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Because of the house of the Lord our God that is in thee, I will seek thy good.
Psalm cxxii. 4.

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THE
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REFLECTIONS, ON THE FIRST DAY OF THE YEAR.

It has been frequently recommended by moralists and divines, to look back and see how past time has been spent, and past privileges have been improved. This retrospect ought to be taken every evening, before we close our eyes in sleep. The man who settles his accounts every day, will have comparatively little to do at the end of the year. Still, however, it is necessary that the daily results should be put together, and the whole amount of profits and losses ascertained. To the *man of business* this is no very difficult task; to the *careless* and *unskilful*, it is well nigh impossible. This is analogous to that solemn *moral reckoning* to which every individual is bound to call himself. It is, indeed, difficult under the most advantageous circumstances to do *this thing* well. But the man, who has faithfully reckoned with himself every day, and accurately recorded the results, has, at the close of the year, incomparably the advantage of him who has gone on, without considering what he was doing or whither he was going. Still worse is the case of him, who puts off this *necessary business* till the close of life. His whole book of accounts lies in utter confusion before his disordered mind, and he fears even to attempt that scrutiny, which will soon be thoroughly made by his omniscient judge. It is surely, then, best for every one to begin this day the work of settlement with his conscience. Opposite to the names of several in the list of subscribers, it is necessary for the Publisher to enter the word *Dead*. So it has been every year; and so it will be at the close of this year. Who the individuals are, concerning whom it is written in the book of God's purposes "This year thou shalt die," it would be presumptuous to inquire. In this uncertainty, it is wise in all to live as though this were to be the last period of their lives.

When a man comes to die, on surveying his past conduct, he sees many things, which he heartily wishes had never

THEOLOGICAL SEMINARY, ANDOVER, MASS.

[The following brief sketch of the Theological Seminary at Andover may be fully depended on as accurate. We give it a prominent place in the Magazine, because we wish to draw the attention of our readers to the important subject of Theological Seminaries in general. There are very few matters in which the interests of the Church are more deeply involved than this. The Holy Spirit employs human instruments in carrying on his gracious purposes. And he is a Spirit infinite in wisdom as well as power. Accordingly he chooses instruments adapted to the ends proposed. When the ignorant are to be taught, *well instructed* men, most clearly, ought to be appointed teachers. But on this point we cannot enlarge. The honour and credit of religion are connected with the reputation of the clergy. And we rejoice in the efforts that are making by all denominations, to raise the intellectual character of their ministers. The friends of Andover have done nobly. The names of *Phillips*, of *Bartlett* and others, will be handed down to posterity; and generations to come will pronounce their eulogy. Will not others go and do likewise?]

THIS Institution was instituted October, 1808. Its origin may be traced back to the pious Academy, founded in Andover more than 30 years before, by the united liberality of two brothers, the Hon. Samuel and the Hon. John Phillips. The constitution of their Academy expressly declares, "that the *first* and *principal* object of their Institution is the promotion of true piety and virtue." And they have accordingly enjoined the duty upon the principal Instructors, "as the age and capacities of their scholars will admit, not only to instruct and establish them in the truth of Christianity, but also to inculcate upon them the great and important doctrines of our holy religion." The generous sum of 20,000 dollars was at the same time set apart for the virtuous and pious education of youth of genius and serious disposition. And in addition to this, in his last will, the Hon. John Phillips bequeathed to the Academy one third of the residue of all his estate, "for the benefit" as his expression is, "more especially of charity students, such as may be of excelling genius, and of good moral character, preferring the hopefully pious: and such of these who are designed to be employed in the great and good work of the gospel ministry, having acquired the most useful human literature, in this or some other Seminary, may be assisted in the study of divinity (if a Theological Professor is not employed in the Academy) under the direction of some eminent Calvinistic Minister of the Gospel, until such time, as an able, pious, and orthodox instructor shall at least in part, be supported in the Academy, as a Professor of Divinity, by whom they may be taught the important principles, and distinguishing tenets of our holy Christian religion."

In the appropriation of this fund, every one must perceive the extended views of the founders of the Academy, and its ultimate connexion with the Theological Seminary which was afterwards established. This is the connexion between Phillips' Academy and the Theological Institution. Justice and gratitude require us to recognize the former as the radix of the latter, and as the embryo of its future greatness. But while we trace back the immediate origin of the Institution, to the Christian benevolence of those distinguished saints, we cannot fail to acknowledge the goodness of God in raising up others to carry on and perfect what they had begun.

It will be no impeachment of the piety or talents of our old ministers, to say, that their education was, in general, very imperfect. A number of concurring circumstances tended to impede the attainment of that Theological knowledge, which is necessary for those who devote themselves to the defence and promotion of the Christian religion. Our Colleges had been nearly prostrated by the war. And in general the means of education were far from sufficient. In such a situation the candidate was contented with obtaining a very small portion of Theological knowledge. And multitudes of young men were introduced into the ministry after twelve or nine months residence with the pastor of some church, occasionally consulting him, and perusing in a desultory manner, the few books which his library contained.

