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MAGAZINE.

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 AT PRINCETON.

[We have embraced every opportunity that has offered, to express our good will towards the Theological Seminaries in our country, and our best wishes for their complete success. In our last No. we gave a slight historical sketch of the school of the prophets established at Andover; and now it affords us great pleasure to insert a similar sketch of that at Princeton.]

To the publisher of the Evangelical and Literary Magazine.

SIR,—I send, for insertion in the Magazine, an outline of the history of the Seminary at Princeton. It is chiefly derived from “A Brief Account of the Rise, Progress, and Present State of the Theological Seminary of the Presbyterian Church in the United States, at Princeton,” &c. just published by Anthony Finley of Philadelphia; to which your readers are referred for more extended information, if they desire it, than I am able to give. I shall, however, notice such changes as have been made by the last General Assembly.

Rise and Establishment of the Seminary.

The general reasons, which induced the General Assembly to establish this institution, are so well expressed in the little book just noticed, that I cannot forbear transcribing the first paragraph.

“The importance of the union of piety and learning in the Holy Ministry, is one of those radical principles of ecclesiastical wisdom, which the experience of ages has served more and more to confirm. If the *priests’ lips were* of old to *keep knowledge*; if the ministers of the Gospel are bound to *feed the people with knowledge and with understanding*; then nothing can be plainer than that ignorance, or small and indigested knowledge is, next to the want of piety, one of the most serious defects in a candidate for the sacred office. It is equally plain, that if this great concern be properly directed, especially if it be directed with order and uniformity, it must be attended to by the church herself. That which is left to individual enterprise and caprice, may sometimes be well managed, but will seldom be managed in any two cases alike. Besides, unless the church take this matter into her own hands, she cannot inspect and control the education which her candidates for the holy ministry receive. Her most precious fountains may be poisoned without her being able to apply an effectual remedy. No church, therefore, which neglects the proper education of her ministers, can be considered as faithful, either to her own most vital interests, or to the honour of her divine head and Lord.”

Under convictions of this kind, the proposal to establish a Theological Seminary for the Presbyterian church was presented to the General Assembly in May, 1809, in the form of an overture from the Presbytery of Philadelphia. This overture was referred to a select committee, who brought in a report favorable to the general design; and suggested three plans for the accomplishing of the important object proposed; viz. the establishment of *one* great school in some central and convenient place—the establishment of *two* such schools for the accommodation of the northern and southern divisions of the Presbyterian church—or the establishment of a Theological school in each Synod belonging to the General Assembly. The committee presented the *advantages* and *disadvantages* of these several plans with great impartiality; and proposed that they should be submitted to all the Presbyteries within the bounds of the General Assembly.

In May, 1810, the Presbyteries were called on in the General Assembly to report on the subject referred to them. These reports were referred to a select committee. And when that committee reported, it appeared that of the Presbyteries which had taken up the case submitted to them, there was *an equal number* in favour of a great school, and of a school in each Synod. Yet when the committee came to consider the reasons which determined some of the Presbyteries to vote for the *latter* and against the *former* measure, it was ascertained that they were founded entirely on misconception of the plan, and would be completely obviated by a development of its details. It was, then taken for granted, that there was a greater amount of presbyterial suffrage in favour of a *single school*, than of any other plan. It was therefore recommended to the General Assembly, at once to adopt measures for the establishment of one great central Seminary. The resolutions proposed by the committee were adopted, and the Rev. Doctors Green, Woodhull, Romeyn and Miller, and the Rev. Messrs. Archibald Alexander, James Richards and Amzi Armstrong, were appointed a committee to digest and prepare a plan of a Theological Seminary, to be reported to the next General Assembly.

In the year 1811, a plan was reported accordingly, and after amendment was adopted.

Plan of the Seminary.

Of this I can only give a very imperfect sketch, referring for farther information to the *Assembly's Digest*, or to the little work of Finley's before mentioned.

