

Address to the Students  
at Moore College on Commencing  
their Studies in that Institution  
April 10<sup>th</sup> 1856

Present - W. Stanley Mitchell  
W. Thomas Kemmis  
W. Marcus Blake Brownell

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Before we commence our studies  
today, I am desirous of making a  
few observations, which may tend to  
define more exactly our relative  
positions and duties, and to excite  
us to such a course of conduct  
and action as befits the station we



we are called to occupy.

The Institution of which we  
are the first members owes its origin  
to the pious liberality of the late  
Thomas Moore Esquire of this place,  
leaving the whole of his property to the Church of England  
who bequeathed a portion of his pro-  
perty same for the special purpose  
of founding a College, in which  
youths between the ages of sixteen &  
twenty-three years should be educated  
in the principles of the Christian Religion  
and in accordance with the doctrines  
of the Church of England; with the  
view especially to qualify such as  
might desire it for the sacred office



of the Ministry. The property then left  
by him for this purpose was placed in  
charge of the Bishop of Australia and  
his successors with two lay trustees,  
who were charged to see that the design  
was carried out in future ages.

Although the plan laid down  
by Mr. Moore does not of necessity con-  
fine the Institution to the study of  
Theology, nor impress upon it the cha-  
racter of a School of Divinity; but is  
capable of being expanded to almost  
any degree, provided that the funda-  
mental ~~principles~~<sup>laws</sup> of education in the  
principles of the Christian Faith and  
in connection with the United Church  
of England and Ireland be maintained.



The Trustees have agreed with me to limit its sphere of operation at present to the training of those who are Candidates for the Ministry - so as to fit them (as far as human means can tend to do so) for the proper discharge of the duties of that Sacred Office. And therefore while we propose to make it a school for ~~the~~ imparting sound Theological instruction, we hope to impart also that practical training & the habits of a Minister of the Gospel which is so essential to his usefulness. For no man ought to be considered fit to be admitted to the work of a Pastor of Souls without these qualifications - whatever may be the amount of his



Knowledge of doctrinal Divinity.

The grand design of the Christian Ministry is to save souls. The Christian Minister has therefore to lay himself out for this object; to study how it may, by the blessing of God upon his labours, be accomplished; to devise means and methods by which he may persuade and win men from the ways of sin and ruin; and induce them to accept the salvation provided in the Gospel. The objects of his solicitude are so various; their states of mind so <sup>different</sup> manifold; their spiritual diseases so manifold; the applications which they require of counsel, instruction, admonition, reproof, & invitation so



diversified that it calls for no small  
amount of skill in dealing with them,  
and in rightly dividing the word of Truth.  
And this skill can only be obtained  
by practice; by seeing and hearing and  
observing; and ~~being~~ <sup>various</sup> endeavouring to  
deal in a practical manner with ~~the~~  
cases of spiritual disease and spiritual  
misery. We do not consider a person com-

petent to enter upon the practice of a  
lawyer unless he has first been made  
practically acquainted with the mode of  
transacting the business of that profession.  
And in order to this he must not only  
devote some years to the study of the  
laws of the land, but also to their



application in particular instances.  
And in like manner the Surgeon and phy-  
sician, who have to deal with the various  
maladies of our physical Constitution,  
are regarded as ~~un~~qualified for their profession  
unless they have studied ~~the~~ <sup>it</sup> practically,  
well as ~~the~~ <sup>theoretically</sup> and have learnt how  
to apply principles to practice, and to  
adapt the means, which the Providence  
of God has placed in their reach,  
to the ends they wish to accomplish. It  
has been strangely overlooked, or at least  
disregarded, that the Minister of the  
Gospel needs a similar training  
before he can be deemed qualified to  
enter upon his profession. Though our  
Church evidently intended that the Dia-  
conate



Course should be a period of training and probation, and not (as has too ~~generally~~ <sup>generally</sup> been the case) an admission to <sup>the</sup> ~~the~~ full practice of the Work of the Ministry.

It is the more necessary perhaps in this Country that such training should be carried out before we enter upon the Pastoral Office, because a young Clergyman is often from <sup>the</sup> Circumstances of his position <sup>his work: he is placed</sup> unable to consult with his older & more experienced brethren and to obtain their assistance and cooperation in <sup>the</sup> ~~the~~ difficulty. Whereas in England and <sup>the</sup> ~~the~~ older Countries of Christendom recourse can be had at all times to those who have learnt in the School of Experience, and ~~who~~ have acquired that ability and <sup>aptitude</sup> ~~aptitude~~.



which study alone can never impart.

Such then is the design of our Institution, and the general plan we propose to adopt. You will be required to undertake, beside your studies such work under the direction of the Principal in the way of visiting <sup>the ignorant</sup>, the sick, the poor and needy, (and instructing) ~~them~~ as you may be thought fit to ~~do~~ as he may think proper; and to report to him what you do in this way weekly or oftener. Reporting to him special cases which may require his more immediate attention. This will give him opportunities of conferring with you and directing you in dealing with <sup>persons under the influence</sup> ~~of~~ ignorance, unbelief, distempers of mind, or any other



spiritual malady. You will also have the opportunity of visiting with him in the wards of the Asylum, and listening to his own mode of proceeding with the sick & bedridden there. We may also find many opportunities of usefulness in some of the surrounding districts, and perhaps in giving Sunday school instruction to the children who are now neglected there.

The studies in which you will be occupied will be of such a nature as to furnish you with