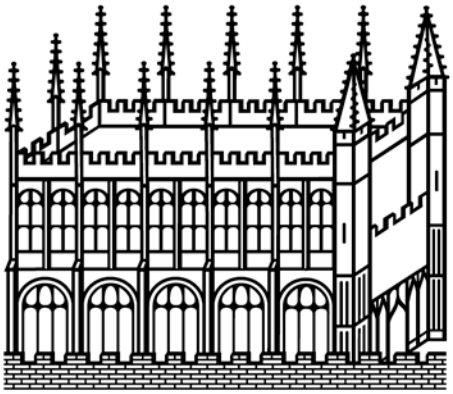

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A

# DISCOURSE

ON

# THEOLOGICAL EDUCATION;

Delivered on the Bicentenary of the Westminster Assembly of Divines, July, 1843.

TO WHICH IS ADDED,

ADVICE TO A STUDENT PREPARING FOR THE MINISTRY.

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# PREFACE.

This little book was occasioned by an appointment of the Presbytery of Charleston, which assigned to its several members subjects on which they should address the people at the celebration of the Bicentenary of the Westminster Assembly of Divines. These subjects embraced the whole history and peculiarities of the Presbyterian Church. The object of the Presbytery was to inform the churches within its bounds respecting the struggles of their fathers for the crown and kingdom of the Lord Jesus Christ, and for the faith once delivered to the saints. To the author was allotted the topic of the following

discourse. Its design is to exhibit the method authorized by God and adopted by his church in past ages for the training of ministers. It is more appropriate to the times in which we live than to the special occasion on which it was delivered. Still it is a matter of history that the Presbyterian Church has ever contended for an educated ministry. The present method of training she adopts, is by means of theological schools, in which a professional education is superadded to the general one obtained at college. Doubts have been expressed in various quarters whether this is the best method, and whether it rests upon any divine authority. These doubts, in some parts of the church, disturb the efforts to build up those theological institutions yet struggling for an existence. At the same time they

keep many young men at home pursuing a limited course of study, who would otherwise resort to schools and seminaries of theology. With a view to meet the difficulties felt by many, the writer has been led to investigate the whole subject of education for the ministry. The investigation has been historical in its nature, and has resulted in the collection of many facts which are recorded in these pages. In preparing the Discourse for the press, it has insensibly swelled into a little volume, and might have been extended still further without exhausting the subject. It is the hope of the writer that those who are interested in the education of our ministers, which indeed ought to attract the attention of all intelligent Christians, will give this little volume an attentive perusal. If the glory of God and the

interests of the church are promoted by it, the writer will be sufficiently rewarded.

The reader is referred to the table of contents for a view of the topics the work embraces. After the Discourse was finished and sent to the press, a young friend requested of the author that he would draw up an outline of study for the use of those commencing or pursuing an education for the ministry. He expressed the feeling, which the writer recollects that he himself also had, of bewilderment and ignorance as to the proper points towards which he should direct his studies; a feeling that was so distressing to him both before and after he had commenced his theological course. If he could now retrace his steps and pass again over the years spent in the seminary, with the knowledge of a young

minister's wants which he now has, his profiting would be far greater, and his time far better spent. Such feelings have arisen in every mind thirsting for knowledge. Nothing can supply the lack of experience. The proper method of study is to be learned by each one for himself. Yet the advice of those who have been familiar with the struggles of the student and the young minister is not without its value. To give such advice has been the writer's object in the Postscript, which follows as the last article appended to the Discourse. To it the attention of the young student is particularly directed. For those more advanced in theology a more ample course is needed, a guide at once to all the subjects embraced in the various departments of sacred learning, and to all the

authors who have handled these subjects. Such a work the Germans have in Brettschneider's Systematische Entwickelung, but so far as the writer knows it is yet a desideratum in our language. The advice of Herder to a student in the University which the author read after the greater part of the Postscript was written, has furnished him with some few hints; the rest has arisen from the writer's knowledge of a student's wants, and from his own personal experience.

*Theological Seminary,*
*Columbia, S. C., July,* 1844.

# CONTENTS.

## CHAPTER I.

Occasion of the Discourse. The Church the friend of Learning. Example of Christ. Antediluvian Period. Patriarchal Age. Education of Moses and Aaron. Learning of Egypt. Aaronical and Levitical Priesthood. Were they Teachers of the People? Their Residence and Education. The Prophets. Their Number. Office of the Jewish Prophets. Schools of the Levites. Schools of the Prophets. Number of Pupils. How Supported. "The Man of Baal-shalisha." Sons of the Prophets. Elijah and Elisha. Call to the Prophetical Office. Educated Men appointed to this Office. The call preceded a life of Study. Studies and exercises of the Prophetic Schools. Prophets resorted to by the People for Religious Instruction. School and Synagogue. Studies of the Prophetic Schools further considered. Influence of these Institutions. Other Teachers. The Scribes. Lawyers. The Synagogues. Their number. Officers of the Synagogue. Their Education. Schools. Schools of Divinity. Title of Rabbi. Ceremony of Graduation. Houses of Study. Number of Schools. Conclusion, . . . . pp. 13–43.

## CHAPTER II.

Education of John the Baptist. His Influence, Eloquence, and Greatness. Education of the Twelve Apos-

tles. Matthias. Paul. His Birth-place. Testimony of Strabo. Education of Paul. His proficiency. His occupation. Luke. Paul and Luke wrote the largest portions of the New Testament. Apollos. His Learning and Education. Timothy and Titus students of Paul. Mosheim's Opinion. Office of διδασκαλος. Their Duties, Order, Rank. The Apostles Teachers of Theology. Polycarp. Papias. Quadratus. Polycarp's Reminiscences of John. Were Schools of Theology established by the Apostles? School of Alexandria. Its origin. Its Teachers. Course of Study. Testimony of Gregory Thaumaturgus. Of Clemens Alexandrinus. Origen. Labours of Origen. Extent to which Education was carried. Length of time spent in Study. Government and control of the Alexandrian School. Female Pupils. Origen's Support. His friend Ambrose. Pamphilus and the Seminary at Cæsarea. Seminary at Antioch. Library and School at Jerusalem. At Edessa. Seleucia. Nisibis. Rome. Learned Education of the Early Fathers. Justin. Arnobius. Julian the Apostate. His Edict respecting the Schools, pp. 44–82.

## CHAPTER III.

Cathedral Schools. Meaning of the word Cathedral. Patronage of Constantine. Conventual Schools. Convent of Iona. Was a Theological Seminary. St. Columba. British Monasteries. Missionary Labours of the Culdees. Their Sentiments. Their Opposition to Rome. Origin and meaning of their Name. Other Culdee Establishments. At Bangor. At Armagh. Universities. University of Paris. The Sorbonne. Ignorance of the Monks. The Reformers Professors in Universities and Schools of

Theology. The Study of the Hebrew and Greek Scriptures. The Five Universities of the Huguenots in France. Presbyterians of Holland. Westminster Assembly. The Non-Conformists. The Dissenting Academies. Their Course of Study. The Pilgrim Fathers. Harvard University. Yale. Dartmouth. Princeton. The Theological Character of our Earlier Colleges. Earliest Ministers of the Presbyterian Church in America. The Log College. Fogg's Manor. Newark Academy. College of New Jersey. Dr. Witherspoon. Theological Seminary at New-York. At Andover. Expectations of its Founders. Theological Seminary at Princeton. The American System. . . . . pp. 83–111.

## CHAPTER IV.

The Ministry of the Church has always been an Educated Ministry. The Hebrew Prophets. The Prophet and the Holy Spirit. Influence of Sanctified Learning. Heresies of the Learned. The Heresies of Ignorance. Influence of a Learned Ministry at the Reformation. Reasons why Ministers should be Men of Learning. They have been educated in each other's society. Advantages of a Public Education. Examples to the contrary considered. Theological Schools of great utility to the Church. Theological Literature. Extracts ftom Dr. Chalmers. Origin of Grecian and Roman Literature. Authorship in Scotland and Germany. Other Protestant Countries. The United States. Endowments. Permanence in Office. Time spent at places of Education by Eminent Scholars. Want of Ministers leads to the founding of Colleges and Seminaries. By whom endowed. Objections. Danger

of Perversion. Standards of the Presbyterian Church. American plan of Education. Dissenters' Academies. The German Method. The English Method. Scotch Method. Not satisfactory to the Scotch themselves. Other Objections. Education too Professional. Beneficiaries. Charitable Foundations. Alleged tendency to Corruption. Origin of Heresies. Cause of the low state of Ministerial Attainment. Number of Students of Divinity in Scotland. Responsibilities of Church Courts. Qualification of Students. Address to Teachers of Theology, . pp. 112–152.

APPENDIX A.

Mode of Education in the Dissenting Academies of England, . . . . pp. 153–172.

APPENDIX B.

Provisions for the Education of the Ministry in the Presbyterian and Dissenting Churches of England, Scotland, Ireland, and Wales, . . . pp. 173–188.

APPENDIX C.

The support furnished by the Churches of the Reformation to poor Students, . . . pp. 189–194.

POSTSCRIPT.

Directions to a Student preparing for the Ministry.

Preparatory Studies, . . . . pp. 195–207.

Studies of the First Year, . . . pp. 207–222.

Studies of the Second Year, . . pp. 223–234

Studies of the Third Year, . . pp. 234–243.

# DISCOURSE

ON

# THEOLOGICAL EDUCATION.

## CHAPTER I.

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And Jesus increased in wisdom and stature, and in favour with God and man." LUKE ii. 46.

Two hundred years ago, on the first of July, the Convocation of the Westminster Assembly of Divines was held in the Abbey Church at Westminster in England. The Bicentenary anniversary of this event having arrived, and it being the desire of the Presbytery that this event should be worthily commemorated, subjects have been assigned the several members of that body, on which they should address the people in connection with this commemoration. In this assignment it has fallen to my lot to speak on the subject of Theological Education, and the best

method of pursuing it. For, from the beginning, it has been true of our church, that it has highly appreciated the advantages of education, and thought much of learning as the handmaid of religion. The Assembly of Divines was itself a body of thoroughly educated men, embracing a portion of the ripest scholars the world has ever seen. And the men of influence amongst us, in all ages, have been such as united ardour of piety with discipline of mind and extent of knowledge. The present has been judged a fitting occasion for reviewing the history of the Church from the beginning, that we may ascertain in what manner its teachers have been trained, and what degree of approbation Christ our Head has bestowed upon a *learned* preparation for posts of usefulness in his kingdom on earth.

It behooves us to speak reverently of our adorable Redeemer, and to confess that his manifestation in the flesh is the mystery of godliness. Yet did he possess a truly human and finite nature, as well as one truly infinite and divine. And while in the last, his works were known unto him from the beginning, and there could be no increase in any of his perfections; in the former, that is, in his human nature, he increased in know-

ledge and in favour with God and man. At twelve years of age, he loitered behind at Jerusalem, to gratify his thirst for knowledge, and his love for the truths of God. He permitted the caravan of his friends and kindred to return without him, and his anxious parents, after long search, found him at the school of sacred learning which was held in a room belonging to the treasury[1] of the Temple, "sitting in the midst of the doctors, both hearing them and asking them questions."

We do not say that our Saviour resorted to the schools of the scribes and teachers as a regular pupil. This is refuted rather than otherwise, by some allusions in the Scriptures.[2] Nor do we wish to maintain that those traditions which have been handed down to this effect respecting his childhood have aught of truth.[3] Yet does it seem to us that he did by this act show a respect to the labours of these teachers, and point out the school of sacred learning as a place

[1] Basnage Annal. Eccl. i. p. 206. See Wolfius, Curæ Philol.

[2] John vii. 15.

[3] Gospel of the Infancy of Christ. Thilo. Codex Apocryphus N. T. cap. xlix., and Archbp. Wake's translation, chap. xx.

where it behooved a youth, who desired to do the will of God, to be employed, as a place of present enjoyment, and of preparation for usefulness through life. And in the years of his public ministry, when censuring severely the doctrines of the scribes, he was careful to maintain the utility and authority of the office they held. "The scribes and the Pharisees sit in Moses' seat: all therefore which they bid you observe, that observe and do; but do not ye after their works: for they say and do not."[1]

It will probably present this subject most fairly before our view, if we first inquire of the sacred Scriptures what is the mind and will of God as to the education of his ministers.

God had a ministry before the Flood, among whom Enoch and Noah are both mentioned, one as a prophet, and the other as a "preacher of righteousness."[2] But the history of those times is so extremely brief, as barely to inform us that God had a seed to serve him, which, through a long tract of years, kept itself estranged from an ungodly world, and met together for his worship. At length, intermarrying with the daughters of men, its purity was corrupted, it ceased to be the

[1] Matt. xxiii. 2. [2] Jude 14, 2 Pet. ii. 5.

salt of the earth and the light of the world; crime, violence, and bloodshed ravaged the globe, until the church was reduced to a single family, and that family, with the only preacher of righteousness who then existed, was enclosed in the ark that it might be perserved from extinction.

The Patriarchal age must also be passed over, in which the head of each family was teacher and priest to his household, and to all his descendants while he lived. But when God would call forth his chosen people from Egyptian bondage, and settle them in a more perfect ecclesiastical state, he raised up Moses, and caused him, in his providence, to become learned in all the wisdom of the Egyptians. He received that education which was suited to the rank he held as the adopted son of Pharaoh's daughter.[1] And Egypt at that time was the most learned and cultivated of nations, to which Greece, at a period long subsequent, was not ashamed to owe her philosophy, and to ascribe the first germs of her literature, since so valued and sought by the nations of the earth. Nor will the learning

[1] Heb. xi. 25. Acts vii. 22. On the learning of Moses, see Stillingfleet, Orig. Sac. i. p. 108, et. seq. Philo. Jud. Vit. Moses, ii. p. 84.

and refinement of Moses be despised by those who have considered the splendid monuments of grandeur and skill which ancient Egypt has left behind her, or admired those evidences of her progress in all the arts of peace which have of late years been discovered.[1] It cannot be true, it is presumed, that the parentage of Moses remained unknown at the court of Pharaoh. It could not always be concealed: and it is reasonable to suppose that Aaron, a man whose eloquence is commended by God, and who for this reason was appointed to be the spokesman of Moses,[2] shared with his more distinguished brother in intellectual culture, and the means of knowledge. It could hardly be, when one member of a family had a high education, that another member of the same family, afterwards appointed to a station no less honourable than his, should be entirely ignorant. Miriam their sister was an accomplished poetess, and was even sometimes honoured with divine revelations.[3] We have reason to believe that Aaron, the head of the Jewish priesthood, was scarcely less a man of learning

[1] 1 Kings iv. 30. Is. xix. 11, 12. Wilkinson's Ancient Egyptians. Rosellini Monumenti dell' Egitto e della Nubia.

[2] Exod. iv. 14. [3] Exod. xv. 20, 21. Numb. xii. 2.

than Moses himself, whom he certainly excelled in those gifts of speech so essential to one appointed to be a teacher of the people.

Aaron thus qualified, with his sons, God appointed to the priestly office, and there were given to assist them the whole tribe of Levi, to which both Moses and Aaron belonged. This tribe was substituted in place of the first born of each family, whom, under the patriarchal dispensation, God had designated as the priest of the household.[1] In choosing men of such attainments and gifts as belonged to Moses and Aaron, God showed what their successors in all ages should be.

It has indeed been contended that it was not the duty of the Jewish priests to *teach*, but to *sacrifice*, and perform other rites enjoined by the law of Moses. It has been said that the only way they taught was by the types and ceremonies they continually presented to the eye of the people.[2] But the contrary is gathered from those passages of Scripture in which it is said that "the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is

[1] Numb. iii. 12, 13. [2] Michaelis Com. on the Laws of Moses, vol. i. art. Jahn's Archæology, § 377.

the messenger of the Lord of Hosts."[1] Moses also says of the sons of Levi, "they shall *teach* Jacob thy judgments and Israel thy law."[2] Israel is spoken of in a season of great declension as being "without the true God, and without a *teaching priest*."[3] In Hosea the people are represented as "destroyed for *lack of knowledge*," and this through the ignorance and fault of the priests.[4] And in Micah the priests are accused as "teaching for hire," which is charging them with perverting their office of teachers for the purposes of gain.[5] At the season of declension just mentioned, Jehoshaphat, a pious king, sent Levites and priests "throughout all the cities of Judah," "and they taught in Judah, and had the book of the law with them, and taught the people."[6] And when Ezra the scribe, after the captivity, erected his "pulpit of wood" and read the law to the people in their ancient tongue, which they had now forgotten, the Levites instructed the people and caused them to understand the law.[7]

These priests and Levites resided in forty-eight

[1] Mal. ii. 7. [2] Deut. xxxiii. 10. [3] 2 Chron. xv. 3. [4] Hos. iv. 6. [5] Chap. iii. 11. [6] 2 Chron. xvii. 7–9. [7] Neh. viii. 4–11.

cities, which were located at different points throughout the land; six of which were cities of refuge. They resided in these communities by divine appointment, principally that they might have a better opportunity for mutual instruction and consultation.

But the most remarkable class of religious teachers under the ancient economy were the *prophets*. The frequent allusions to them in the Scriptures show that, at certain times at least, they existed in considerable numbers. In the days of Elijah, when Jezebel had decreed that the prophets of the Lord should be destroyed, Obadiah, the governor of the house of Ahab, took an hundred prophets and hid them in caves, and saw their wants supplied. These hundred prophets were, we suppose, a part only of the whole number in the land.

The prophets were the divines, instructors, and guides of the Hebrews in piety and virtue.[1] They resided oftentimes in some retired place, where they were resorted to by the people, at the new-moons and other stated periods, for consultation and instruction in things pertaining to God. They were supported by the free gifts of

[1] Aug. de Civitate Dei, xviii. 41.

the people, and held themselves aloof from all worldly employments, devoting their whole time to instruction, study, meditation, and prayer.