In the introduction, the circumstances of the church which loudly call for additional and vigorous efforts to increase the supply of able and faithful ministers of the gospel are recited, and the true design of the founders of the institution is distinctly stated. This design is such that it must commend itself to every member of the Presbyterian church, and indeed to the friends of religion in general—This statement concludes thus: “It (the design) is, finally, to endeavour to raise up a succession of men, at once *qualified for* and thoroughly *devoted to* the work of the gospel ministry; who, with various endowments, suiting them to different stations in the church of Christ, may all possess a portion of the spirit of the primitive propagators of the Gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require.”

The plan then goes on to provide, that the seminary shall always be under the control of the General Assembly—that there shall be a Board of Directors for inspecting and conducting the institution—and that there shall be such Professors as the assembly shall from time to time direct. Only it is determined that three professors shall be necessary for the complete organization of the seminary, namely, one of Didactic and Polemic theology; one of Oriental and Biblical literature; and one of Ecclesiastical History and Church government. The professors must be ordained ministers of the gospel; and on their induction into office are required in a very solemn manner to subscribe the constitution of the church and declare their adherence to it.

In the article of *study and attainments*, the course prescribed requires three years; and the *attainments* include the *Original Languages* of the Holy Scriptures, *Jewish* and *Christian Antiquities*, *Ancient Geography* and *Oriental Customs*, *Natural*, *Didactic*, *Polemic* and *Casuistic Theology*, *General History* and *Chronology* with the HISTORY OF THE CHURCH, acquaintance with practical writers, and a knowledge of the scriptural principles of *Ecclesiastical Polity*. The pupils are examined, twice a year, in presence of the Board of Directors or a committee appointed for that purpose; and the professors are required to adopt all the measures in their power to make thorough theologians of those committed to their care. The space of three years, indeed, is much too short for this; but when it is considered, that students generally go directly from colleges to the seminary, and carry with them their habits of study, and their thirst for knowledge, it is not

too much to hope that during their course through the institution, they may lay a broad and firm foundation, on which to build in after life.

The plan also manifests a most laudable solicitude for the improvement of the students in personal piety; and the measures prescribed are well calculated to promote that all important part of training for the gospel ministry.

Progress of the Seminary from 1812 to 1822.

In May, 1812, the General Assembly located the Seminary at Princeton, and the REVEREND ARCHIBALD ALEXANDER, D.D., a man justly revered and loved by the whole church, was appointed professor of Didactic and Polemic Theology. In August, Dr. Alexander was inaugurated, and entered on the duties of his office with *three* students.

At the meeting of the General Assembly the next year, the Reverend SAMUEL MILLER, D.D. was elected professor of Ecclesiastical History and Church Government; and was inaugurated in September following. In the choice of this gentleman, as well as that of the former, the General Assembly were eminently happy, as the event has fully proved. At the time of this election, the students had increased to *eight*. The number, however, soon became considerable; and it was found necessary to erect an edifice for their accommodation. This was begun in 1815 and was opened in the autumn of 1817. This building stands on a commanding eminence in the southern extremity of the borough of Princeton, near the Philadelphia road. It is a plain, handsome substantial stone building, four stories high, one hundred and fifty feet in length, and fifty in breadth. It contains apartments for the steward's family, a Refectory, Recitation rooms, Library, and accommodations for about eighty students.

The whole course of study prescribed in the plan of the Seminary was divided between the two Professors, from the time of their appointment until May, 1820; when Mr. Charles Hodge, at that time a Licentiate, but now an ordained Minister, was appointed Assistant Teacher of the Original Languages of Scripture. In May, 1822, Mr. Hodge was appointed Professor of Oriental and Biblical Literature.

“There has been a slow, but steady increase of the number of Students in the Seminary, from the opening of the first session, until the present time. It began with three. The number now connected with it is nearly eighty. The whole number of Students who have belonged to the Institution, from its commencement, including those at present belonging to it, is 235. Of these *eight* are deceased; nearly *one hundred*

are or have been pastors of churches; *one* is a Missionary among the heathen in *India*; *two* are Missionaries among the heathen in our own country; several more have in view, and are preparing for the same field of labour; at least *four* others have devoted themselves to foreign missionary service; and between *thirty* and *forty* have been, or are, engaged in missions in frontier and destitute settlements."

