

with a power which it would be in vain for me to aspire after, have been brought before you. And finally and especially, a deepening interest seems to be gathering around physical science, both as a rich repository of arguments for, and illustrations of, religion, and a magazine of missiles to hurl against it.

In attempting to discuss such a subject, it is gratifying to find one's self addressing the members of an institution where the freest and the fullest investigation of all truth is encouraged, and where evidence, not authority, is the test by which every principle is tried; an institution, which, while it boldly and honestly maintains its own views of religious truth, exercises the charity of the gospel towards those who reject them, and expects to convince them only by manly argument. It is not flattery, but justice only, to say that it is eminently by the labors of the distinguished men who have presided here, following in the steps of Edwards, Hopkins, Bellamy, and Emmons, that evangelical Christianity has assumed such a shape as to render its reconciliation with philosophy possible. Monuments evincing the truth of this position rise all around me. The Nestor of biblical philology is not, indeed, here to-day; but his works are, and they evince how much he has done to unfold the true meaning of the Word of God, and how fearlessly, yet impartially, he sought for the truth; never inquiring, while engaged in his investigations, whether the results would favor this or that theological system, but whether they brought out the true mind of the Spirit. And he well knew that if that could once be surely ascertained, it would be found in entire harmony with all other. The Nestor of theology is still here; and so are his works; especially the last and greatest one, which gives us results of nearly half a century's careful examination of systematic theology. Those results, presented in language of such simplicity as only true greatness