The first seminaries or places of instruction among the Jewish people were the cities of the Levites. The curse pronounced upon Levi by Jacob his father,[1] "that he should be divided in Jacob and scattered in Israel," was thus changed into a blessing. In every tribe these Levitical cities were found, and the means of education for the Levitical office existed; nor is it certain that others did not share in the advantages of instruction with the sons of Levi.[2]

[1] Gen. xlix. 7.

[2] "From the very first platforming of the church of Israel, the tribe of Levi was set apart for the public ministry, to attend upon the altar at Jerusalem, and to teach the people up and down the nation; and for the better fitting of them for teaching, they had eight and forty cities allotted them. These cities were so many universities, where the ministerial tribe, distributed in companies, studied the law, became learned; and thence scattered through the whole nation, dispersed learning and the knowledge of the law in all the synagogues.

"Two things are, not without good reason, to be observed here, which perhaps are not seriously enough observed by all.

"I. The settled ministry of the church of Israel was not

But after the race of prophets arose who were to succeed Moses,[1] there arose also the schools of the prophets, in diverse places both of Israel and Judah. There was a noted school of this kind at Naioth, near Ramah, the residence of Samuel, over which he presided.[2] There was

prophets, but priests and Levites. Mal. ii. 7. For it was not seldom when there were no prophets; and the prophets send the people to the priests for instruction, Hag. ii. 11, and Malachi in the place mentioned already.

"II. That tithes were granted to the priests and Levites, not only when they ministered at the altar or in the temple; but when they studied in the universities and preached in the synagogues. Behold the method of God's own institution. God chooseth Israel to be a peculiar people to himself; to this chosen people he gives a law and a clergy: on the clergy he enjoins the study of the law: to their studies he suits academical societies: on the universities he bestows lands and tithes: on the synagogues he bestows tithes and university men."—*Lightfoot's Works: Pitman's Ed.*, vol. v. p. 120, x. p. 174.

[1] Deut. xviii. 15.

[2] Naioth seems to have been a place at some distance from the town, furnishing that retirement which was best suited to a life of study. Vatablus says it was built in the fields of Ramah; and Naioth, according to Pet. Martyr, signifies *pastures*, and some remote places, *quæ fere sunt studiis aptissima*. According to Gesenius, the word signifies *habitations*; and if this be the meaning, it may refer to

another at Bethel,[1] and another at Jericho, in which Elijah, and after him Elisha, was president and teacher.[2] Another of these schools existed at Gilgal, where the "sons of the prophets" are represented as "sitting before Elisha."[3] And not in Israel only, but in Judah likewise was God known. There was a college in Jerusalem where "Huldah the prophetess" dwelt.[4] And it has been thought that Gad, Na-

edifices erected for the residence of men devoted to the pursuit of sacred learning. The Chaldee Paraphrast renders Naioth by the words בית אולפנא *house of learning*. See 1 Sam. xix. 20.

[1] 1 Sam. x. 3. [2] 2 Kings ii. 3, 5, 7, 15. [3] 2 Kings iv. 38.

[4] 2 Kings xxii. 14, and 2 Chron. xxxiv. 22: "Now she dwelt in Jerusalem in the college." The marginal reading of our version is *in the second part*, i. e. of the city; which also seems to be approved by the modern critics. See Ges. Lexicon on the word מִשְׁנֶה. Of the ancient versions, the LXX treat the Hebrew word which is translated *college* as a proper name—ἐν τῇ Μασενᾷ. The Targum of Jonathan translates בְּבֵית אוּלְפָנָא *in the house of instruction*. The Syr. ܒܡܬܢܝܬܐ *in the repetition*, i. e. probably, *in the place of recitation*. There seems to have been a place near the temple, or within it, where the learned men met to confer together respecting the law and the prophets, called by the Rabbins בֵּית הַמִּדְרָשׁ.

than, Heman, and Jeduthun were teachers in such institutions; that they selected the most promising of the young Levites, and the Nazarites, with those who seemed called of God to the office of the prophet, and trained them up in those habits of intellectual culture, and that acquaintance with the word of God, which would qualify them for usefulness in their future lives.

The number of pupils in these schools was by no means small. Fifty men of the sons of the prophets stood to view afar off when Elijah smote the waters of the Jordan with his mantle, and when he ascended to heaven in a chariot of fire.[1] They lived together in the same dwelling, which under Elisha they were obliged to enlarge because the place became too strait for them; they ate at the same table,[2] and were supported in a great measure by the voluntary contributions of the people of God. The man of Baal-shalisha, in a season of famine, brought to Elisha, at the school in Gilgal, "bread of the first fruits, twenty loaves of barley, and full ears of corn," which the prophet ordered his servant to set before the sons of the prophets that they might eat. From the exclamation of the ser-

[1] 2 Kings ii. 7, 16. [2] 2 Kings vi. 1, iv. 38.

vant we learn that there were at that time one hundred men members of the school.[1]

These scholars were called sons of the prophets, as among the Greeks students of medicine were called "sons of the physicians,"[2] and were accustomed to address the prophet who taught them, by the name Father. Thus Elisha, the pupil of Elijah, called his former instructor, at the moment when he was snatched away from him, "My Father! My Father! The chariot of Israel and the horsemen thereof!" Thus, while he lamented over his own great loss, expressing his sense of the importance of Elijah's influence over the nation, by calling him the chariot and horsemen which defended Israel; giving utterance in these words to that pregnant truth, that religious knowledge and true piety are a better defence to a nation than all the armaments of war.[3]

[1] 2 Kings i. 42, 43. [2] ἰατρῶν υἱοί, so also ῥητόρων υἱοί, "sons ofthe orators."

[3] "The chariot of Israel, and the horsemen thereof!" or "Thou wast Israel's artillery and cavalry;" its glittering legion and its invincible host. Think only of the fire from heaven which this prophet, in his zeal for the house of the Lord, called down upon the adversaries of God and his people; think of the dreadful defeat, which, as with the

It was God's ordinary method to call to the prophetical office those who had been educated in these schools. When the call fell upon other persons not so educated, it is mentioned as something out of the ordinary course of the divine administration. Amos was so called. He says, "I was no prophet, neither was I a prophet's son," i. e., was not educated in the prophetic schools; "but I was a husbandman, and a gatherer of sycamore fruits; and the Lord took me as I followed the flock; and the Lord said unto me, Go, prophesy to my people Israel."[1] And in Zechariah[2] the false prophets,

waving of his hand, he brought upon the destroyers of his peace at Mount Carmel. He spoke, and the horse and his rider stood as if struck with thunder. He threatened, and tyrants shrunk back, pale and silent at his rebuke. He commanded in the name of God, and fire and sword united their force to destroy from the earth a whole royal race, because it had taken the field against the kingdom of the Lord. He was wroth in spirit, and his anger became a blazing flame, which consumed a whole host of lying priests from the land of Israel. More terrible was he to Ahab and to Jezebel, in his invisible armor, than a whole host of Syrians and Philistines. The phalanx of Israel and its bulwark was now removed."—*Krummacher, Elijah the Tishbite*, p. 372.

[1] Amos vii. 14, 15. [2] xiii. 5.

being in danger of a signal retribution for their fraud and presumption, disclaim utterly the prophetic office. In doing so they mention, to establish their assertion, that they had not enjoyed a prophetic education. "I am a husbandman; for man taught *me* to keep cattle from my youth." The prophetic spirit did not ordinarily fall upon any except such as had passed through this preparatory discipline; hence the admiration and surprise which was occasioned by Saul's being made to prophesy, which gave rise to the proverb, "Is Saul also among the prophets."[1]

Whether the call to the prophetic office was before or after their education, seems not entirely certain; but if we may judge from the case of Elisha, it preceded a devotion to a life of study, as is ordinarily the case now. "Elisha was ploughing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle over him."[2] Elisha at once left all secular employments, became the attendant and disciple of Elijah; seems to have assisted him in presiding over the prophetical schools, and in about ten years from the

[1] 1 Sam. x. 12, 19. [2] 1 Kings xix. 19—21.

time of his call became his successor in the presidency of the same.

The education the sons of the prophets went through, seems to have consisted in the study of the divine law, and also, in a great measure, in those exercises of devotion, by which their piety was nurtured and increased. We often read of them as engaged in praising God and prophesying "with a psaltery, a tabret and pipe, and a harp before them."[1]

[1] 1 Sam. x. 5. These exercises of the prophetical schools are well explained by Stillingfleet. "I confess," says he, "it carries the highest probability with it, that this prophesying with musical instruments was at their places and times of sacrifices an adjunct, if not a part of the solemn service of God; which was managed chiefly by the choir of the sons of the prophets which were resident there, and were trained up in all exercises of piety and devotion. Yet I cannot see any reason to think that all this prophesying was merely singing of hymns, and playing upon their musical instruments to them, as some imagine; because there seems to be implied some immediate impulses of a prophetic spirit, by which Samuel said to Saul, that when he came among the prophets, *the Spirit of the Lord would come upon him, and he should prophesy with them, and he should become another man.* * * * Others think, that those who are said particularly to prophesy at these music meetings, were some persons as

The prophetical impulse might descend temporarily upon one not truly pious, as was the

chief among the rest, who, having their spirits elevated by the music, did compose hymns upon the place by a divine energy inwardly moving their minds; so that there were properly divine raptures in some of them, which transported them beyond the ordinary power of fancy or imagination, in dictating such hymns as might be suitable for the design of celebrating the honour of God.

"Neither may it seem strange that such an enthusiastic spirit should seize on them only at such solemn times, since we read in the New Testament of a like exercise of such gifts in the church of Corinth, 1 Cor. xiv. 26, where we see in *coming together every one had a psalm, a doctrine, a tongue, a revelation,* &c.; whereby it appears that they were inspired upon the place, *etiam extemporales hymni sœpe ab afflatu erant,* as Grotius there observes; as we see it in frequent instances in Scripture of Simeon and Anna, Moses and Miriam, Deborah and Isaiah; and in the Christian church, after that land-flood of inspired gifts was much abated in the church, they kept up a custom much like to these extemporal hymns, as appears evidently by Tertullian, *post aquam manualem et lumina ut quisque de scripturis sanctis vel de proprio ingenio potest, provocatur in medium Deo canere.* After they had ended their love-feasts they begun their hymns, which were either taken from the Scriptures, or of their own composition: which Pliny takes notice of as a great part of Christian worship, that they did *secum invicem carmen Christo quasi Deo*

case with Balaam, with Caiaphas, and Saul. It might descend upon one not trained by discipline. But when to the special influence of the Spirit of God, were added a character of eminent piety, and a mind filled with intelligence respecting all things desirable for men to know, who taught the people and stood before kings as counsellors in matters of state, it is plain their influence with men would be the more commanding; and that to the reverence they would have for them, as moved by the Holy Ghost, there would be added the awe which true holiness inspires; and that respect which knowledge is sure to command. Their original genius and previous education is perceived in their style, though this was doubtless greatly heightened in all its qualities of force and beauty by the Divine influence under which they wrote. For the apostle Peter informs us with particularity and emphasis that *holy* men of old spake as they were moved by the Holy Ghost. Their education would assist them to know what counsel to give, when not under the

*dicere,—they joined in singing hymns to Christ as God.' Stillingfleet, Orig. Sac.* vol. i. pp. 144, 145. See also *Krummacher, Elijah the Tishbite,* p. 333.

prophetic impulse, while the Holy Spirit, whose special operation seems not to have been constant, would reveal to them future events which it was important for the church to understand; and those sublime truths which it was impossible that human reason should ever discover.

The residences of prophets were the resort of the people for religious instruction, especially at those times when degeneracy had crept into the priestly and Levitical orders. The Shunamite's husband asks her, "wherefore she would go to the man of God that day, seeing it was neither New Moon nor Sabbath;"[1] thus showing that on these days of religious worship it was her practice to resort thither. From this circumstance, probably, the place of public teaching was called "the hill of God;"[2] and from its also being the place of the prophetic school, "the hill of the teacher."[3] These schools and places of worship, we judge to have been the original of those synagogues which were erected after the captivity, and which in their turn became the model of the

[1] 2 Kings iv. 33. [2] 1 Sam. x. 5. [3] Judges vii. 1, the hill of Moreh (מוֹרֶה).

Christian churches under the gospel. This association of places of religious instruction for the people at large, with places of education for persons training for stations in the church, may have been the reason why schools were connected with the synagogues at a subsequent period of Jewish history. For we find that it became the practice to attend the worship of the synagogue on the morning of the Sabbath, and to resort to the school in the evening to hear a lecture from the presiding Rabbi.

These schools of the prophets we have now described are called by Lightfoot,[1] "universities and colleges of students." But in our view they resemble in some principal points the Theological Seminaries of the present day far more than they do our institutions for general education. "The study which chiefly occupied these sons of the prophets, was doubtless that of the Divine Word; and the tongues of their teachers were as 'the pen of a ready writer.' Undoubtedly they were employed upon the positive meaning and practical import of Divine revelation. If sacred history were the subject of their discourse, it was doubtless for the pur-

[1] Works, vol. x. p. 174.

pose of tracing, in some edifying manner, the footsteps of Jehovah; or of concluding from things past upon those which were future. Then the mysteries of the Aaronic priesthood and of the ceremonial law, we may suppose, formed another subject of instruction in the schools of the prophets. Thus, the bleeding Lamb of God, that was to bear and take away the sins of the world, might be presented to them in the exposition of the sacrificial institutions. Moreover, as their religious and civil codes were intermingled, especially under the theocracy, the one would not be studied without the other; neither can we suppose the study of their own language would be neglected, especially as it was the most sacred tongue in the world. Their studies would also be connected with devotion, very differently from the popular studies of the present day. The spirit would be sought after, and not merely the letter. The depths of true wisdom would be sounded; and thus, treasures of things new and old would be brought forth by sanctified intellect. These institutions provided the country with many enlightened teachers. And, even had they not done so, still their very existence answered a high and holy purpose.

They were the depositories of Israelitish light and justice; they shone as luminaries in a crooked and perverse nation; and reproved apostacy more severely by their example, than could have been done by the most powerful language. Their quiet but mighty influence served to oppose the influence of surrounding heathen darkness. They were also a spiritual asylum, wherein spiritual mourners might find instruction, comfort, and peace. And who shall say what streams of living waters, from these fountains of Israel, refreshed and fertilized the country at large!" "The Lord was pleased to have ready such assemblies of his saints, from which, when he saw good, he might select a messenger for himself, endowed with all human preparatives, whenever these were deemed requisite."[1]

Besides the Priests, Levites, and Prophets, we read of other teachers which existed in the Jewish Church in the times of our Saviour, apparently with the Divine sanction, and probably by the Divine appointment. These were the scribes and the various officers of the synagogues. In the synagogues Christ and the

[1] Krummacher, pp. 332, 333, 334.

apostles taught and acknowledged the authority of the officers presiding over them. And of the scribes our Saviour said, "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say and do not."

The Sopherim or scribes are met with in the sacred writings previous to the captivity. The verb סָפַר signifies *to number* and *to write*—סֵפֶר is the Hebrew word for *book*. The scribes, therefore, were persons employed in some way about books, writings, or accounts; in transcribing, reading, explaining, or correcting them. There were, however, scribes civil and scribes ecclesiastical. In the earlier Scriptures the סֹפֵר is the secretary of state, who issues the royal commissions. Sometimes the Sopherim seem to have been military officers, inspectors-general of the army. In the *later* writings, the Sopher or scribe is one skilled in the Scriptures, one learned in the law. It is said of Ezra that he was a ready scribe in the law of Moses, which the Lord God of Israel had given.[1] It is with these scribes ecclesiastical alone that

[1] Ezra vii. 6.

we are now concerned. These alone we recognize in the *γραμματεῖς* of the New Testament. Their office grew gradually, though rapidly, into importance, after the common people had ceased to be acquainted with the Hebrew, in which the Jewish Scriptures were written. And the influence of these scribes, as we see from the New Testament, was almost boundless. According to Lightfoot,[1] סִפְרָא, *scribe*, in the Talmuds denotes a learned man, and in this sense is opposed to the word בּוּר, *rude* or *illiterate*. But more particularly the Sopherim or scribes were such as, being of learned and scholastic education, addicted themselves to the interpretation of the sacred Scriptures. "Upon the whole," says Jennings,[2] "the scribes were the preaching clergy among the Jews, and while the priests attended the sacrifices, they instructed the people." The *νομικοὶ* and *νομοδιδάσκαλοι*, *lawyers* and *teachers of the law*, so often mentioned in the New Testament, are the same class of persons. These scribes were not confined to any tribe. Nor were the learned teachers of the people necessarily of priestly descent. "Out

[1] Works, xi. p. 40. xii. p. 94. [2] Jewish Antiquities, p. 203.

of Zebulun came they that handled the pen of the writer."[1] Hillel was of the tribe of Judah; Rabbi Simeon, and Gamaliel the teacher of Paul, and Paul himself, were of the tribe of Benjamin.[2]

The synagogues were the models before the earliest Christians, according to which, by the Spirit's guidance, the first churches were formed. Thrice a year only did the Jews go up to the temple at Jerusalem to worship. The ordinary worship of the Sabbath was performed elsewhere, and these synagogues, of which the land was full, are the places where on every Sabbath day the people were assembled for the ordinary worship of God. According to the Talmud, wherever there were ten Batlanim, or *men of leisure*, who would be responsible for the synagogue service, there a synagogue might be erected.[3] According to some passages in the Talmudic books, there were 460, according to others 480, in the single city of Jerusalem.[4] Making every allowance for Jewish hyperbole, we are still forced to believe that these places of

[1] Judges v. 14. [2] Lightfoot, v. 120. [3] Ibid. xi. 87, 91. [4] Ibid. x. 74.

religious worship and instruction were very numerous.