It was a view of this imperfect education of our ministers, and the consideration, that in order to render religion respectable, its ministers must be learned and respectable, that first impressed a number of persons, in different sections of our community, at the same period, and without any communication, with the necessity of a Theological Institution. And the fact, that men possessing the means, and personally unacquainted with each other, should be simultaneously moved, with an unheard of liberality to devote their property to the education of a pious and learned ministry, must compel every one to confess that it is the Lord's doing.

It is unnecessary to describe the steps by which this Institution has attained its present important standing in the religious world. Suffice it to say, that thus far, its pecuniary wants have been supplied by the generosity of individuals, and formidable difficulties have vanished before the perseverance of its friends.

A slight view of its present greatness cannot fail of exciting the liveliest emotions of gratitude in the breast of every true friend of religion.

The whole amount of what has been contributed for permanent use in this Seminary, including the permanent funds, library, and public buildings, is more than *three hundred and fifty thousand dollars*, and this has been contributed almost entirely from six families. The funds for supporting charity students are considerable, although not sufficient for the present number. But this and other deficiencies have always been supplied by an appeal to the benevolence of individuals and churches.

The whole number of those who have completed their education in this Seminary, is 312. The number now pursuing their studies, is 132.

Four Professorships have been endowed, which are occupied by an equal number of Professors, two in the department of Sacred Rhetoric, one in Christian Theology, and one in Sacred Literature.

The exercises of the Students the first year are under the immediate direction of the Professor of Sacred Literature. The study of the Hebrew and Greek Scriptures is commenced and pursued, and the principles of translation and interpretation examined and applied. The Students are also required to write critical, hermeneutical, and doctrinal essays on important and difficult parts of scripture. The members of the Junior Class have also one exercise a week with the Professor of Christian Theology, on the divine authority of the Scriptures.

The attention of the Middle class is principally devoted to the study of Christian Theology, under the Professor in that department. During this year the students are required to examine the principal subjects in Theology, according to the plan exhibited in the "Outline of the course of study in Christian Theology" lately published for the use of the students. The dissertations which they are required to write on these subjects, are read in the lecture room, and remarked upon by the Professor. During the discussion, the students are encouraged to state every doubt and difficulty that may arise in their minds. Through the whole course of study, *free enquiry* is inculcated, and the principal commentators, systematic divines, and controversial writers, antient and modern, of various and opposite views, are consulted. The members of this class have an exercise each week with the Professor of Sacred Literature, on the Hebrew and Greek Scriptures, and one with the Professor of Sacred Rhetoric, on English Philology, composition, and elocution.

The studies of the Senior class are chiefly under the direction of the Professors of Sacred Rhetoric. The principal classics are those Lectures of Blair which are appropriate to the sacred office, Campbell's Philosophy of Rhetoric, and Fenelon's Dialogues on the eloquence of the pulpit. Plans of sermons are presented at each private lecture, and a dissertation read upon the style and structure of a sermon of some distinguished author, ancient or modern. Twice a week an original sermon is subjected to criticism before the class. The members of this class preach frequently on the morning of the Sabbath, and with the other classes, meet twice a week for speaking original composition before the Professor. One exercise a week is also continued with the Professor of Sacred Literature, and one with the Professor of Christian Theology.

One hundred and twenty lectures are comprised in the course of public instruction in each of the three departments, one public lecture in each department for every week in term time.

Two college edifices of brick have been built, each containing thirty suits of rooms, adapted to accommodate one hundred and twenty eight students. A Chapel has also been erected, containing besides a large room for public worship, a library room and three lecture rooms, also a refectory sufficiently large to accommodate more than a hundred students. The new college edifice (one of the two above mentioned) and the chapel, are built in the most elegant manner, and of the most durable materials. Three dwelling houses for Professors have also been erected.

A library of more than 5000 volumes has been procured, most of which are select books, appropriate to the object of the seminary. A Greek and Hebrew printing press has been established, and arrangements are made to procure Syriac, Arabic, and other oriental types.

This account will be concluded with an extract from the last part of the constitution of the founders. "To the Spirit of truth, to the Divine author of our faith, to the only wise God, we desire in sincerity to present this our humble offering; devoutly imploring the Father of lights, richly to endue with wisdom from above all his servants, the Trustees and Visitors of this Seminary, and with spiritual understanding the Professors therein, that being illuminated by the Holy Spirit, their doctrine may drop as the rain, and their speech distil as the dew, and that their pupils may become trees of renown in the courts of our God, whereby he may be glorified."