This is an amount of good equalling the most sanguine hopes of the friends of the Seminary. And they may well say, if in its infancy, and struggling as it even yet is with many difficulties, it has accomplished so much, what may not be expected from it, when the liberality of the church and the blessing of heaven shall have brought it to maturity?

The Library of the Seminary until lately consisted only of about 2,200 volumes most of which were donations. But by the happy union between the Presbyterian and Associate Reformed Churches, which was completed at the last Session of the General Assembly, an addition of nearly 4000 volumes of very valuable books has at once been made to it. Besides this, although the Seminary is an institution entirely independent of the College of New-Jersey, and totally distinct from it, yet the Trustees of the College have, with a truly liberal spirit, granted "to the Professors and Pupils of the Theological Seminary, the free use of the College Library; subject to such rules as may be adopted for the preservation of the books, and the good order of the same." This Library consists of 7000 volumes; many of which are choice and rare works in Theology. The private Libraries of the Professors are also very valuable. So that the Students have free access to at least twenty thousand volumes. The greatest want experienced in the institution as regards the Library, is the want of a sufficient number of suitable class books.

Funds of the Seminary—Support of Students, &c.

On this subject, I have nothing gratifying to communicate. The whole permanent fund of the Seminary does not much exceed \$18,000. The annual interest of this money scarcely reaches to \$1,100. The annual necessary expenses now amount to \$4,500. A few public spirited individuals, in their zeal for the interests of the institution, have, for three years, guaranteed to the newly elected Professor, a salary with which, although inadequate, he is contented. But after the expiration of that period, the annual expenses will rise to about six thousand dollars.—Will no *Bartletts* nor *Abbotts*, no *Browns* nor *Norrises* rise up in the Presbyterian Church, and,

while they immortalize their own names by founding Professorships, confer perpetual blessings on the Church of God, and on the land of their birth or the country of their adoption?

But in the mean time, there is no way of making up the serious deficiency in the funds of the institution, but the precarious one of congregational collections; that is by payments from what, with the utmost propriety, is called the *contingent fund*. The whole Church ought to unite, and at once relieve this distressing embarrassment.

The Synods of North-Carolina, and of South-Carolina and Georgia have agreed jointly to endow a Professorship in four years from Nov. 1821.

The Synods of Philadelphia, and of New-York and New-Jersey have each resolved also to endow a Professorship; but without any limitation of time.

There is a *Student's fund*, designed for the support of indigent students; but it amounts only to \$4100. Besides this, eight scholarships have been founded, and several are in progress. But the most important assistance to young men pursuing their studies, is afforded by *Female Cent Societies*. Sometimes as many as *sixteen* students *in one year* have been supported in whole or in part by the contributions of pious females. These contributions consist of money, clothing, bed-furniture, &c. &c.; and without them many a young man would be obliged to relinquish his studies, and give up all his hopes of usefulness in the ministry of the gospel.

Course of Study in the Seminary.

FIRST YEAR.—1. Original Languages of Scripture. 2. Biblical Criticism including *Critica Sacra* and *Hermeneutica Sacra*.—By the Professor of *Oriental and Biblical Literature*.

3. *Sacred Chronology*. 4. *Sacred Geography*. 5. *Biblical and Profane History connected*.—By the Professor of *Ecclesiastical History and Church Government*.

6. *Jewish Antiquities and Oriental Customs*, by the Professor of *Didactic and Polemic Theology*.

SECOND YEAR.—1. *Original Languages of Scripture*, continued, one day in each week.

2. *Didactic Theology*, two days in each week.

3. *Ecclesiastical History*, two days in each week through the year.

THIRD YEAR.—1. *Didactic Theology* continued and concluded.

2. *Polemic Theology*, embracing the Deistical and Pelagian, Arian Socinian Controversies, &c.