These synagogues had their officers, the principal of whom are copied in the pastor, elders, and deacons of the Christian church. The ruler of the synagogue, *ἀρχισυνάγωγος*,[1] presided over the assembly, and it was necessary that he should be a learned man[2] and set apart by ordination to his office. And as the Christian churches were formed upon the model of the synagogue, and mostly of persons who had been educated as Jews, what other view could they have had of the Christian ministry than that it should be a learned ministry. And as they were accustomed to have their graver matters of faith and discipline decided by a supreme judicature, the Great Sanhedrim, which was composed of educated men, it was necessary, to secure their respect, that the Presbyteries and Synods of the Christian church should be composed, at least in a great degree, of men of cultivated mind.

Now the education of these several classes of men was effected by a long course of severe study. Schools of all kinds existed every where among the Jewish people. In every city and

[1] Luke viii. 49. [2] Lightfoot xi. 95, v. 122.

town, there was a school where children were taught to read the law; and if the establishment of these schools was neglected for any length of time, the men of the place were excommunicated until such time as a school was erected.[1] Besides these there were Midhrashoth מִדְרָשׁוֹת or schools of divinity, where the law was taught to those who resorted to them, and a thorough course of study in Jewish learning was pursued. The two famous and rival schools of Hillel and Schammai are the earliest of this special character of which we read in history, though other learned doctors doubtless preceded them. These Rabbins, whose scholars were always in conflict, differed in their mode of interpreting the law, Hillel enforcing obedience to its spirit, and Schammai to its letter. The grandson of Hillel was Gamaliel, the teacher of Paul the apostle. The forms and arrangements of these schools have been handed down to us. The teacher was accustomed to sit on an elevated platform raised as high as the heads of his pupils. Hence it is said of Paul that he was brought up at the feet of Gamaliel.[2] The teacher, at least in later times, had himself been previously educated in the

[1] Lightfoot, v. 42. [2] Jennings's Jewish Antiq. p. 281.

schools, and by a formal ceremony had received the degree of Rabbi. This title was first conferred upon Simon the son of Hillel,[1] but afterwards became, like the title Doctor of Philosophy in the Universities of Germany, and Master of Arts in our own, a common literary distinction. When a person had gone through the schools, and was thought worthy of the honour, he was seated in a chair elevated above the company, a key and tablets were given to him, he was ordained by imposition of hands performed by delegates of the Sanhedrim,[2] and then he was proclaimed by the title Rabbi. The imposition of hands was sometimes, however, omitted. The tablets denoted that he had attained these honours by diligent attendance upon the lectures of the Doctors, while the key was the symbol of his authority to teach; it was "the key of knowledge," and was afterwards worn by him as a badge of honour.[3] These schools were held in

[1] Jennings's Jewish Antiq. p. 210. Lightfoot, xi. 278.

[2] Lightfoot, v. 121.

[3] Maimonides in Horne's Introd. vol. iii. 469. Jennings's Jewish Antiquities, b. i. chap. vii. The scholar when he first entered these schools was called תַּלְמִיד *a disciple,* קָטֹן *a junior,* or בָּחוּר *elect.* After he had

buildings erected for their accommodation, which were called בָּתֵּי הַמִּדְרָשׁ *houses of study*. The esteem in which the Jews held them is evident from the fact that on the Sabbath they attended on the synagogue in the morning, and in the afternoon resorted to the school to hear a lecture from the Rabbi. And it was a common saying that "they might turn a synagogue into a school, but not a school into a synagogue, for the sanctity of a school is above the sanctity of a synagogue.[1] The number of

made good proficiency and was deemed worthy, by the imposition of hands he was made חָבֵר, *an associate*, or *companion*, i. e., of the Rabbi. While he was a disciple his own name was suppressed, and he was called only by his father's name, as Ben Maimon, *the son of* Maimon; when admitted to the degree of *companion*, he was called by his own and his father's name, as Moses Ben Maimon: when he received the highest degree, he was called Rabbi Moses, Ben Maimon, the Rabbi Moses, son of Maimon. These titles the Jews contrive to contract by forming a new word with the initials of the full name. Thus the last title above given contracted is Rambam. So Ralbag Rabbi Levi, Ben Gersom.—*Godwin, Moses et Aaron*, lib. i. cap. vii.

[1] The Targumist interprets Ps. lxxxiv. 7, "They go from strength to strength," to refer to that promotion

schools among the Jews before the times of Christ, and during his ministry and that of his apostles, and the number of pupils frequenting them, was certainly very great.[1] "Their school learning," Lightfoot informs us, at this time had arrived "at its height."[2]

From all this array of facts now brought forward, we perceive clearly, that the arrangements of God under the ancient dispensation, for the government and instruction of his church, afford no countenance to those who disparage learning, and the discipline of the schools as a preparation for the holy ministry.

which is obtained by leaving the instructions of the temple and resorting to the schools.

[1] This we may believe after we have made every allowance for the hyperbole of the Rabbins. The Rabbi Simeon Ben Gamaliel affirmed that there were five hundred schools, each with five hundred scholars. The Rabbi Akiba is represented in Jewish history as having 24,000 disciples.

[2] Lightfoot, iii. 32.

## CHAPTER II.

We are now brought down to the times of the New Testament, and inquire of it what is the will of Christ, our Head, respecting the education of his ministers. The prophets prophesied until John, and he was appointed from the womb to be the forerunner of Christ. In what way was he qualified for this honourable office? In the first place, being of priestly birth, and residing, during his young days, in a Levitical city, he received whatever education it was customary to give to the sons of Aaron. Zechariah his father, and Elisabeth his mother, fully understanding the will of God as to the station he should fill, no doubt superintended his education with the greatest care; and, we may believe, with signal ability. John himself was aware of the station he should occupy, and chose a life of seclusion, and was in the deserts until the time of his showing unto Israel. He pursued not a life of manual labour for his

subsistence. This the sons of Aaron were not accustomed to do. But being removed from those places where the tithes and donations to the priests centered, he depended on the natural productions of the solitudes to which he resorted, locusts and wild honey, for his subsistence. And how must we suppose a man destined to fill a more honourable office than had yet rested on the shoulders of mortals would employ his time in this season of seclusion. In the dreamy indolence of monastic retirement, or in strenuous discipline of his mind and heart for the work before him? As might be expected from such a preparation, when at thirty years of age, he came before the public as a preacher of righteousness, and the forerunner of the expected Messiah, listening thousands hung entranced upon his lips, trembled before his bold and fervid eloquence, and scribe, Pharisee, soldier, and myriads of the people, rushed to receive baptism at his hands. His influence reached the palace of Herod; he was a favourite at court, and his reproofs tingled in the ears and shook the heart of the incestuous and luxurious monarch. Yet did Herod revere and defend him. He gleamed upon the world with a meteor's

brightness, and alas! with a meteor's transitoriness. "He was a burning and shining light," says the Saviour, "and ye were willing for a season to rejoice in that light;" "and verily I say unto you," says he, "there has not risen of those born of woman a greater prophet than John the Baptist." He was the people's favourite: and his short ministry of six months was attended with the most astonishing effects.

The example of our Saviour in selecting twelve illiterate fishermen to be his apostles, has often been quoted by those who plead for an unlearned ministry. But in the first place, all these apostles were acquainted with the original languages and idioms of the Holy Scriptures, which it requires years of study to understand, and lived amid the scenes, customs, and rites, of which we obtain a knowledge with much pains and labour. In the second place, they spent three years in attendance upon the first of Teachers, our Lord Jesus Christ, accompanying him from place to place, as scholars at that day attended their instructors, and submitting themselves in all respects to the instructions he gave. In the third place, they were inspired by the Holy Spirit with a perfect and instantaneous

knowledge of all things necessary to be known, and were freed from the necessity of study and preparation in promulgating the truth. In addition to all these they had miraculous powers, with which to attract and rivet the attention of every hearer, as well as the gift of speaking in foreign tongues which they had never learned. If with all these gifts and advantages, Christ gathered them into his own school of Theology, in which they spent three years before entering upon their public ministry, in listening to his own instructions, it is but little to ask of his ministers now, that they spend an equal amount of time in Theological study, before they presume to stand forth as teachers of the people in the things of God.

In selecting an apostle to supply the place of Judas, one was chosen "who had companied with the apostles all the time that the Lord Jesus went in and out before them, beginning with the baptism of John, unto that same day that Jesus was taken up from them." And the apostle Paul, who was born into the apostleship out of due time, was the most learned and efficient of them all, having been brought up at the feet of Gamaliel, being acquainted, at least to

some extent, with the Grecian learning; and he, be it remembered, preached the gospel more widely in foreign lands, and wrote a larger portion of the inspired volume than any of the twelve. He was born at Tarsus, the capital of Cilicia, a city, according to Strabo, which, as a place of education, excelled Athens and Alexandria, and all other cities in which were schools of philosophy and the polite arts. Its literary men emigrated and settled in other cities, and Rome itself was filled with them.[1] Whether Paul commenced his education in the schools of his native city we know not. He might have become acquainted with the Greek poets, Aratus, Menander, and Epimenides, whom he quotes[2] elsewhere. But both the spirit of his native city and the literary ardour of his Jewish countrymen determined his parents to send him to Jerusalem, to the school of Gamaliel, a doctor who "was had in reputation among all the people."[3] "At the feet of Gamaliel he was brought up," "and taught," as the apostle himself informs us, "according to the perfect manner of the law of the fathers."[4] And

[1] Strabo, lib. xiv. [2] Acts xvii. 28. 1 Cor. xv. 33. Tit. i. 12. [3] Acts v. 34. [4] Acts xii. 3.

he bears this testimony as to his proficiency in study: I "profited in Judaism above many of my equals in my own nation, being more exceedingly zealous of the traditions of the fathers."[1] In what year he commenced his education under Gamaliel, and in what year he completed it, we do not know. But he himself says, "he spent his youth among his own nation at Jerusalem."[2] It is therefore probable that he was trained for a life of learned labour; that he regularly graduated at the school where he was educated; and that, as Selden supposes, he was formally set apart by ordination as a teacher of the Jewish religion. That he was a tent-maker[3] proves nothing against such a sup-

[1] Gal. i. 14. [2] Acts xxvi. 4.

[3] Acts xviii. 3. The country in which the Apostle was born, explains in some measure the reason of his pursuing this particular trade. Cilicia produced very shaggy, rough-haired goats, from the hair of which the Cilicians manufactured a coarse cloth, called from the name of the country *Cilicium, Cilicia*. This cloth was very suitable for tents, and the manufacture of the cloth brought with it the manufacture of the tents, which were in great demand not only for the soldier, but for the nomadic tribes of Syria. Tent-making was thus one branch of the national industry of the Cilicians.—*Hug. Introd.* vol. ii. p. 336.

position. The ancient Jewish proverb was, "He who does not teach his son a trade, teaches him to steal;" and youth of the highest birth were taught some mechanical employment to which they might resort for subsistence when necessity required.[1] The Apostle Paul then was a man of learning, one who had received the education of a *scribe*, *teacher*, or *lawyer*—public men whose name of office frequently occurs in the New Testament. After his conversion, the Apostle continued more than two years in Arabia, where he preached the Gospel, as is supposed by some, or, as is conjectured with greater probability by others, devoted himself to the careful study of the Jewish Scriptures, by the help of the new light which was bestowed upon him, and attended to those revelations made to him by Christ, to which he repeatedly refers.[2]

Luke, one of the Evangelists, and according to the testimony of Origen and Theophylact, of the seventy disciples, is called by Paul "the be-

[1] So the Rabbi Johanan the sandal-maker, &c. See Lightfoot, v. 121, and iii. 227.

[2] Macknight, *Life of Paul*, chap. ii.

loved physician."[1] Judging by the profession he pursued,[2] and the peculiarities of his style, he too was a man of cultivated mind before he became a disciple of Christ. And it is a remarkable testimony to the value of education in the ministry, that Paul and Luke, the two among the first teachers of Christianity the most indubitably proved to be men of learning, should have been chosen by the Holy Spirit to pen the largest portion of the Christian Revelation. Paul is the most extensive writer, Luke the next, and John the next, of those whom the Holy Ghost employed as the penmen of the New Testament Scriptures.

Another of the early and most successful teachers of Christianity, one whom many of the Corinthians esteemed superior to Paul, was Apollos, a native of Alexandria, said in the book of Acts to have been "an eloquent man and mighty in the Scriptures." He, too, we doubt

[1] Col. iv. 14.

[2] Luke was born at Antioch, (Euseb. Hist. Eccl. i. 4.) a city in which the sciences were greatly cultivated. The profession of medicine was already in great repute, and was a profession already indicating learning and accurate habits of observation. The services of physicians were as well

not, was educated like Paul the Apostle, in the schools of the Rabbins :[1] he "had received the

paid as now. Hippocrates lived 451 years B. C., and Galen 153 years A. C.; the works of the former which remain, have been edited in two folio volumes, and those of the latter in five volumes folio, and are justly esteemed of great value by the profession now. His religion drew Luke towards Palestine, and made him acquainted with Jewish learning, as was the case with Paul. His *suggestive* style indicates the culture and thoughtfulness of his mind; and his accurate description of diseases by medical terms, indicates his professional employment and bias.

[1] Apollos was a native of Alexandria, where the museum, endowed with royal gifts, and the celebrated library founded by Ptolemy, furnished at once the means and excited the desire for study. The Jews, who lived there in great numbers, already esteeming learning so much, caught the literary spirit of the place, and were more than ever anxious to perfect themselves in sacred learning. The Septuagint version of the Old Testament is a noble monument of the literary labours of the Alexandrine Jews. In the passage above referred to, Acts xviii. 24, Apollos is called ἀνὴρ λόγιος, δυνατὸς ὢν ἐν ταῖς γραφαῖς. Λόγιος is a word not elsewhere used in the N. T. In the classical writers it signifies *eloquent or skilful in speech;* also *erudite, learned;* also *prudent, wise;* by Herodotus it is used of those *skilled in historic lore;* and among the later Greeks was used of those *versed in dialectics.* See Passow Handworterbuch. Learned men have differed as to the

baptism of John, and was instructed in the way of the Lord, and began to speak boldly in the

sense in which the word is used of Apollos. J. Prideaux supposes he is so called because he excelled in dialectics, eloquence, and mathematics, branches of knowledge which were much pursued in his native city. Vitringa, Obss. Sac. iii. xxi. refers to the description Maimonides gives of a class of Jewish philosophers, called מְדַבְּרִים, *speakers*, who discoursed in a very scholastic way concerning the whole circle of science, and which answers to those who were called διαλεκτικοὶ by the Greeks. See Moreh Nebhochim, p. i. cap. lxxi.—lxxvi. But it is not at all probable that the Medaberim were found among the Jews at so early a period. The opinion of Raphelius is much nearer the truth, who expresses himself thus: "*Since the word* λόγιος *is a general term embracing all learning, but having a more especial reference to eloquence; lest it should not be known in what species of science he excelled, I suppose the words* δυνατὸς κ. τ. λ. '*mighty in the Scriptures,*' *are added epexegetically. His erudition and eloquence therefore were great, but were both drawn from the sacred Scriptures.*" See Wolfii Curæ Philol. on Acts xviii. 24. Also J. J. Pfizer De Apollo Doctore in Thes. Nov. Theol· Philol. p. 693. Of Aquila andPriscilla's ability to instruct Apollos in the Christian system, we shall be the more persuaded when we recollect the apostle Paul had resided in their family at Corinth, and pursued with them the trade of tent-making. They afterwards accompanied the apostle to Ephesus, Acts xviii. 2, 3, 18, 19, and were instru-

synagogue." Of him it is recorded, that when Aquila and Priscilla heard him, "they took him unto themselves, and expounded unto him the way of God more perfectly;" and then, when after this instruction received from them he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him as a minister of Christ.

Among the youthful candidates for the ministry, prepared under the instructions of Paul for this sacred office, were Timothy and Titus, to whom, after they were separated from him, he continued his instructions in the Epistles he addressed to them, giving them various directions as to their pastoral and public duties, their private walk, and their studies. In the opinion of Mosheim, the Apostle Paul taught Timothy and Titus, not singly and alone, but as candidates for the ministry are now taught, in the society of one another. In 2d Timothy ii. 2,

mental of preserving his life, though at the hazard of their own. They subsequently resided at Rome, and had a church which held its assemblies in their own house. Rom. xvi. 4, 5. Apollos afterwards travelled, preaching the gospel, with another man of education, Zenas the lawyer, who was also, perhaps, a preacher of the word. Tit. iii. 13.

he finds proof of this in these words: "The things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." These many witnesses, in whose presence Paul had instructed Timothy, he supposes to be young men who, like Timothy and Titus, were waiting upon the instructions of Paul, and so preparing to preach the everlasting gospel. But we cannot do justice to his views, without expressing them in his own words.

