostering care is pledged to sustain and protect her adopted child. You will enjoy the hearty coöperation of those to whose hands have been committed the temporal interests of the Institution, and whom I have the honour this day to represent. You will enjoy the good will of the friends of religion and learning throughout the length and breadth of the land. And above and beyond all, you will enjoy the friendship and favour of Him who says to all his servants, as they go forth to battle or labour in his cause, "Lo, I am with you always." Panoplied in these sacred sympathies and influences, and sheltered with the presence and power of Jehovah, why may you not have confidence, and courage, and success?

In the past history of this Institution, you will find some paragraphs calculated, perhaps, to awaken sentiments of anxiety and apprehension; but you will also discover some bright and animating pages.

God has at different periods poured out his Spirit upon the students who have occupied these halls; and not a few of them are now adorning the pulpits of our land, whilst others of them are filling positions of honour and usefulness in other departments of the Church of God. You are permitted to regard his past kindness in this respect as a sacred pledge of what he is still willing and anxious to do in your behalf, if "sought unto" by "the house of Israel to do it for them."

Go on then, my brother, cheerful and faithful in the discharge of every incumbent duty, encouraged by the animating

assurance, that when you shall have done with the duties and obligations of the present life, you will be welcomed to a higher, if not a holier service, with the plaudit, "Well done, good and faithful servant."

GENTLEMEN OF THE BOARD OF TRUSTEES—I congratulate you upon the auspicious circumstances under which we have this day assembled. The attendance of this large and intelligent audience indicates the interest which is felt in this community in our cherished Institution. The cloudless sky under which we are convened, and the balmy atmosphere in which we are permitted to bathe, are omens, I trust, of the bright and peaceful future of Lafayette. We have some pecuniary difficulties to contend with, but trusting in God, and maintaining the manly perseverance hitherto exhibited, these will all disappear like the shadows of the night before the orient beams.

In the dismemberment of the mother Synod, a few years since, we were shorn of no inconsiderable portion of our patronage and strength. Instead of indulging, however, in unavailing regrets over this unwelcome result, let us hope and believe that the brethren and churches originally pledged to our support will, in their separate organization, still extend to us their fraternal sympathies and help. Let us hope too, that the prejudices, whether just or unjust, which in the days of other years possessed the minds of any portion of the mother Synod, may be sacrificed upon the altar of a noble and generous piety. At all events, gentlemen, let us be faithful to our sacred trust, and do all that in us lies to transmit it untarnished and unimpaired to those who may occupy our places when we shall have been called to other and different scenes; so that when the record of our doings shall be unfolded in the Judgment-day, nothing may appear to our shame and condemnation.

GENTLEMEN OF THE FACULTY—Identified as you are with the most sacred interests of this Institution, I must obey the impulses of my heart in tendering to you my salutations on this interesting occasion.

I regard you as co-workers with myself and my brethren in the great work of training up immortal minds for everlasting glory and renown, and I would envy you, if I were not forbidden, the pure and elevated gratification which you must this day experience in witnessing the results of your faithful and disinterested labours. To be instrumental in imparting valuable instruction, and contributing to qualify these ever-expanding minds for usefulness on earth and happiness in heaven, is an

achievement which angels might well covet. I trust you will receive your reward, not only in those delightful sensations which flow from the consciousness of having faithfully discharged a sacred obligation, but in the gratitude of those who have been and still are the objects of your anxious care; and above all, in the impartial verdict of approval which comes from the throne of the Great Omniscient, grateful whenever and wherever it is heard as the breath of the morning to the fevered and aching brow—"Well done, good and faithful servants, well done."

To the community of Easton and vicinity, I would, before I close this brief address, tender my most respectful salutations. Although comparatively a stranger among you, I cannot deny myself the gratification of expressing my heart-felt delight in witnessing the indications of substantial prosperity which are exhibited on every side, in this ancient and beautiful borough of my native State. I rejoice, also, in the evidences of your attention to the intellectual improvement of the rising generation. You have schools of much respectability in your midst, where your children may be taught the useful and ornamental branches of education. You have also your Free Schools for both sexes, taught by worthy and intelligent instructors. For these varied advantages you, as a community, have just cause for pride and gratitude; but without wishing or designing to undervalue these nurseries of learning, I will be pardoned for intimating, that the crowning glory of your borough is the Institution whose happy fruits we are here assembled to contemplate. To have in your midst such an Institution as that which crowns the brow of yonder hill, where your sons may be thoroughly educated, under your own eye, is a richer boon than if, by the power of some undivulged alchymy, every stone in your streets were transformed into a precious emerald.

Foster, then, this Institution, and you will not only bring comfort to your own hearth-stone, but you will be gratefully remembered as public benefactors after your names shall have been erased from the register of the living, and you, in the immortality of your being, shall have entered into that state where all human actions, whether good or bad, shall receive their appropriate recompense. Yea, even before you lie down in your silent and peaceful graves, many may come forth from these sacred halls, cheered and animated by your generous patronage, "and call you blessed;" whilst in heaven, in the future of your existence, they will be among the first to welcome your spirits to the realms of light, and leap for joy to bear

a part in your heavenly coronation. Hasten to secure for yourselves, in God's appointed way, an inheritance so rich in hope and promise!

I shall be pardoned, I am sure, if in terminating this address I should add a sentence or two of affectionate exhortation to those who are at present the Pupils of this Institution.

You will be gratified as in your turn from time to time you appear upon this platform to receive the smiles of your friends and the honours of this Institution. These will be sunny spots in the early portion of your earthly pilgrimage, and will richly repay you for the toils and labours of the way. But, young gentlemen, there is a higher reward that awaits those who subordinate all earthly honours, of whatever kind, to the religion of Jesus, and who devote to him the affection of their hearts, and the services of their lives.

Go, then, and from this bright hour consecrate yourselves to Him who did not, for your sake, hesitate to forego the homage of the cherubim, wrap himself up in the poisoned garments of human flesh, and die in dishonour and agony upon the cross, to elevate you from the degradation of bond-slaves of Satan, to all the honour, and freedom, and happiness of kings and princes, destined to live and reign with him for ever and ever.

Under the purifying and elevating influence of such a consecration, those minds which you are now cultivating with so much advantage to yourselves, and so much credit to your instructors, will become qualified to bear a part in the sublime employments of "the general assembly and church of the first-born, whose names are written in heaven;" and thus will the highest honours of earth be lost in the overpowering brightness of your heavenly triumph! Act thus, young gentlemen, and you will fill the hearts of your friends, whether on earth or in heaven, with unspeakable joy, and at the same time reflect the highest honour upon your *Alma Mater!*

"But my song has ceased;
My theme has died into an echo;
And what is writ is writ—
Would it were worthier."

P. S. A few sentences are added in the printed pamphlet which were not uttered in the original Address.

THE END.