3. *Ecclesiastical History*, concluded. 4. *Church Government*. 5. *Lectures on the composition and delivery of Sermons*, by the Professor of *Ecclesiastical History and Church Government*.

6. *Lectures on the Pastoral Care*, by the Professor of *Didactic and Polemic Theology*.

In this course of study there is a beneficial change in the modes of giving instruction; sometimes it is done by Lectures, sometimes by Text Books, and sometimes by setting the Students to the writing of Dissertations on particular subjects. The highest excellency of the whole method is, that, while it allows sufficient range of thought and freedom of inquiry, it does not throw the young and inexperienced student loose from all restraints, and remove him out of sight of all the land-marks by which the Church has always been guided. It establishes him in settled and undoubted principles, and yet does not fetter his mind by human authority. He is neither a free-thinker nor an intellectual slave.

But this account ought not to be closed without some notice of the *voluntary associations formed by the Students for their own improvement in knowledge and piety*. These consist of

1. **THE THEOLOGICAL SOCIETY.** It embraces all the Students in the Seminary, together with such Ministers and Licentiates as reside in the neighbourhood, and find it convenient to attend. It meets twice a week; once to hear Oration delivered by the Students; and once for the purpose of debating questions proposed, and hearing Essays. The Professors preside alternately: and free scope is given to critical remarks on the performances.

2. **THE SOCIETY FOR IMPROVEMENT IN THE COMPOSITION AND DELIVERY OF SERMONS.** This Society is composed of Students in the third year. It meets once a week. At each meeting two sermons are delivered *memoriter*, by Students appointed for the purpose. The Members make their remarks; and the Professors close with such observations as they may think profitable.

3. **THE SOCIETY FOR IMPROVEMENT IN BIBLICAL LITERATURE.** This Society meets every Monday evening except the first in the month, when it gives way to the Monthly Concert of Prayer. The exercises are translations of select portions of the original Scriptures, with critical analyses, remarks, and practical observations; and Dissertations on subjects in Biblical Literature. The Professor of Oriental and Biblical Literature is the President, and the Members

are chosen by election. The other Professors and some other gentlemen are honorary members.

4. The Society of Inquiry respecting Missions, and the state of Religion. This Society meets once a month. Its object is sufficiently explained by its title. This Society has commenced a Missionary Library, which is likely in process of time to become very valuable, by donations.

Besides these, there is a Conference Meeting held every Sabbath in term time, which is attended by the Professors and all the Students. The object of this meeting is to promote practical religion.

Thus have I given you a slight sketch of this important institution; and I hasten to a conclusion with only three remarks.

1. It seems impossible to guard any institution more effectually against the wild spirit of innovation, and the prevailing errors of the present day than this is guarded by its constitution. It cannot become corrupt, until the majority of ministers trained up in the bosom of the Presbyterian church shall be corrupted, and "deny the Lord that bought them."

2. The plan pursued seems well calculated to form sound and solid Divines, to train up workmen, who need not be ashamed, because they know how rightly to divide the word of truth.

3. The measures adopted seem admirably calculated to cherish a spirit of piety, and send forth warm-hearted and zealous preachers of the cross, as well as learned theologians.

In this view of the Seminary every Christian and especially every Presbyterian ought daily to pray, may God bless it! This is my prayer.

RUSTICUS.

[As a specimen of the improvement that may be expected from the society established in the Seminary for *Improvement in Biblical Literature*, I send you one of the Dissertations not long since presented to it. It has been selected rather because it is one of the *shortest* than one of the *best*. Yet I think that your readers will peruse it with a very lively interest, as the work of a youth studying theology.]

RUSTICUS.

DISSERTATION ON THE

ΛΟΓΟΣ.

THE Greek word *λογος* is one of extensive signification, both in sacred and profane writings. Schleusner reckons up *thirty* different senses in which it is used, and Parkhurst *sixteen*, to which, with other Lexicons, you are referred. The more common and proper meaning is *a word or discourse*