"There can be no doubt," says that eminent historian, "but that, from almost the very first rise of Christianity, it was the practice for certain of the youth, in whom such a strength of genius and capacity manifested itself as to afford a hope of their becoming profitable servants in the cause of religion, to be set apart for the sacred ministry, and for the presbyters and bishops to supply them with the requisite preparatory instructions, and form them by their precepts and advice for that solemn office. On this subject St. Paul, in the latter of his Epistles to Timothy, ii. 2, expresses himself in the following terms: *καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες*

ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι; 'and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' The apostle here, we see, directs Timothy, in the first place, to select from amongst the members of the church a certain number of men, who might appear to him to possess the talents requisite for conveying instruction to others, and who were persons of tried and approved faith. For it will not admit of a doubt that by the πιστοι ανθρωποι 'faithful men' here alluded to, we ought to understand not merely believers, or those holding the faith, but persons of approved and established faith, to whom things of the highest moment might be intrusted without danger or apprehension. Secondly, to the persons thus selected, he was to communicate and expound that discipline in which he himself had been instructed by St. Paul before many witnesses. Now it is evident that St. Paul could not, by this, mean that they were to be taught the mere elements or rudiments of the Christian faith; for with these every one professing Christianity was of course brought acquainted; and doubtless, therefore, those

whom the apostle in this place directs Timothy to instruct, must have known and been thoroughly versed in them long before. The discipline, then, which Timothy had received from St. Paul, and which he was thus to become the instrument of communicating to others, was, without question, that more full and perfect knowledge of divine truth as revealed in the gospel of Christ, which it was fitting that every one who was advanced to the office of a master or teacher among the brethren should possess, together with a due degree of instruction as to the most skilful and ready method of imparting to the multitude a proper rule of faith, and correct principles of moral action. But what is this, I would ask, but to direct Timothy to institute a school or seminary for the education of future presbyters and teachers for the church, and to cause a certain number of persons of talents and virtue to be trained up therein, under a course of discipline similar to that which he himself had received at the hands of Paul? It may moreover be inferred from these words, that the apostle had personally discharged the same office which he thus imposes on Timothy, and applied himself to the properly educating

of future teachers and ministers for the church; for it appears by them that he had not been the tutor of Timothy only, but that his instructions to this his favourite disciple had been imparted *δια πολλῶν μαρτύρων*, 'before many witnesses;' *διὰ* having, in this place, unquestionably the force of the preposition *ἐνώπιον*. To determine, indeed, whom we ought to understand by the persons thus termed 'witnesses,' has occasioned no small stir amongst the commentators. According to some we should connect them with the following word *παράθου*, and consider St. Paul as saying, *διὰ πολλῶν μαρτύρων παράθου*, 'transmit by many witnesses.' Others would have us understand by these witnesses, the presbyters who ordained Timothy to the sacred ministry by the laying on of hands, 1 Tim. iv. 14; and conceive that immediately previous to such ordination, St. Paul had, in the presence and hearing of these presbyters, recapitulated and again inculcated on the mind of his adopted son in the faith, the chief or leading articles of the Christian religion: whilst others, again, imagine that the persons here alluded to were witnesses of the life, actions, and miracles of our Lord. But of these and some other conjectures

on the subject, which it is needless to enumerate, there is not one but what is encumbered with considerable difficulties. A much more natural way of resolving the point, as it appears to me, is by supposing that St. Paul had under him, in a sort of seminary or school which he had instituted for the purpose of properly educating presbyters and teachers, several other disciples or pupils besides Timothy; and that the witnesses here spoken of, before whom Timothy had been instructed, were his fellow-students, persons destined like him for the ministry, and partakers together with him of the benefits that were to be derived from the apostle's tuition. It is highly credible, I may indeed say it is more than credible, that not St. Paul alone, but also all the other apostles of our Lord, applied themselves to the properly instructing of certain select persons, so as to render them fit to be intrusted with the care and government of the churches; and, consequently, that the first Christian teachers were brought up and formed in schools or seminaries immediately under their eye. Besides other references which might be given, it appears from Irenæus *advers. Hæreses*, lib. ii. cap. xxii. p.

148, ed. Massuet., that St. John employed himself at Ephesus, where he spent the latter part of his life in qualifying youth for the sacred ministry. And the same author, as quoted by Eusebius, Histor. Eccles. lib. v. cap. xx. p. 188, represents Polycarp, the celebrated bishop of Smyrna, as having laboured in the same way. That the example of these illustrious characters was followed by the bishops in general, will scarcely admit of a doubt. To this origin, in my opinion, are to be referred those seminaries termed 'episcopal schools,' which we find attached to the principal churches, and in which youth designed for the ministry went through a proper course of preparatory instruction and discipline under the bishop himself or some presbyter of his appointment."[1]

The exposition of the passage in Timothy, given in the preceding extract, may not approve itself to all, but a degree of confirmation is added to it, by the consideration that Paul had himself been trained in early life in the school of Gama-

[1] Mosheim. Commentaries on the Affairs of the Christians before the time of Constantine, vol. i. p. 223, Note. Vidal's Translation.

liel, and that this plainly was the universal method in the Jewish church of preparing the public teacher for his office. He seems also to allude to some course of Theological teaching which Timothy had gone through under his supervision. "Hold fast," says he, "the form of sound words, which thou hast heard of me."[1] "But thou hast fully known my doctrine," [or teaching.][2] "Continue in the things thou hast learned and hast been assured of, knowing of whom thou hast learned them."[3]

The apostle, in his salutations at the close of his Epistles, mentions the names of many who were ministers and fellow-labourers in the church, who must have been ordained to that office by the Apostles, and who, we suppose, were taught the doctrines of Christianity, not by inspiration, but by a course of Theological study under himself or other apostles of the Lord Jesus Christ.

We also find in the Apostolic church, that there was a distinct office of Doctors or Teachers, *διδασκαλοι*. "He gave some, apostles; and some, prophets; and some, pastors and teachers, *καὶ διδασκάλους*; for the perfecting of the saints,

[1] 2 Tim. i. 13. [2] 2 Tim. iii. 10. [3] 2 Tim. iii. 14.

for the work of the ministry, for the edifying of the body of Christ."[1] "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers."[2] These teachers are charged, in Romans xii. 7, to attend to their office of "teaching." They bore, says Calvin, the same relation to the ancient prophets, that our pastors do to the apostles. As the Christian church seems to have been modelled after the synagogue, we may presume that the office of Teacher was not materially different in the primitive church from that of Scribe, Doctor, or Teacher in the Jewish.[3] With each synagogue

[1] Eph. iv. 11, 12. [2] 1 Cor. xii. 28.

[3] John xx. 16. "Jesus saith unto her, Mary. She turned herself and said unto him, 'Rabboni,' רַבּוֹנִי; which is to say διδάσκαλος. As Rabbi and Rabboni indicated one who held authoritatively the office of teacher in the Jewish church, and διδάσκαλος in John is declared synonymous with it, there can be little doubt of the substantial coincidence between the διδάσκαλος of the Christian church and that of the Rabbi or Doctor of the Law among the Jews, who probably also filled the place of Targumist, or interpreter of the Law, in the synagogue worship. The view we have taken of the Teacher in the Christian church as a permanent and distinct officer, was taken by most of the older Presbyterians, and is adopted into the Confessions of Faith of the Swiss

was usually connected a school for religious and biblical instruction, and so in the early Christian churches was there a division of the congregation into the catechumens and the faithful,

and French church, and into the Book of Discipline of the Westminster Assembly and of the Kirk of Scotland. "The Scripture," says the Book of Discipline of the Assembly of Divines, "doth hold out the name and title of teacher, as well as of the pastor, 1 Cor. xii. 28. Eph. iv. 11." "A teacher or doctor is of most excellent use in schools and universities; as of old in the schools of the prophets, and at Jerusalem, where Gamaliel and others taught as doctors." Neal's Hist. of the Puritans, Appendix. "The office of Doctor or Catechiser is one of the two ordinary and perpetual functions that travel in the word." "They are such properly who teach in schools, colleges, or universities." Steuart of Pardovan's Collections, Title vi. p. 32. "It was the office of the Doctor to explain faithfully the word of the Lord, and, as it were, to rule the ecclesiastical school, so that sound doctrine and the true interpretation of doctrines might be retained in the church: as Pantænus and Origen taught at Alexandria, to whom, while it was allowed them to preach to the congregation, there were not wanting some to object, who said that it was done contrary to the custom of the fathers, as is unfolded *apud Niceph.* Hist. Eccl. b. v. cap. 14." Beza on Eph. iv. 11. See also Calvin, Com. on Eph. iv. 11, vol. vi. p. 130, Ed. Thol., and Owen on the Office of Teacher, Works, vol. xx. p. 461.

and a regular method of instruction in the doctrines of the Gospel adopted for the former. And it seems to have been the case quite early, that as there were schools of religious instruction in connection with the synagogues, so there were schools of religious instruction in connection with the churches. Over these catechumens we suppose these teachers to have especially presided. Like the pastor, they were entitled to a support. Let the catechumen ὁ κατηχουμενος communicate to the catechist τῷ κατηχοῦντι in all good things. These teachers were of the same ecclesiastical order with the pastors; and no doubt in many churches the duties of both offices centered in one and the same person. In most, however, they were distinct; and where this was the case, it would naturally fall within the scope of the teacher's duties to conduct the studies of those young men who were designed for the ministry. The Apostles included within their own extraordinary office, also the office of the Evangelist, and the ordinary offices of Minister of the Word, and Teacher.

All these considerations together render it probable that the Apostles, as mentioned above, besides their other various duties, did devote no

small part of their care and labour to the work of training, by a suitable education, pious and judicious men for the ministry of the church. Add to this the fact, that the early fathers inform us that such and such persons were the disciples of such Apostles, and that we find these very disciples themselves engaged in training, in theological schools, young men for the ministry. Jerome says Polycarp was "a disciple of John."[1] Papias was "an auditor of John,"[2] Quadratus was "a disciple of the Apostles;"[3] and that he means by these expressions that they were students under the Apostles, is plain, from the fact that he uses precisely these terms when speaking of the relation borne by others to their known and regular intructors. Thus he tells us that Clemens Alexandrinus was "an auditor of Pantænus, and succeeded him as head of the ecclesiastical school at Alexandria;"[4] that Origen was "a disciple of Clement,"[5] that Tryphon was "an auditor of Origen,"[6] Dionysius "a very distinguished auditor of Origen,"[7] that Firmianus and Lactantius were "disciples of

[1] Jerom. de Scriptoribus Ecclesiasticis, cap. xvii. [2] Ibid. cap. xviii. [3] Ibid. cap. xix. [4] Ibid. cap. xv. [5] Ibid. cap. xxxviii. [6] Ibid. cap. lvii. [7] Ibid. cap. lxix.

Arnobius;"[1] and Demetrius was "an auditor of Firmianus."[2] Jerome also says of Irenæus, that he was "a disciple of Polycarp."[3] And Eusebius introduces Irenæus as speaking to Florinus "of the presbyters before us who were immediate disciples of the Apostles," to one of whom, his former teacher, he thus alludes: "I remember the events of those times much better than those of more recent occurrence. As the studies of our youth growing with our mind unite with it so firmly that I can tell the very place where the blessed Polycarp was accustomed to sit and discourse, and also his entrances, his walks, the complexion of his life, and the form of his body and his conversations with the people, and his familiar intercourse with John, as also his familiarity with those who had seen the Lord."[4] In these words we manifestly hear the pupil giving utterance to his delightful reminiscences of a revered instructor.

Mosheim, on the authority of Eusebius and Jerome, attributes to the Apostles the foundation of those early schools of the first Christians, in which the youth destined to the holy ministry

[1] Jerom De Scriptor. Eccl. cap. lxxx. [2] Ibid. cap. lxxx.
[3] Ibid. cap. xxxv. [4] Euseb. Hist. Eccl. lib. v. cap. xx.

received an education suitable for their solemn office. "St. John," he says, "erected a school of this kind at Ephesus, Polycarp one at Smyrna, and, as is generally supposed, Mark founded the one at Alexandria, which was the most famous of them all.[1] The last named school, the catechetical school of Alexandria, is the only one of which we have any distinct account in history. And of the early rise and gradual completion of this school we are without authentic information.[2] Jerome says, "it was in being from the time of St. Mark:"[3] and Eusebius, "from ancient time."[4] The first teacher of whom we read in history is Athenagoras, about A. D. 160, and the last is Rhodo, about A. D. 395. The fact that no teacher in this school is mentioned before Athenagoras, is thought to cast suspicion over the account of Jerome, that the school was founded by Mark.[5] Still we think the statement of Eusebius and Jerome must be substantially correct. There would be a greater inducement to found a school

[1] Mosheim, Eccl. Hist. McLaine's Trans. i. p. 101. [2] Neander, Ch. Hist. Philad. 1843, p. 336. [3] De Scriptor. Eccl. c. xxxvi. [4] Hist. Eccl. vi. 10. [5] Dr. Murdock, Note to his Trans. of Mosheim, i. p. 81.

in connection with the church at Alexandria than in any other place. It was the most important city, in many respects, of the whole world. It had been founded by Alexander the Great, as the capital of his mighty empire, which extended from Italy on the one hand, to India on the other; and, situated midway between Asia and Europe, it became the great mart of nations, while the fostering care of the Ptolemies made it the seat of literature and science. The great University of Ptolemy Philadelphus before mentioned,[1] and its Library of 400,000 volumes, with the additional one of 300,000 in the Serapion, drew to that famous city the scholars of every nation. A far famed synagogue of the Jews was there, the most splendid in all the world, with its school and its Rabbies.[2] By the Jews the celebrated version of the LXX had been here elaborated. In the midst of such intelligence and acuteness on every side, it is easy to see that the Christians would feel the necessity of giving to their youth superior advantages of religious instruction, and that the teachers of the Alexandrine church would make in-

[1] Note to p. 52. Strabo xvii. 8. [2] Lightfoot, iii. p. 28.

creased efforts to meet the "oppositions of learning and science" which doubtless assailed them. As the ordinary synagogue—schools of the Jews at certain points and under distinguished men, as at Jerusalem under Gamaliel—rose to a superior eminence, and became the place of education for their religious teachers, so, do we suppose, out of the ordinary arrangement for Catechumens at Alexandria, grew that celebrated seminary of Theology which for 300 years exerted such an influence over the Christian church.

This school was taught by a succession of men, eminent for learning, science, and piety. Among them were Pantænus,[1] Clement, and Origen, men famous while they lived for their talent, learning, and influence.

The industry of these teachers, and of Ori-

[1] "A man of prudence and learning." Jerome de Script. Ill. xxx. 6. "A Sicilian bee, who gathered the flowers of the prophetic or apostolic meadow, and filled the minds of his hearers with sincere knowledge." Clement Stromata. Other teachers were Didymus, Pierius, Heraclas the colleague of Origen, Dionysius, Theognostus, and others. For a complete list as far as known, see Prof. Emerson's article on the Theol. Sem. at Alexandria, in Bib. Repos. for 1834, p. 24.

gen in particular, was intense. Besides teaching the principal branches of theological study, and the exegesis of the Hebrew and Greek Scriptures, they added the Grecian literature and the study of philosophy, and indeed every thing which would discipline the mind of the young men, and prepare them the better for a life of Christian activity. Gregory Thaumaturgus gives the following account of the studies pursued by himself and his brother Athenodorus, under Origen. He says: "Of Origen they learned logic, physics, geometry, astronomy, ethics. He encouraged them also in the reading of all sorts of ancient authors, poets, and philosophers, whether Greeks or barbarians, restraining them from none but such as denied a deity or a providence, from whom no possible advantage could be obtained. But, above all, he inculcated a diligent attention to the mind of God as revealed in the prophets; he himself explaining to them the obscure and difficult passages, when any such occurred: as certainly there are many such in the sacred Scriptures."[1]

Speaking of the teachers of this school, Nean-

[1] Oration of Gregory Thaumaturgus, quot. by Lardner, Works, vol. ii. p. 610.

der says: "It was necessary that great care should be used in the choice of these Alexandrian catechists, and the office was assigned to men of literary and philosophical attainments, who had themselves come over to Christianity after a learned investigation of it, such as Pantænus, and his disciple Clement."[1] The views of Clement himself on the duties of the office of Catechist in this school are thus expressed: "He who desires to select that which is useful, for the advantage of the catechumens, and more especially of those who are Greeks, (for the earth is the Lord's, and the fulness thereof,) must not like the senseless brutes refuse learning, but rather should supply as many aids as possible to his hearers." "All instruction is useful, and the perusal of the Holy Scriptures is necessary to substantiate those things which are uttered, especially if those who hear come from the Grecian Schools."[2] He also commends Music, Astronomy, Geometry, and Philosophy, as furnishing no mean aid in the pursuit of sacred studies.[3] And Origen, who was educated under Clement in early life, thus

[1] Neander, Ch. Hist. Philad. p. 337. [2] Clemens Alex., Ed. Potter, pp. 784, 786. [3] Ibid. p. 785.

speaks of the attention he bestowed on the Grecian philosophy:[1] "When I had devoted myself to the preaching of the divine doctrines, and the reputation of my ability in these things had extended itself widely,—and sometimes heretics, sometimes persons who had pursued the Hellenic sciences, and especially men from the philosophical schools, came to me,—then it seemed necessary for me to investigate the doctrinal opinions of heretics, and what the philosophers pretended to know of truth." He informs us that he frequented the lectures of "the Teacher of Philosophy," who is supposed to be Ammonius Saccas, the founder of the New Platonic school.[1]

His labours in the department of Biblical learning are well known: his collections of the manuscripts of the original Scriptures, and the commentaries he wrote on a large portion of the sacred books, point him out as the founder of the learned study of the Scriptures.[2] We have indeed to regret the false principles upon which he proceeded in interpreting the word of God, and the errors into which his speculative

[1] Euseb. vi., xix., and Neander, p. 435. [2] Euseb. vi., xvi.

mind led him, yet his life of toil and study, expended principally on the education of the rising ministry, shows us the estimation in which this education was held by the church. "As now the number of those who sought instruction at his hands," says Eusebius, "was continually increasing, and his Biblical labours becoming more and more severe, he divided the multitude, and selected Heraclius, one of his friends who was devoted to the study of the Scriptures, and otherwise a most learned man, and associated him with himself in the office of instruction. To him he committed the elementary department, reserving for himself the higher duty of lecturing to those who were more advanced."[1] That the course of study appointed for the pupils was ample, is shown from the fact that the teachers themselves set an example of thorough study in their own persons. Clement says that "he had many eminent men as his teachers: one in Greece who was an Ionian, another in Magna Grecia; one from Cœlosyria, another from Egypt; others from the East, and of these one from Assyria, another in Palestine, a Hebrew by descent. The last I met was the first in

[1] Euseb. vi. 15.

power; him I found concealed in Egypt, and rested satisfied. He was a true Sicilian bee, gathering the flowers of the Prophetic and Apostolic meadow, who engendered true knowledge in the minds of those who heard him."[1] He thus describes Pantænus, his revered predecessor in the Alexandrian school. The time spent in this school was often considerable. Gregory, surnamed Thaumaturgus, though he had a finished classical education before, and had commenced the study of Law, remained eight years under the instructions of Origen.[2] And if we may judge of the assiduity of the pupils by that of their teachers, it was very great. "Such was the flocking of pupils to Origen from morning to night," to use his own words, "that they scarcely allowed him to draw his breath."[3] And he says of his pursuits: "The comparison of manuscripts leaves me no time to eat; and after my meals I cannot go out nor rest myself, but even at that time I am compelled to institute philological inquiries, and correct manuscripts. Even the night is not allowed

[1] Stromata, p. 322, Ed. Potter. [2] Neander, p. 449.
[3] Euseb. vi. 15.

me for sleep, but my philological inquiries occupy a considerable portion of it. I will not mention the time from early in the morning until the ninth and sometimes the tenth hour, because *all* who have pleasure in such employments use this time for the study of the divine word and reading."[1]

As to this school and others of that early period, we are not informed in what edifices they were assembled, nor by what means supported, nor by whom definitely the teachers were appointed. As, however, Origen was called to the head of the Catechetical school in Alexandria, by Demetrius, bishop of that city, and seems to have been directly amenable to him, it is to be presumed that their schools were, in those early times, under the control of the Bishops or Pastors of those cities in which they were located; a confirmation, we think, of the opinion we have expressed, that they originated out of those provisions made in individual churches for the religious training of the younger portion of the congregation. Thus Origen was taught in the school of Alexandria, while yet a youth.[2] Multitudes flocked

[1] Neander, p. 437. Euseb. vi. 3. [2] Ibid. vi. 6.

to him for instruction in religion, and the names of two ladies, Herais and Potamiæna, are mentioned by Eusebius, as among his catechumens who suffered martyrdom.[1] In the times of Origen, probably on account of the peculiar difficulties under which Christians laboured, there seems not to have been a stipend connected with the office, since he was obliged to sell a collection of beautiful old manuscripts to a lover of literature, who agreed to pay him four oboloi a day for a series of years, which furnished him with his support.[2] Yet, though poor, there were found friends who assisted him in every thing needful for the advancement of his studies and literary labours. Ambrose, a wealthy man whom he had converted to the true faith, was continually exciting him to literary effort, and employed his large fortune to furnish him the means. He supplied him with seven rapid writers, *ταχυγράφοι*, who were to take turns in writing down as he dictated, and the same number to make out fair copies of all that was written, *βιβλιογράφοι*, as also girls who had been instructed to write more elegantly, *καλλιγράφοι*. All

[1] Euseb. vi. 4, 5. [2] Ibid. vi. 3.

these Ambrose supported, while Origen plied his labours with unremitted toil, to furnish them with employment.[1]

When Constantine the Great embraced Christianity, he made public provision for the payment of regular salaries to the teachers of Christian schools, and gave his assistance in sustaining poor scholars who had the ministry in view. This however was at a later period.[2] The Alexandrian school was in some way sustained by the generosity of Christians; and, as Hospinian remarks, "multitudes, renowned for learning and piety, issued forth from it as from the Trojan horse, and applied themselves to the blessed work of the Lord in the churches of the East."[3]

Other schools are also mentioned as in existence in the early days of the church. The Presbyter Pamphilus of Cæsarea founded at that place, about A. D. 290, a theological school, in which the study of Scripture was pursued with

[1] Euseb. vi. 13.

[2] Magdeburg Centuriators, Cent. iv. c. vii. p. 288; also chap. iii. p. 42.

[3] Quoted in Prof. Emerson's Hist. of the Cat. School of Alexandria, Bib. Repos. vol. iv. p. 22.

great earnestness. He also founded a library there, which contributed as late as the fourth century to advance the labours of the scholars.[1] Malchion was head of a scientific school at Antioch, where he distinguished himself by refuting Paul of Samosata, who entertained heretical opinions respecting the divinity of Christ.[2] And another school of theology was founded at Antioch by learned Presbyters of that city, who busied themselves with zeal in Biblical studies, and which was at its most flourishing period in the fourth century.[3] Indeed it has been the belief of some, from the mention made in the 13th chapter of Acts, of Prophets and Teachers residing at Antioch, that a Christian school existed there in the days of the Apostles. Neander speaking of this place says: "The church in the great metropolis of the Eastern part of Roman Asia—a flourishing seat of literature—could not be at a loss for teachers *gifted with a learned education*, and their intercourse with well educated heathen would evidently spur on their activity as au-

[1] Neander, p. 452. Euseb. vii. 32. Jerome de Scriptor. Ill. c. lxxv. Lardner, iii. pp. 223, 224, 226, 229. [2] Euseb. vii. 29.

[3] Neander, p. 453. Among these learned Presbyters were Dorotheus and Lucian, who suffered martyrdom under Diocletian, A. D. 312.

thors.[1] In the school of Antioch, Theodorus, Chrysostom, Nestorius, and a certain deacon mentioned by Chrysostom in his 46th Homily on Acts, exercised the office of Teacher or Catechist. So Cyril at Jerusalem, where, in the third century, Alexander, Bishop of that city, erected a library from which Eusebius collected materials for his history.[2] A variety of schools are mentioned by the Fathers as places where one or another of them were educated. Gregory Nazianzen mentions a school in Palestine, where he studied Rhetoric. Epiphanius the sophist taught at Laodicea, and had Apollinarius as a scholar. Lactantius taught Rhetoric at Nicomedia. Basil the Great and Nazianzen studied at Athens, having Julian the apostate as a fellow-student.[3] Other schools of the same character with that of Alexandria existed in the East, as at Edessa, founded about A D. 360, and destroyed A. D. 489, at the command of the Emperor Zeno, because of his opposition to the Nestorian doctrines there taught; at Nisibis, where a school was founded by Narses the Leper about A. D.

[1] Neander, p. 419. [2] Asseman Bibliotheca Orientalis, Tom. iii. P. ii. p. 922. Euseb. vi. 20. [3] Magdeburg Centuriators, Cent. iv. cap. vii. p. 287.

490; at Seleucia; at Dorkanae, founded A. D. 385; at Bagdat still later; and at various other places throughout the Eastern church, and in the West, as at Rome and Carthage.[1] The school at Rome under the Emperors Valentinian and Theodosius, at the close of the fourth century, had all the elements of a University. It had three professors of Oratory, ten of Grammar, five of Dialectics, one of Philosophy, and two of Law; each lecturing in a separate *auditorium*, to numerous and regular classes of students.[2] The early Christians, too, were careful to establish libraries at convenient points. Honorius, under the Emperor Commodus, writes that the capitol at Rome was struck by lightning, and the library, collected by the pious with great care, was consumed. Constantine writes himself to Eusebius of Nicome, ordering that books should be prepared with all due despatch for the furtherance of religion. Athanasius speaks of a library, the books of which were preserved with great care in the church at Alexandria; and Possidonius, of one in the church of Hippo, in Augustine's time. Jovinian, at the instigation of his wife, caused the library in the

[1] Asseman. Tom. iii. P. ii. pp. 924—930. [2] Magdeburg Cent. p. 288.

church of Antioch to be burnt, in which many precious books perished. Jerome writing to Pammachus, speaks of the libraries in churches, and there is evidence that the church at Rome maintained scribes who were employed in preparing books.[1]

Many are the proofs that a great share of the most eminent of the early fathers were men who had pursued a life of learning before embracing Christianity. Tertullian was a Roman lawyer,[2] Justin Martyr a philosopher, and continued, after he embraced Christianity, while he was leading the self-denying life of an evangelist, to wear the cloak of the philosopher;[3] Arnobius was a Rhetorician,[4] Minucius Felix an Advocate,[5] Augustine a teacher of Rhetoric,[6] which account may also be given of a multitude of

[1] Magdeburg Centuriators, Cent. ii. vii. p. 101, Cent. iv. pp. 41, 42, 286. Lardner, iii. p. 217.

[2] Neander, p. 425.

[3] Justin opened a Christian school at Rome, where he taught the new faith. Semisch, Life, &c. of Justin Martyr, vol. i. p. 31. Aristides, Tertullian, Heraclius, and Gregory Thaum. wore the pallium or cloak of the philosopher. Ibid. p. 26.

[4] Neander, p. 428. [5] Ibid. 430.

[6] Wiggers, Augustinism, &c., p. 24.

others. Jerome's catalogue of ecclesiastical writers, in which he mentions more than one hundred and thirty who had employed their pens in the service of Christ, shows that the early Christian church was not wanting in an educated ministry, and did not despise the discipline of the schools. When Julian the apostate, who understood the theory of persecution well, overthrew Christianity, among the other skilful measures adopted with the view of producing this result he debarred Christian teachers from the schools, and utterly prohibited them from lecturing on science and literature.[1] He plainly perceived that the very learning of Christian teachers gave them influence; and by such restrictions he hoped to keep them in ignorance, and to deprive them of that great power which they exerted over the people.

[1] Waddington, Ch. Hist. p. 107.

## CHAPTER III.

THE next class of schools in which ministerial education was obtained, seems to have been the cathedral schools, which we trace down from the fifth century. The word cathedral, like the word church, had a different meaning originally, from that which it now bears. In the earliest times of the church, when heathenism yet bore sway, Christians had no liberty to erect houses of worship.[1] It is stated by some, that this liberty was not enjoyed till the times of Constantine, though this is not strictly true. But the term cathedral was in use, not to denote an edifice used for religious purposes, but a presbytery assembled to transact the business of the church.[2] In the process of departure from the apostolic plan of church government, the moderator of Presbytery, the *cathedralis* or bishop, who was *chairman* of the Presbytery, be-

[1] Mosheim, vol. i. p. 107.

[2] Edin. Encyc. in verb. Cathedral. Καθέδρα, used of the Council of Nice, vide Du Gange in verbum.

came a perpetual moderator, and the prelatical form of government arose. This Bishop usually resided at the metropolis of some province, and the large church in which was his *cathedra* or chair of office, received the name cathedral, which it has retained ever since. These were collegiate churches, having many presbyters connected with them, who sat on either hand of the Bishop, and who, being employed in various services connected with that one church, had abundant time to devote themselves to the business of instruction. With these cathedrals schools were united for the education of clergymen, which were under the Bishop's immediate supervision, and in which his Presbyters taught. This was especially the case under Charlemagne, by whose express orders cathedral schools were erected in each diocess, where those youth set apart for the service of Christ, received a learned and pious education.[1]

The conventual schools in the next century furnished another means of ministerial education. Most of the abbots opened schools in their monasteries, in which the more learned of the fraternity instructed those who were design-

[1] Mosheim, i. p. 487.

ed for the monastic state or the priestly order.[1]

One of the most celebrated of these schools was the convent of Iona, a small island lying on the outer shore of Mull, one of the Hebrides or Western Islands on the coast of Scotland. This is an institution of peculiar interest, to which Scotland, England, and Ireland were in days of yore greatly indebted.

According to Tertullian,[2] the gospel was preached through Britain in the second century. In the fifth, the Saxons, then a pagan race, invaded and conquered England, and the flying Britons escaped in different directions, carrying the gospel with them, to the north of Scotland, to Wales, the north of Ireland, and the north of France,[3] where they remain to this day. Columba was born in Ireland, A. D. 521, and first preached Christ, with great success, in his own country, and afterwards went on missionary labour to the neighbouring coast of Scotland. His preaching was attended with great success,

[1] Mosheim, p. 488. Asseman, T. iii. p. 935.

[2] Advers. Judæos, c. 7, p. 139, also Chrysost. T. vi. p. 635. Euseb. L. iii.

[3] Hence called Brittany.

and the King of the Picts gave him the small island of Iona[1] as a reward for his disinterested exertions. He returned to Ireland, secured twelve assistants, and established himself on the island he had thus obtained by the royal gift. Numbers resorted to them for religious instruction, their little huts and rude chapels were soon superseded, and in a few years the island was covered with cloisters and churches, and inhabited by a numerous body of students and clergymen. The establishment at Iona has been called a convent, but many of the convents of that day were hardly more of monastic institutions than are colleges and theological seminaries now.[2] And the convent of Iona was an extensive theological seminary and missionary school. The grand design and effort of Colum-

[1] Called also I, Hii, and Icolmkill. The original name was I, i. e. *Island:* I—columb—kill, *the island of Columba's cell, or retreat.* Jamieson, Ancient Culdees, pp. 3, 4, 5, 354, 355, 356, 357.

[2] "Our monasteries in ancient times were the seminaries of the ministry; being as it were so many colleges of learned divines, whereunto the people did usually resort for instruction, and from whence the church was wont continually to be supplied with able ministers."—*Archbishop Usher, Religion of the Ancient Irish and British,* p. 41.

ba and his assistants was to train up men for the holy ministry.

The government of the institution was under a principal and twelve assistants; the instruction eminently scriptural, all authority except that of the Bible being wholly discarded. From this institution preachers were sent to England, Ireland, Scotland, and Wales, and they even crossed the channel and carried the light of the gospel into Belgium and Germany.[1] Not less than a hundred similar institutions, modelled upon that of Iona, were said to have arisen in different parts of Britain, in which missionaries and ministers were also trained.

Such were the institutions of the ancient Culdees of Scotland, who maintained the pure doctrines of God's word, and our own the Presbyterian and apostolic form of government, when "all the world were wondering after the beast, and one thousand years before Christ was born. They held to the parity of ministers, and knew nothing, except by hearsay, of the prelatical form of government. They opposed the celibacy of the clergy, rejected the auricular confession,

[1] Jamieson, Hist. Account of the Ancient Culdees, p. 91.

penance, absolution, confirmation, the use of the chrism in baptism, the worship of saints, angels, and the virgin, and relied solely on the merits and righteousness of our Lord Jesus Christ. They commenced their efforts in England about the same time that Augustine and his forty monks arrived from Rome, they labouring in the north, and the Romish missionaries in the south. Their opposition to Rome may be judged of by the following extract from the poems of Talliessin, who is supposed to have lived about A. D. 620:

"Wo be to that priest yborn,
That will not cleanly weed his corn,
And preach his charge among:
Wo be to that sheperd, I say,
That will not watch his fold alway,
As to his office doth belong:
Wo be to him that doth not keepe
From *Romish* wolves his erring sheepe,
With staff and weapon strong."[1]

The kings of England, however, favoured the splendid ritual of Rome; the Romish

[1] Usher, Religion of the Ancient Irish, p. 83, where the original Gaelic may be seen. See also Mason's Primitive Christianity in Ireland, p. 43.

priests were intolerant and overbearing, and the Culdees, who could not conscientiously conform, returned to Scotland, leaving the plains of the south to the ministers of Rome.[1] And, thanks to God! the spirit of the old Culdees has never since been wholly extinguished in Scotland, north Ireland, and Wales. It is honourable to St. Columba and his establishment at Iona, that forty-eight kings of Scotland, four of Ireland, eight of Norway, and one of France, lie interred on that island, a fact which shows how much the Culdees were revered, and how widely their influence had extended. It was not till the fourteenth century, about the time that Wickliffe arose in England, "the morning star of the Reformation," that the Culdee establishments were subjected by the Scotch kings to bishops connected with the see of Rome.

Other establishments of the Culdees, springing from that of Iona, existed at Abernethy, at

[1] Jamieson, Hist. of the Culdees, p. 91. The name *Culdee* is of uncertain etymology. It is derived by some from the Latin *Cultor Dei*, worshipper of God, while others derive it from the Gaelic *Kyldee*, from *Cylle* or *Cuil* a cell, in the plur. *Celydi*, those who occupy religious retreats.—*Jamieson*, p. 5.

Lochlevin, at St. Andrews, at Brechin, at Dumblane, at Portmoak, Scone, Kirkcaldy, Culross, Mailros, Abercorn, Inchcolm, and other places in Scotland; there was one at Bangor in Wales, containing some 2000 inmates; one in Cloger, and another at Armagh in Ireland, which was said to have been founded by St. Patrick. This institution, as well as the one before mentioned at Bangor, was very extensive. At one time it had 7000 students. Foreign students were supported at the institution, and gratuitously furnished with lodging, diet, clothes, and books. Multitudes, both of the nobility and commoners of England, were educated here without charge. The institution was possessed of a valuable library, and furnished with all the means necessary for a thorough course of study. The same was true of the convent of Iona, which was once rich in literary treasures. Nor are the above-mentioned all the institutions founded by the Culdees, and other Irish and Scotch divines. Columba founded Luxevil in Burgundy, Fontenelle, and Bobio near Naples; Gall, the abbey of Stinace, near lake Constance; Maidulple, the convent of Ingleborne, about A. D. 676, where he instructed the English youth in

classical literature; Fursey, the monastery of Cnobersburg in Suffolk, about the year 637, and soon after the abbey of Laigni, in the diocese of Paris. Other conventual schools of great repute existed at Canterbury, York, Westminster, Tours, Rheims, Clermont, Paris, Saltzburg, Ratisbon, &c.[1]

These conventual and cathedral schools eventually were discontinued, and were succeeded by the universities, in most of which there were chairs of theology. These univer-

[1] Authority for the above facts may be found in Bede, Hist. Eccl. Anglorum, lib. ii. c. xix., lib. iii. c. iii., iv., v., xiv., xxv., xxvi., lib. iv, c. iv. See Opera T. iii. Jamieson, Hist. Account of the Ancient Culdees, 4to. Edinburgh, 1811. Archbp. Usher, Disc. of the Rel. anciently professed by the Irish and British. Mason's Primitive Christianity in Ireland, Dublin, 1836. Stuart, Historical Memoirs of the city of Armagh, Newry, 1819, particularly Appendix Nos. v. and xiii. Munter's Early British Church, Bib. Repository, vol. iv. p. 551, et seq. Dr. Pond's Essay on the Convent of Jona, Am. Quarterly Register for 1839, p. 153, et seq. Introd. by McGavin to John Knox's Hist. of the Reform. in Scotland. And the interesting account of the ancient Culdees, in "Presbytery not Prelacy the Scriptural and Primitive Polity," by Rev. Dr. Smyth of Charleston, b. iii. c. i. and ii.

sities bear date from the ninth to the sixteenth century. Of them all, the university of Paris was most famous as a theological school, especially after Robert de Sorbonne added to it the college which bore his name; and, to use the language of Waddington, "associated that name for so many centuries with the theological labours, glories, and controversies of his countrymen."[1] We cannot indeed say much of the learning of the body of the Romish clergy before the Reformation. Facts show that they were ignorant, and blind leaders of the blind. The original languages of the Scriptures were neglected by them and despised. Conrad Heresbachius relates that he heard a monk declaiming in a church, who proclaimed his ignorance thus: "A new language is discovered, which is called Greek, and is the parent of all heresy. A book written in that language has every where got into the hands of persons, and is called the New Testament. It is a book full of daggers and poison. Another language is also sprung up, called the Hebrew, and those who learn it become Jews." When Erasmus endeavoured to

[1] Waddington, Ch. Hist. p. 376. Hallam's Middle Ages, Harper's Ed. p. 523, et seq.

restore a knowledge of the Greek among the clergy, he and all who abetted him became stigmatized as heretics. Hence the proverb, *Cave a Græcis, ne fias Hæreticus; Fuge literas Hebræos, ne fias Judæorum similis.* Standish, Bishop of St. Asaph, in a declamation against Erasmus, styled him *Græculus iste,* which, for a long time afterwards, was the name for a heretic. Degrees in divinity were conferred upon those who had scarcely ever read the Bible; and numbers of divines were far advanced in life before they had seen one. In the year 1510 the university of Wittemberg registered in its acts Andrew Carlostadt, afterwards one of the reformers, as *sufficientissimus*, for the degree of doctor of divinity, though he acknowledged that he never began to read the Bible till eight years after he had received his academical honours. The Archbishop of Mentz, in 1530, found a Bible lying on a table, opened it, and having read some pages, exclaimed, "Indeed, I do not know what this book is; but this I see, that every thing in it is against us." "Even the faculty of theology at Paris," says Villers, in his admirable essay on the Reformation, "maintained before the Parliament, that

religion was undone if the study of Greek and Hebrew was permitted."[1]

Still learning abode in the universities; if not so sound and extensive as it afterwards became, yet not without its use in the discipline of the mind. In these institutions most of the early reformers were educated, and in many of them held professorships. Wickliffe occupied the theological chair in the University of Oxford, in which he was educated. John Huss was rector of the University of Prague. Luther, Melancthon, and Carlostadt, were professors at Wittemberg; Œcolampadius at Strasburg; Peter Martyr, professor of theology successively at Strasburg,[2] Oxford, and Zurich, where was a theological school; Martin Bucer at Strasburg, and subsequently at Cambridge; John Knox taught philosophy at the University of St. Andrews; and Wishart at Cambridge; Andrew Melville was principal of the University of Glas-

[1] Townley's Illustrations of Bib. Literature, vol. ii. pp. 247, 256, 259. D'Aubigne, vol. i. p. 53.

[2] Henry's Leben Calvin's, ii. p. 479. Sturm, Hedio, Bucer, Capito, and Riger, belonged also to this faculty. Ibid. i. p. 211.

gow.[1] Calvin accepted a professorship of theology at Geneva in 1536, declining the office of preacher, which was offered to him at the same time. He established a regular theological seminary in that city between 1543 and 1546, and the college of Geneva in 1559, at least thirteen years after the theological school was formed. Of this college Beza was made rector and professor of theology. A theological seminary had been established at Zurich by Zuingle thirty-three years before, the basis of which was laid in the appointment of two professors of theology and two of the ancient languages.[2]

We might carry this array of facts still further, and show that the Reformation was almost wholly effected by men of learning, and men who occupied posts of responsibility in schools of theology and halls of science. Particularly is it interesting to observe how greatly it was advanced by the study of the Scriptures in the Greek and Hebrew originals, which at once threw the mind loose from the long cherished corruptions of the Romish church. To these

[1] Hetherington, History of the Church of Scotland.

[2] Life of Zuingle by the Board of Publication, p. 72. D'Aubigne, vol. ii. b. viii.

studies Reuchlin, Luther, Melancthon, and Erasmus, devoted themselves with the greatest enthusiasm and assiduity.[1] Erasmus says at one period of his life, "I am firmly resolved to die in the study of the Scripture. This is my joy and my peace."[2] To them each of the reformers in succession seemed to turn, as the eyes of the traveller, who has roamed over thirsty deserts for months, turns with gladness to the verdant plains and pleasant gardens which he has at length reached. Faber, Farel, Calvin, and Zuingle, all sought the mind of God in his word, *and in the original tongues*, which the doctors of Rome thought a most fearful heresy.[3] The Hebrew Bible and the Greek Testament were constantly in their hands: they carried these with them when called to give their answer before their superiors in church and state, and ever appealed to them as the best judges in all controversies. Stimulated by the example of his cotemporary reformers, and feeling the absolute need of such knowledge, John Knox applied him-

[1] D'Aubigne, i. pp. 141, 159, 170, 95, 97, iii. 69, 244.

[2] Ibid. i. p. 101.

[3] Ibid. iii. p. 351, 364, 373, 386, 397. Life of Zuingle, B'd of Pub'n, p. 14.

self to the study of Hebrew when he was fifty years of age, not having enjoyed an opportunity of acquiring this language in his early days.[1]

The reformed church of France (which was on the Genevan model, and Presbyterian in discipline) made ample provision for the education of her ministry. She had five universities, viz. those of Montauban, Saumur, Nismes, Montpellier, and Sedan. At Montaban and Saumur were two professors of Philosophy, two of Divinity, one of Hebrew, and one of Greek. At Nismes and Montpellier two of Theology and two of Hebrew.[2] Poor students of theology were aided in prosecuting their studies, as is the case with us.[3] And belonging to these French Huguenots were some names which stand high among scholars for learning and talent. Bochart, Blondel, Claude, Saurin, Allix, Daillè, Cappel, Amyrald, Du Moulin, De Plessais, must be mentioned always with profound respect. Among the Presbyterians of Holland we see the same attention to education; and the extent to

[1] McCrie, Life of Knox.

[2] Lorimer's Protestant Church of France, pp. 142, 143, 144.

[3] Ibid. p. 36, 37, 46, 47.

which it was carried is sufficiently shown by the mere names of Scaliger, Golius, Heinsius, Spanheim, Markius, Glass, Vitringa, Witsius, Stockius, Maestricht Reland, Lampe, Van Til, De Moor, Venema, Wetstein.

The Assembly of Divines, with whom our ecclesiastical standards originated, were, to use the words of Milton before he became indignant with them for denouncing his book "on divorce," "a synod in which piety, learning, and prudence were housed."[1] According to Baxter they were "men of eminent learning and godliness." "The Christian world since the apostles have never had a synod of more excellent divines."[2] Among them are the names of Gataker, Lightfoot, Greenhill, Twisse, Reynolds, Tuckney; and among the laymen, Selden, and Sir Matthew Hale, subsequently Chief Justice of England, that distinguished ornament of the English bench. Selden was justly denominated the glory of England, for his distinguished and varied learning. Archbishop Usher used to say, "I am not worthy to carry his books after him."[3] The members of this As-

[1] See Dedication of the Book to the Assembly.

[2] Orme's Life of Baxter, p. 71.

[3] Brooke's Lives of the Puritans, i. p. 68.

sembly were educated in the English universities, and had been episcopally ordained. The care they took to prevent unworthy persons from entering the ministry, the Book of Discipline drawn up by them abundantly testifies; but after the Act of Uniformity was passed in 1662, by which 2,500 faithful ministers were ejected from their livings because they could not conform to the Book of Common Prayer and the rites and ceremonies of the Church of England, they could no longer be admitted to the universities, but were obliged to institute academies among themselves for the education of their clergy. The earliest of these dissenting academies was commenced in 1665, and the same method of training up a ministry for their churches has continued down to the present time. Among their teachers we find the names of Theophilus Gale, Thomas Vincent, Ridgley, Doddridge, John and David Jennings, Taylor of Norwich, Orton, Robertson, Aikin, Burdee; and J. Pye Smith and Henderson now living. These academies have usually had two professors, one of theology and one of classical studies, to whom also in some instances a third has been added. The course of education extends usually over four

years, in one over six years, and consists of instructions in the several departments of science, literature, and theology. These institutions have always been small. The catalogues of fifteen of them, published in the American Quarterly Register, exhibit the average number of the students as fourteen only. The smallest number in any is seven, the largest thirty-two. Dr. Doddridge was accustomed to have under his care from thirty to forty students. These institutions of the Dissenters seem not to have been very permanent, but to have continued for a season, and been dissolved. A few of those which were first formed are still in existence.[1]

In our own country, measures were early taken to provide a succession of able ministers. The method of education which our fathers proposed was that of the college or university, to which they had been accustomed in the mother country. This object, mainly, led to the foundation of all our older colleges, which were designed, according to the express mention of their founders, for the education of *men for the*

[1] Bogue and Burnet's Hist. of the Dissenters, i. p. 289—352 ; ii. p. 206—242, 519—542.

*ministry.* The zeal of the pilgrims in the cause of ministerial education, is strikingly shown in the establishment of Harvard University, the oldest of our seminaries of learning, which was commenced when their territory did not extend thirty miles on the coast, nor twenty in the interior and when the whoop of the savage and the howling of the wolf were yet heard around their dwellings. At this time, when the whole colony did not exceed 5000 families, they set apart a sum equalling a year's rate of the whole colony for the establishment of that college.[1] The education of men for the ministry was distinctly announced as their object by the founders of Yale and Princeton Colleges, and many others. The principal design of Dartmouth College was to educate Indian youth, and missionaries to the Indian tribes of North America.[2] Princeton College was founded by the Synod of New York after the famous schism of 1741, for the purpose of supplying the church with learned and able preachers of the word.

[1] Quincy's Hist. of Harvard University, pp. 7, 8. Mather's Magnolia, vol. ii. p. 6.

[2] See Dr. Wheelock's Annual Narratives of Moor's Indian Charity School, and of Dartmouth College.

The theological cast of our early American colleges, may be shown by a number of facts. In Harvard University, in its younger days, the students were required to read from the Hebrew Bible at morning prayers, and from the Greek Testament at evening prayers, after which an exposition was given by the President.[1] The Freshmen devoted a considerable portion of the year to etymology and syntax, not only in the English, but also in the Hebrew and other eastern tongues. The Sophomores united to their other studies the books of Ezra and Daniel in Chaldee; Trostius's New Testament in Syriac was studied by the Juniors; and divinity was one of the studies of the Senior year.[2] In other respects, the education in their colleges was not only religious in its character, but especially intended to prepare young men for the ministry. "The exercises of the students," says President Quincy in his History of Harvard College, "had the aspect of a theological rather than a literary institution. They were

[1] Mather's Magnolia, ii. p. 9.

[2] Law and Lawyers, by Hon. William D. Williamson, in Am. Quarterly Reg. vol. xv. p. 425.

practised twice a day in reading the Scriptures, giving an account of their proficiency and experience in practical and spiritual truths, accompanied by theoretical observations on the language and logic of the sacred writings. They were careful to attend God's ordinances, and be examined on their profiting, *commonplacing* the sermons, and repeating them publicly in the hall." "In every year and every week of the college course, every class was practised in the Bible and catechetical divinity. This was the order of things during the seventeenth century. In the beginning of the eighteenth century, the Assembly's Catechism in Greek was recited by the Freshman class, and Wollebius's and Ames's Systems of Divinity by the other classes. Wollebius, Ames's Medulla, and Ames's Cases of Conscience, were also studied at Yale.[1] Similar accounts might be given of other of the more early colleges of our country. These features have not even yet wholly passed away from these institutions in the lapse of years which have since revolved. The officers in the colleges of the northern and especially of the east-

[1] President Quincy's Hist. of Harward College, c. ix. Bib. Repos. July 1841.

ern States, are almost always men of piety, and in most instances ministers of the Gospel. From one-fourth to one-half of the students are professors of religion, most of whom are looking forward to the ministry.

It seems to have been the case in this country in the earliest times, that the whole education of a young man preparing for the ministry was obtained at college. But colleges multiplied slowly. Harvard University existed sixty-two years before Yale, and one hundred and four years before Princeton. The country outstripped in population the facilities for obtaining a public education.

The early ministers of the Presbyterian churches in this country were either emigrants from Ireland and Scotland, who were mostly educated in European universities, or were from the eastern States, and graduates of the New England colleges, or were raised within the bosom of the Presbyterian church in this country. From the beginning the effort was made to keep up the standard of education among our ministers at the same level with that of ministers abroad. In the earliest times, the clergy originating among ourselves could not avail

themselves of a college or university education, no institution of that kind being within their reach. Still the requirements of the book of discipline were before the candidates continually, and though there was much in the condition of the country to impede their progress, and some disposition on the part of ministers to ordain them with lower qualifications, the requirements of the book were in almost every instance met. A number of our worthiest ministers were educated at the Log College, so familiarly called, on the banks of the Neshaminy, in Pennsylvania, taught by William Tennent the father,[1] who was a native of Ireland, and educated abroad. His sons, Gilbert Tennent William, John, Charles, all ministers, were educated by himself, as was also Samuel Blair, who instituted an academy at Fogg's Manor, in Pennsylvania, where were educated Dr. Rogers of New York, President Davies, Messrs. Finly, Cumming, Smith, and Henry.[2] The Synod of Philadelphia, so early as 1742, sought aid of the General Assembly of Scotland, to establish a seminary for the education of

[1] In 1719 or 20.

[2] Dr. Miller's Life of Dr. Rogers, pp. 23, 26.

ministers; and in 1743, agreed upon the establishment of an academy for this purpose, of which Mr. Alison, who was afterwards president of the university of Pennsylvania, was made Preceptor. This school gave rise to the Newark Academy in Delaware, which was eventually chartered as a college, and has passed into the hands of Episcopalians.[1] At this Synodical school many of the most distinguished ministers of the next generation were prepared for their work. The Synod seems to have made some arrangement with the Faculty of Yale College, that their pupils should complete their studies there.[2] Meanwhile the Synod of New-York were making efforts to provide for the education of ministers, out of which efforts the College of New Jersey at Princeton arose, whose first charter dates in the year 1746. In 1753, the Synod sent Gilbert Tennent and Samuel Davies to Scotland, to obtain funds for this college; and, in their address to the General Assembly they mention, among other reasons for granting them aid, that "there are large settlements lately planted in various parts, particularly in

[1] Dr. Hodge, Hist. of the Pres. Church, ii, p. 360.

[2] Ibid, p. 268.

North and South Carolina, where multitudes are extremely anxious for the ministers of the gospel."[1] After the union of the two Synods, the same efforts were continued to promote ministerial education. In 1760, the United Synod of New York and Philadelphia made the attempt to appoint and support a Professor of Divinity, but failing, directed its students to study one year after leaving college under the care of some approved divine, and the first year after licensure, to submit all their sermons to some minister of their presbytery "written fairly, to have them corrected and amended."[2] After several unsuccessful efforts to establish a professorship of Divinity at Princeton, Dr. Witherspoon, from Scotland, was inaugurated President of the College, and the duties of a Professor of Divinity were devolved on him.

In proportion as our colleges lost their comparatively professional character, and became

[1] Hodge's Hist. p. 294. Lorimer's Pres. Ch. of France and Scotland, p. 393, et seq. This call was responded to. The Assembly appointed collections at the church doors throughout Scotland, which resulted in raising £2,529, or upwards of $12,000 for this object. Lorimer, p. 395.

[2] Hodge's Hist. p. 361.

less devoted to the purpose of theological education, did the practice arise of studying Theology after graduation, privately, with some distinguished clergyman. The period of study was most usually short, often but a few months, more usually a year, and sometimes even more. Some ministers became celebrated as Teachers of Theology. Dr. Charles Backus of Somers in Connecticut, and Dr. Benton of Thetford, Vermont, were famous teachers. The first educated some fifty theological students, and the last some sixty in whole or in part. And in our own church various clergymen might be named who were accustomed to superintend the theological studies of candidates for the ministry.[1] This was the plan on which Theological education was pursued in the Presbyterian Church of America, until early in the present century. The organization of the Theological Seminary of the Associate Reformed Church, by Rev. Dr. Mason of New York, in 1804, and of the Seminary at Andover, in 1808, opened a new, and, as was thought, a superior method of conducting a theological education. The imme-

[1] As Dr. Hall and Dr. McRea of North Carolina.

diate foundation of the institution last named, was occasioned by the loss of confidence in Harvard University, the school of the Pilgrims, which had passed through the various stages of Arminian and Pelagian error, so quietly, however, as not to have attracted attention, and was now with all its mighty influence secretly instilling the dangerous errors of Socinus into the young men of that portion of the country. The Rev. Dr. Morse, then of Charlestown, and Dr. Pearson, who recently had been a professor in that university, conceived the idea of ingrafting upon Phillip's Academy at Andover a Theological department, in which students, after leaving college, should pursue a more ample course of theological study than they had been accustomed to do under private instruction, and with the view also of encountering the destructive errors of Cambridge. The munificent founder of Phillip's Academy had made provisions for the gratuitous instruction of a number of indigent young men who should wish to obtain an education for the ministry. This determined them to erect their proposed seminary on that foundation. At the same time, Dr. Spring the elder, and the Rev. Dr. Woods,

now of Andover, had conceived a similar project, and had fixed on another situation for the institution they thought of establishing. Fortunately for this great enterprise, both projects were united in one, and God raised up a few men, engaged in extensive commercial pursuits, who, with a liberality unknown before or since in this country, furnished an endowment sufficient to give the experiment the fairest trial; a more ample endowment than any other similar institution in this country has since obtained. The founders never supposed that their effort would meet with the success which has attended it. They thought that their institution might be resorted to at some day by some thirty students; but it has since seen nearly or quite one hundred and fifty within its walls at one time; and, from the beginning, the plan has approved itself to the majority of those who have observed its operations.

The General Assembly of the Presbyterian Church followed the example which had been thus set, and in 1812 founded the Princeton Seminary, whose history is too well known to be repeated here, which has educated some eight hundred of our clergy, and, in other ways, has exerted a great influence upon the church.

This, which is now the American system of Theological education, has, as my hearers well know, become widely extended; the old institutions of Cambridge and Yale have superadded seminaries to their own colleges for the education of their own students seeking the ministry, that they may maintain their ancient standing, and diffuse those theological sentiments which have found their home in those institutions, to establish which the Puritans made such sacrifices, and over which they have poured out so many prayers.

The too great multiplication of Theological schools in this country, we now feel to be an evil. We ought to have acted with more concert, and united our forces on a sufficient number of institutions wisely located, under the immediate and strict supervision of the church.

## CHAPTER IV.

HAVING now completed this history of Theological Education, which, though long, might have been much more extended and minute, it behooves us to review the whole, and gather those lessons of practical wisdom which the history of the past, upon proper reflection, always suggests.

I. And the first and most obvious remark we make is, *that the ministry of the true church of God has always been an educated ministry.*

We have seen that it was so during the times of revelation. Go where you will in the history of the church, and whenever and wherever true religion has existed in the midst of her, you have seen her not despising, but valuing and seeking after sanctified learning. The talents the Master has committed to her, you have not seen her wrapping in a napkin and hiding in the earth, but trading with them, gaining other talents, and employing all for the use of her Lord. There have been times indeed when

corruption has pervaded the church, and when, under a crowd of ceremonies and a hateful brood of errors and superstitions, the pure doctrines of the word have been eclipsed and well nigh forgotten. But it has been at periods when ignorance pervaded the clergy, and was nursed and cherished as the mother of devotion.

But the most remarkable testimony which we have yet adduced in favour of an educated ministry, is the fact that God chose men as prophets who were either educated already, or were led to procure in the ordinary way the knowledge they required. Even the Holy Spirit who inspired them, chose to inspire men who had diligently improved the powers God had bestowed, and so gave his testimony to the need of discipline of mind and extent of knowledge. Though he could speak by means of a dumb beast, and reprove by it the madness of the prophet, he chose to use intelligent agents in communicating his will, to use them as such, and not as mere machines; and in using them they acted freely while acted upon by the Spirit which moved them; and in acting, in writing what the Spirit chose they should write, have

exhibited the traces of their own genius and the evidences of their own culture. Two agents concurred in each sentence of the divine volume, the infinite and all-wise Spirit, and the prophet's own mind with whatever of culture it had before received. We direct your attention again to the appointment of Moses and Aaron, to the Levitical priesthood, to the prophetic schools, to the ministry of the Baptist, to the three years, education of the twelve apostles in the best school of Theology ever yet taught, and mention as our inference from the facts we have related, this declaration, *That the ministry of his church should be learned as well as pious, is plainly the will of God.*

II. But inasmuch as what has already been said is a sufficient illustration of this point, we proceed, in the second place, to show, that

*Sanctified learning has ever been conducive to the purity, soundness, and influence of the church.*

It is not without a perfect knowledge of the unspeakable evils which philosophy and science falsely so called have produced, that this assertion is made. Arianism, Pelagianism, and Socinianism, have been pre-eminently the heresies

of the learned. And yet, not out of true learning have they arisen, but out of a depraved and unsanctified heart, perverting the mind and seizing upon its endowments as the instruments of evil. It was not the high intelligence of Satan that was the cause of his fall, though he now uses those once noble endowments in his fearful controversy with God. But while he roams through the universe plotting and executing rebellion, the angels that have never sinned, with superior intelligence, are circumventing the foul seducer and covering him with defeat. And so among men, the unbeliever and the heresiarch, under the government of a depraved will, employ their talents and education in constructing arguments for sanctified learning to overthrow, that it may win new triumphs for the glorious cause of righteousness and truth. As it hath been it shall always be. Gog and Magog shall yet muster their hosts from the regions of Cimmerian darkness, and come up like locusts upon the mountains of Israel, and compass the camp of the saints about and the beloved city; the great battle of Armageddon shall be fought, and their carcasses shall be given to the beasts of the earth and the fowls of the air. Arius has had

an Athanasius, Pelagius an Augustine, and Rome a Luther, to oppose and defeat them. And learning, under the influences of the Holy Spirit, has ever won the most signal triumphs for the cause of truth. The heresies of ignorance have been equally numerous and perhaps equally fatal with those of science and philosophy. The Millenarians of the ninth century, the Mormons and Millerites of this, the Anabaptists, the Fifth Monarchy men, the Shakers, Quakers, and many other strange sects have arisen out of the dreams of ignorance, and ofttimes disturbed in a fearful manner the peace of society.

The amazing influence of a learned ministry we have not now time to illustrate. See it at the era of the Reformation, in overturning the Papal superstition through so many countries, in setting free so many enslaved minds, and spreading so widely through the world the blessings of civil liberty.

Julian the Apostate well understood the power of an educated ministry, when, desirous of restoring the ancient paganism of the Roman Empire, now in a measure displaced, he opened the schools to pagans, and forbade any Christian

to lecture in them: when he sought to render pagan priests men of learning, and to destroy those institutions which had once existed for the education of the youth of the church.

III. *There are many reasons why the Christian ministry should be composed of men of learning.*

1. They are professedly teachers. The priests' lips should keep knowledge. The very profession of teaching implies an aptitude for its duties, which discipline of mind and extensive information alone can convey.

2. They are teachers of the Bible, the book of God, written many centuries ago in languages exceedingly dissimilar to the one we speak, to acquire which *well*, requires years of study. And surely he who would interpret the Scriptures should seek the mind of the Spirit in the words the Spirit used, and not in the words substituted for them in translating by fallible man. This the Reformers well understood. Hence we find them studying the Hebrew and Greek Scriptures, and preparing commentaries on them for the edification of the people of God. So sensible was John Knox of the deficiency he laboured under from the want of the Hebrew, that we find him, as has been already mention-

ed,[1] commencing the study of it at fifty years of age, with all the ardour of a young man.

3. Theology now has become exceedingly rich in its literature. So many of the first minds have been employed upon it in past years, that there is no topic which has not been ably and amply elucidated by many men. The writings of these men we must study. They are of every age and nation, and in various languages which are or have been spoken on the earth. To study them we must first have no small share of education; we must have the key which unlocks their hoards of treasured wisdom. There is no profession which so much needs a knowledge of books as ours. It is my own belief that no one equals it in the possession of that which is commonly called learning.

4. But society itself is on the advance in knowledge. All the professions are advancing. We must at least advance with them, and if possible keep before them, or be despised. At least let us try to reach those heights of knowledge our fathers before us occupied; let us know enough to commune with them, and to drink in the knowledge with which their urn is continu-ally filled.

[1] P. 97.

IV. *Ministers in all ages have ordinarily been educated in each other's society, and this with exceeding profit to themselves.*

It has often been remarked that great men arise in clusters. In the literary and moral firmament they do not appear shining in solitary splendour, but grouped into constellations and mingling their radiance. Men assist in forming each other; Luther Melancthon, and Melancthon Luther. As iron sharpeneth iron, so doth the countenance of a man his friend. In this respect two are better than one, and a threefold cord is not easily broken. And this I conceive to be a legitimate argument for a public rather than a private education in Theology. Mind stimulates mind. By conversation and debate truth is elicited. The thoughts of others quicken our own thoughts, and often give them a direction which of themselves they would not take. The dead sea, the stagnant passiveness, of the solitary student is broken and moved into action by the intellectual activity around him. And there is none so poor that he cannot contribute something either to the intellectual wealth or the more perfect moral symmetry of his brother. Those faults of character and manner which the

solitary student would never discover of himself, are detected and exposed by his fellow-students, and are corrected. Those narrow views of theological science which if left to himself he might be led to take, he cannot entertain when studying in a seminary appropriated to theological learning, where the whole field is exposed to his view, and the different branches of knowledge obtruded upon him.[1] Those few writers whom in a retired situation he would come to know, in a public institution furnished with a proper library he would soon find were not all, and possibly not the best on the subjects which he

[1] There are many young men looking forward to the ministry, to whom a course of three years' study in theology in a seminary seems a long time, who cannot see how so many years can be occupied in the mere study of divinity, and in preparation for the labours of the pulpit. They exclaim with the covetous disciples, when the alabaster box was broken in their presence and its precious perfume was wafted towards them, "To what purpose is this waste! It might have been sold for three hundred pence and given to the poor." A few weeks' residence in one of our schools of the prophets shows them their error, and fills them with exclamations at the narrowness of their former views, and at the boundless extent of that course of investigation and discipline upon which they have entered.

would wish to investigate. He who, educated privately, would have an overweening confidence equally removed from true piety and the modesty of true science, were he placed in an institution where he could come in contact with other enlightened minds, would soon learn his true position in society and in the church, and would be free from that obstinate dogmatism which is so destructive of harmonious action in the ministers of the gospel, and so offensive to the judicious and the refined. At the same time he who undervalues his own powers would learn by comparison to form a true estimate of himself, would be valued according to his true worth by others, and would be drawn forth into that activity which is essential to a minister of Christ. He will go forth, too, not alone, but will be acquainted with a portion at least, and an important one, of the generation of ministers with whom he is to labour, who will always be ready to assist him with their aid and counsel. Seminary friendships for a season are exceedingly strong, and, during the earlier period of ministerial life, valuable to the youthful herald of the cross.

We are well aware that there are examples to the contrary of all this; that there are men with

powerful minds, and indomitable spirit, who have risen to the very summits of knowledge and usefulness without these advantages. There are men who have risen from the depths of poverty, and have held through a great part of their lives the tools of the artisan, who have conquered every difficulty, and occupy the highest places in the several professions. These are the exceptions. Genius will hew out for itself its own way to the stars, while drowsy dulness will doze away its listless life, even at the feet of Plato, or within hearing of Isaiah's lyre. But we now speak of the majority of men, and not in relation to these extraordinary examples of men gifted by God with unusual power.

V. *It is believed to follow, from these remarks, that institutions for the special education of ministers, when wisely conducted, are fraught with blessings to the Church of God.*

Besides the advantages to the theological student from associating with his fellow-students, and having furnished to his hand in these institutions the means and material of knowledge, in the writings of the honoured dead, it may perhaps without impropriety be added, since it flows from the law of our nature, that those

whose sole business it is to teach in the departments of theology should become more truly and extensively able to impart instruction in that branch of study, than those who are incessantly occupied with the engrossing cares of a congregation, often large, and always requiring the utmost efforts of him who is placed over it in the Lord. And then it is the case with these institutions, if ably officered, and if they can pass that state of infancy in which too many of them in this country as yet are held, that they become the sources of light and quickening religious influence to the church at large. We know that the influence of our oldest Theological Seminary in the Presbyterian Church is evil spoken of by some, but we believe without any sufficient reason. Our other seminaries are too young, too oppressed with difficulties and hampered with efforts to obtain for themselves an establishment, to have accomplished much in this particular as yet.

But there is another point of view in which these instructions are exceedingly useful: in the contributions which they will eventually make to the religious and theological literature of our land. Already are the treatises and works pro-

duced by the teachers in our older institutions considerable, both in number and in value, although the first generation of professors of theology in this country has not yet passed away. And it must be remembered that, from the constant use which a professor has for his own literary productions, none except those which are occasional will probably see the light until he himself expires. In these seminaries, when constituted as they should be, there is that division of labour which gives to one man some department on which he may expend all his powers, and in which, occupied on it continually, he ought to become perfect. The necessity of studying for others, and the great responsibilities under which they teach, ought to make, and in most cases do make, our professors thorough, and induce them to leave no point unexplored, and to state all things with that clearness and precision which doctrinal instruction ought ever to assume. "We cannot," says Dr. Chalmers, "imagine a more favourable condition for the formation of a great literary work, that shall have solid and enduring excellence, than that which is occupied by an ardent and devoted professor, whose course, by means of reiterated elabora-

tions, receives a slow, it may be, but withal a sure and progressive improvement. Only conceive him to be fully possessed with his subject, and giving the full strength of his mind to its elucidation; and then, with the advantages of perseverance, and time, and frequent reiteration of the topics of his lectureship, he is assuredly in the best possible circumstances for bequeathing to posterity some lasting memorial of industry or genius. It is by the remodellings and revisings every year of his yet imperfect preparations; it is by strengthening what is weak, and further illustrating what is obscure, and fortifying some position or principle by a new argument, and aiding the conception of his pupils by some new image, or new analogy; it is thus, that the product of his official labours may annually acquire increasing excellence, and gradually approximate to a state of faultlessness, until at length it comes forth in a work of finished execution, and becomes a permament addition to the classical and literary wealth of the nation. It is not so often by flashes of inspiration, as by power and patience united, that works are reared and ripened for immortality. It is not in the hasty effervescence of a mind under sudden and

sanguine excitement that a service so precious to society is generally rendered. It is when a strong, and at the same time a steadfast mind gives its collected energies to the task; and not only brings its own independent judgment, but laboriously collecting the lights of past erudition, brings them also to bear on the subjects of its investigation,—it is thus that treatises are written and systems are framed which eclipse the volumes of their predecessor, and taking their place become themselves the luminaries of future ages."[1]

The history of all literature substantiates these remarks of Dr. Chalmers. "If we except the poets, a few orators, and a few historians," says Adam Smith in his Wealth of Nations, "the far greater part of the other men of letters, both of Greece and Rome, appear to have been either public or private teachers; this remark will be found to hold true, from the days of Lysias and Isocrates, of Plato and Aristotle, down to those of Plutarch and Epictetus, of Suetonius and Quinctilian." "Greatly more than half the dis-

[1] Chalmers on Endowments, chap. i. § 28. Pusey on Cathedral Institutions, pp. 59–61.

tinguished authorship of Scotland," according to Dr. Chalmers, "is professional, the actual product of the labours of professors, in their capacity of teachers, and passed into authorship through the medium of their respective chairs."[1]

The same is eminently true in the department of theology. Calvin's commentaries we so much prize are the product of his Theological Lectures.[2] So are the works of Turretine, Pictet, Witsius, Ridgley, Brown of Haddington, Dick, Hill, and Dwight, and others almost innumerable. "Almost the whole of German divinity is the result of professional duties: there can scarcely be produced the name of any writer of eminence in that country, to whom the leisure, the occasion, and the foundation of his works, was not supplied by these employments."[3] The same is true of much of the practical theology designed for popular perusal. Of the forty-seven translators of the English Bible, five only were parochial ministers, the rest were members of Cathedrals, or Professors, Heads, or Fellows of Colleges.

[1] Chalmers on Endowments, chap. i. § 27.

[2] Henry Leben Calvin's, p. 342.

[3] Pusey on Cathedral Institutions, pp. 62, 63.

These remarks hold equally of the Protestant cantons of Switzerland, of the Protestant countries of Germany, Holland, Sweden, and Denmark.[1] We could establish this, did time allow, by a large array of facts, which would be interesting to the scholar; but these will be sufficient to show that, through all Protestant Europe the greatest share of the literature, both general and theological, has resulted from the labours of those holding the office of instructors in seminaries of learning. The full benefit of these institutions to our own country has not yet been felt. We are a young people, our institutions young and struggling for existence. The oldest Theological Seminary in the United States has as yet existed but thirty-five years, and has not yet seen the second generation of teachers. Yet have Drs. Porter and Woods, and Professor Stuart, of that Seminary, and Drs. Alexander, Miller, and Hodge, of Princeton, already made most valuable contributions to the theological learning of our yet youthful country. Should our seminaries be continued and preserved free from error, we may anticipate that they will be still richer blessings to the American Church.

[1] Smith, Wealth of Nations.

VI. *But we further remark, that to have these results follow, these institutions must be sustained with adequate endowments, and obtain the requisite degree of stability, and not be forced always to feel that their breath is in their nostrils, and that the next moment they may expire.*

How often has it been the case that, so far as can now be seen, our own institution would have ceased to be, had it rested on the daily charities of the church, which are withheld on the slightest depression in business, or the merest breath of unfounded suspicion, or the disfavour of the populace to-day, which may banish Aristides for no better reason than mere weariness at hearing him called "the Just." It is a blessing to the church, if the institution itself be a blessing at all, that there have been friends of the Redeemer benevolent and wise enough to give it a partial endowment, which has preserved it amid the pressure of the times; and a distinguished kindness for which we ought to be grateful to Christ our Head, that when the funds of other and more useful institutions have been dissipated, our own are preserved with comparatively little loss. The endowments of similar institutions have ordinarily consisted of

funds for the support of professors, and for the preservation and increase of the library, and bursaries, foundations, or scholarships, for the support of indigent candidates for the holy ministry. Such an institution ought to be made immediately, and directly responsible to the judicatories of the church, in all its officers and members, who ought to be liable at any moment to censure or removal for any justifiable cause; while the faithful officer should not have the sinews of effort cut by the feeling, that tomorrow all his labours to build up an institution, extended over the most precious years of his life, are to be blown away by the breath of dissatisfaction, which is without any just and adequate ground. Both the minister in his congregation, and the teacher in his chair, should feel that he will be supported. He should not feel that he is a traveller lodging in his office for a night, or a passenger passing a day on board a ship, but one who will spend some few years of that brief life which God shall give him in faithful devotion to the labours of his station.

It has been in connection with this sense of permanence in office or place, that most of those

names which have adorned the church of our mother land have attained their distinction and influence. Archbishop Cranmer spent twenty-six years at the university, Bishop Ridley seventeen, Bishop Jewell nineteen, Archbishop Whitgift nineteen, Reynolds thirty-two, "the judicious Hooker" seventeen, Pococke twelve, Archbishop Tillotson ten, Whitby eleven, Prideaux eighteen, Kennicott never left the university.[1] Some of these men were professors in the colleges, but many of them did not hold this office, but were supported in connection with these institutions, while they devoted their labours to the interests of the church. Their names are mentioned here merely to show that permanence of situation, to which endowments conduce, is favourable to those scholarlike labours which the church needs. Endowments for institutions of learning, ecclesiastical and secular, we believe to be not only useful, but necessary. Men will supply themselves with food, because the demands of appetite cannot be resisted; with clothing, because their nakedness must be covered; and funded and eleemosynary institutions to supply

[1] Pusey on Cathedral Institutions, Appendix B.

them with these are wholly unnecessary. Not such is the appetite for knowledge—not such the craving of the common mind for information and enlargement of views, especially on the things of religion. This knowledge must be offered, nay, obtruded, and all the facilities for procuring it be furnished, and the highway be opened to it as much as possible without toll or expense. Nor must we in general depend on states for these endowments. In all institutions at least connected with the church, they must come from individuals, and for safety' sake should be vested in those bodies in which the governing power of the church rests. The want of ministers, the dearth of labourers in the church, led originally to the foundation of colleges in England, Scotland, and America.[1] And the same cause is operating still. The same necessity also led to the endowment of these institutions; and these endowments, even across the water, were not made by the funds of the State, but by private benefactions.[2] All the founda-

[1] Chalmers on Endowments, c. ii. 1.

[2] Pusey on Cathedral Institutions, p. 16. An annual sum of less than £1000, is distributed by government between

tions of Cambridge and Oxford bear still the names of their founders; and even where these founders have been kings, the benefaction has come from them, not as kings, but as private persons; the funds in every instance coming not from the public, but from their own private purses.

In our own country, commercial men have been the greatest benefactors to the church through these foundations, and in some instances have made our colleges and seminaries, as it were, favourite children upon whom they have bestowed, with great satisfaction to themselves and benefit to the public, a liberal portion of their surplus wealth. There is probably no higher happiness in this world than the happiness of that man whose labours have been attended with the divine blessing, so that he has acquired the wealth men seek after so much that they may expend it on themselves, but who chooses to employ it in founding those institutions which will bless the world with their hallowed influences in his own generation, and

Oxford and Cambridge, while these colleges pay to the state for their privileges, about £3000 each.

convey blessings down to future times, when he is resting in his grave.

VII *It remains that we should consider those objections which have been raised in different quarters against these institutions which the wisdom and piety of the church, seeking its best good, have brought into being.*

We acknowledge that all the works of man are imperfect, all liable to failure and perversion, and that these institutions are not exempt from this general liability of every thing around us. Even "those only corporations which God has established, the family, the state, and the church," which are said to be "the only ones which are absolutely safe and beneficent," may be corrupt and perverted, and become the nurseries of sin, and the instruments of oppression, suffering, and crime. Alas! the depravity of man pollutes even the fountains of human happiness, and makes those very institutions God has devised, the means of its own perpetuation, the very instruments with which it makes fearful havoc of the hopes and well being of man.

Even the marriage relation before the flood filled the earth with deeds of violence; the

church (for the love of God it is said) has peopled the dungeons of the Inquisition with the tortured saints of the Most High, and civil governments have warred against our Lord and his Christ. The pages of history are far more filled with deeds of darkness done by the sons of men in their several associated capacities, than with deeds of kindness and mercy. That these institutions may be abused, and may degenerate, cannot well be plead as an argument against them, since not even divine institutions are exempt from this melancholy fate at the hands of man. It has been said that 'Theological Seminaries were not contemplated by our standard.' True, because, exactly in the form in which they are now conducted, they did not exist at the time in which our standards were framed. A different and inferior mode of educating the ministry was then in being, inferior in its plan, though not perhaps in its execution. Our Directory, like the New Testament, prescribes that the ministry should be educated, but says nothing as to the method of their education. The members of the Westminster Assembly of Divines were in fact educated at the Universities of England and Scotland, and expected that

the future ministers of the church would pass through the same course of instruction.

We have well considered the several methods of Theological education prevailing at the present time in England, Scotland, and Germany, and we hesitate not to say that our own theory in this country is more perfect, better suited, if fully carried out, to make able ministers, and to cultivate the spirit of true piety, as well as true learning. Were our classical academies as perfect as they should be, the standard of attainment in our colleges as high, and the students applying at our seminaries as far advanced, we can conceive of nothing so well adapted to qualify them for the ministry, as to be collected together into one sacred family, under the immediate care and watch of pious and intelligent divines, and subject to the constant and Christian influence of each other. Neither the German, English and Scotch Universities, nor the Dissenting Academies of Great Britain, present to our view a system whose theory is so perfect. At the same time it must be admitted that the circumstances of our new country, the demands of a fast extending church ever crying for labourers, tend to draw downwards the standard of

education, and prevent our superior system from accomplishing all which in its own nature it is suited to effect.

The Dissenters' Academies in England take the pious youth, often without an education as yet, and under the guidance of two, or at most three instructors, in four years' time carry him through a course of study in the classics, sciences, and theology, which in this country, on our present plan, could only be completed properly in nine years.[1] It does not fall within the limits of this discourse to enter fully into the various systems of education for the ministry prevailing in Europe. A brief view only is what we now attempt to give. The student of theology in Germany, after passing through the Gymnasium, where he is thoroughly trained in the Greek and Latin classics, becomes a member of the University, which, strictly speaking, is a Professional School in which men are trained for the profession of Law, Medicine, or Theology. If now these students were of suitable age, of settled princi-

[1] For the method of instruction in the Dissenters' Academies, under different distinguished teachers, see APPENDIX A.

ples, of strong religious character, and of mature mind, he might resist the irreligious influence around him, and profit by the numerous lectures of the professors; but instead of this, "he passes at once from boyhood to manhood; at once, instead of discipline and control, he is left almost unfettered," remains in the university three years in attendance upon lectures not adapted to the imperfect state of his knowledge, and the unformed character of his mind. These lectures, which his mind is too immature to use aright, he copies down; is a passive recipient of whatever his professor pours in;[1] in most cases is without originality and independence; lives as he lists, without any special personal supervision of his officers; attends for the most part upon no religious duties; the student of theology living and acting as other young men, often mingling in their brawls and carousings, applies for a place in the church, saying, "Put me in the priest's office that I may eat a piece of bread;" and obtains his place if he can pass those examinations which the government and the consistory re-

[2] Pusey in Bib. Repository, vol. ii. p. 572. Bib. Repos. i. 2, 11, 223, 224, 226, 416, 426. Pusey on Cath. Instit. pp. 42, 43.

quire, who never ask, so far as we can learn, whether he be a child of God and qualified to lead others to the Saviour of men.

In the English Universities those intended for holy orders are educated with the rest, with no other theological education than laymen obtain, acquire a far more extensive classical education it is supposed than the students of any other country, but after graduation are required to reside only one fortnight, or six or eight weeks at best, employed in the study of theology; just long enough to hear "one short course of twelve lectures from the Regius Professor of Divinity, consisting for the most part of a general survey of the different subjects of theology, and a recommendation of those books by which the student may conveniently pursue the subject for himself."[1] This is the testimony of the Professor of Hebrew in the University of Oxford, who proposes, in order to remedy this defect, that the cathedral schools of the sixth century should be revived; that with the cathedrals theological seminaries should be connected, at

[1] Pusey on Cathedral Institutions, p. 25, 55, 56. See also in Bib. Repos. vol. ii. p. 570.

which candidates should spend two years after completing the university course. An involuntary testimony, the more valuable because unintentional, and from a most competent person, to the superior utility of our American plan. The English have thrown off the professional part of the old University system and retained the preparatory: the Germans have thrown off the preparatory and retained the professional, and the gentleman mentioned above says that if the inquiry be made, "What direct theological education have we for the candidates for holy orders?"—the answer must be, "absolutely none."[1]

In Scotland students are received into the universities we believe without any examination, often without any knowledge of Greek and not much of Latin, at quite too early a period of life, when, according to Dr. Chalmers, they are too little able to profit by that system of lecturing adopted in those universities. "The great defect of our system," says this distinguished man, "is, that our youths, by quitting too soon the schoolboy for the student, have not had

[1] Bib. Repos. ii. p. 569, 570. Pusey, p. 42.

such thorough exercise and training as is desirable in the gymnastics of education." "We are weak throughout, because weak radically." "The university is too little of a gymnasium in Scotland, and too much of one in England."[1] The Divinity student of course shares in these disadvantages under which the other students labour. The Lectures of the Professors are perhaps more prepared with a view to future publication, than for the immediate good of the classes that hear them, and exegetical studies form no part of the instruction of candidates for the Christian ministry.[2] The Hebrew language too, though studied by some, seems to be studied with little zeal and profit,[3] and the energies of the student to be but little awakened by the labours of the Professors. Many Scotchmen seem to be dissatisfied with their own method of Theological Education, and are even directing their eyes to our comparatively young institutions for information as to the best mode of training men for the ministry. Nor ought

[1] Chalmers on Endowments, pp. 56, 71, 74, 76, 79, 83, 84, 176.

[2] Pusey, p. 80.

[3] Am. Quarterly Register, vol. xiv. pp. 371, 373.

we to omit to mention that there exists a Theological Seminary at Glasgow on the American plan, in which Dr. Ralph Wardlaw was a professor, and which belongs to the Congregational Union of Scotland. The Seminary at Geneva too, in which D'Aubignè, Gaussen, and Havenick are professors, does not differ substantially from our own.[1]

The method of instruction in our seminaries is suited to draw forth the powers of the students. The text book and catechetical method prevail in the English Universities, the method of lecturing in the Scotch and German. In the Theological Seminaries of America, both methods are adopted in nearly equal proportions. In addition to these methods, the students themselves are constantly kept engaged in investigating topics in Systematic Theology, and in the preparation of dissertations on them.

It has been objected to our seminaries that the education obtained in them is too *professional.* If this objection means that the students are too much secluded from society and

[1] For an account of the Theol. Schools of G. Britain, see APPENDIX B.

the pursuits of other men, we remark that education cannot be picked up in the streets, nor obtained in ladies' parlors. Theology can be learned elsewhere than in the Lecture Rooms of our Medical Professors, and the Moot Courts of Students of Law. All professional education must be pursued in comparative separation from other classes of literary men. And if our young theologians spend six years out of nine in receiving an education common to them and men of other professions, they cannot be harmed by being placed for the last three years in the schools of the prophets, to be trained with a more immediate view to a preparation for the duties of the pulpit.

It is urged that in proportion to the increase of Theological Seminaries, increase also the numbers of those who are supported by charity. It is indeed true that God hath seen fit in his infinite wisdom to call the poor of this world to the ministry of reconciliation, humbling as it may be to the pride of man. If taken away from the occupations by which subsistence is procured, to devote themselves to the church, the church truly should see that they lack not

the meat which perishes. This plainly is the will of God, nor should short-sighted man impugn his will, nor proud man oppose it. In all ages there have been means provided for the support of poor students, while preparing for the ministry. Such provision was made, as we have before mentioned, by the Emperor Constantine when Christianity ascended the throne of the Cæsars. And, since the Reformation, in all Protestant countries, bursaries, foundations fellowships, and scholarships, have been connected with all institutions for the education of ministers. The General Assembly of Scotland, the National Synod of the Huguenot churches of France, the earliest Presbyteries and Synods in this country, have passed numerous acts for the gratuitous support of poor students of theology. Luther himself was assisted by a benevolent lady in obtaining his education. Let not those whom God has blessed with a patrimony which could sustain them while procuring their education, frown on the son of the poor man who takes, perhaps with mortification and reluctance, that assistance which the generous in the church are offering to sustain him while yet a

learner in the school of Christ. This system we deem necessary. As it began with the earliest ages of the church, it will continue till the Millennial glory.[1]

One more objection, and we have done. It is founded on the alleged tendency in these institutions to corruption, and on the fearful havoc they will make in the church, if heresy creep into them, and is distilled through them upon society. This objection is doubtless not without weight in the minds of numbers, and ought to be carefully considered by all. Every thing in this world, we have already said, is liable to corruption, and to be made by man the instrument of death. The sacred pulpit itself is not excepted. Shall we therefore prostrate it in the dust? We must rather guard it from corruption, hedge it about with those influences suited to preserve it, and still use it as an instrument of good to man. Seminaries or no seminaries in the Church, there must needs be offences, and heresies will exist. A few of those heresiarchs who have perverted the truth

[1] For some account of the provision made by the church in past ages for the gratuitous education of young men for the ministry, see APPENDIX C.

were teachers in such institutions. But far the larger share have been men differently situated, who published abroad their false doctrines, which found adherents, and spread through society. In most instances, they have been published from the pulpit, or circulated in infectious writings through the community. Often our schools have raised their voice against them, and brought them to an end. But, as in the providence of God this may take place, as this dreaded evil has, in the history of the past, already been experienced, such institutions should be subjected to the close and immediate inspection of the Church, and should be the creatures, as our own has been, of those judicatories which watch over the purity of the house of God. The officers should be wisely selected, and hold their places only while the body which creates them believes them fulfilling their duty. They should be men of experience, educated in the heart of the Church, pastors who know the travails and joys of the faithful minister of God, by having endured or felt the same. By this close responsibility, and by keeping them in dependence on our ecclesiastical bodies, these institutions may be safe, as

they certainly are *efficient* instruments for the education of men for the holy ministry.

After all, as they are the creatures of our church courts, their standard of education must on the whole be such as they will sanction. And the tendency in this country, and especially in this part of it, is to lower rather than raise the standard of ministerial attainment. The seminaries have been struggling against the church courts to raise the standard to a higher level. It is expected that those who enter the Theological Seminaries will first obtain a college education. One in every sixteen of those graduated at the oldest seminary in this country, as appears from the catalogue, enters without a college education—of our own students, one in five. It is expected, too, that the students shall remain three years in the institution. They too frequently receive license long before the course of study is completed, and while as yet some of the most important branches remain untouched.[1] Wherever the church is straitened

[1] The Presbyteries have resisted the attempt which has been made to alter the term of study required by the book of Discipline, from two to three years.

in respect to the number of her licentiates, she will be tempted to let down her requisitions, and degrade the scholarship of her clergy. This was formerly the case in Scotland.[1] It is now eminently the case here and wherever else there is a dearth of ministers of the gospel. The Scotch Church, before her recent separation, was overstocked with students of theology. She needed, to supply all the demands made for ministers, to have but two hundred students of Divinity in the course of study, while she actually had seven hundred.[2] In our denomination in the United States we have five hundred churches more than we have ministers, and many of these congregations must be entirely vacant. The same is true in a greater or less degree of all other denominations. In this Synod, the want of liberality in a portion of our churches, and the low views entertained by some of what constitutes a proper ministerial education, and the impatience of our young men, has a great tendency to hurry them into the ministry. The same is doubtless true in

[1] Chalmers on Endowments, c. ii. 2.

[2] Chalmers, c. ii. 4.

many other parts of our country. The remedy is mainly to be applied in our Presbyteries, who have the power over this matter, and are the direct and real guardians at once of the purity and the education of the ministry. With the deepest interest, and with a lively sense of their great responsibilities to Christ and the church, should they consider this whole subject of the proper training of the ministry of reconciliation, and see that it is at once thorough and judicious, adapted to produce, so far as human instrumentality may go, an able, learned, self-denying, and pious ministry. We have thought it a decided gain to the church if we could detain a young man in the seminary for three years, who, had he studied privately, would have been licensed in two. Let then the Presbyteries give that attention to this subject which its importance deserves. As a general rule, a student needs the learning and mental discipline of a college course, before he is at all fitted to pursue successfully the studies of a Theological school. If our Presbyteries insist not on this, they wrong themselves, the youth who aspire to the ministry, the country, and the church. We have need to think and feel more correctly on these points,

and to remember that, as we have always had a ministry more thoroughly educated, at least in written learning, than the men of other professions, so we should see to it that we retain the influence and distinction we have thus acquired. The churches owe it to themselves and to Christ that they support their ministers more amply, and give them that time to study which many now are obliged to spend in secular pursuits, that they may support their families. An apostle, when the church was not yet gathered, but was in the process of formation, might support himself by making tents; but it is a shame for churches a quarter, a half, a full century old, to compel their pastors to turn their attention away from the preaching of the word, to hold the plough or teach the rudiments of secular knowledge for bread. And the ministers, instead of withdrawing their influence and looking with coldness on our effort to raise an able ministry, should gather around us, correct us wherein we are wrong, assist us wherein we are right, dismiss all discordant counsels, and let us present an united front in advancing the cause of ministerial education, and the true interests of Christ's kingdom on the earth.

In conclusion we add, that it hehooves those who occupy the post of teachers in our institutions of sacred learning, seriously to inquire whether our system of seminary instruction and discipline is all that it ought to be, or is capable of being made. Is it as spiritual? as much illuminated and vivified by our own abiding and living faith in him who is the Light of the world, and the Revealer of God? Is it as complete, extending over all those departments of theological knowledge with which an enlightened divine should be acquainted, and in each department illustrating all those topics which revealed religion presents to our view? Is it as thorough, penetrating into those deep thoughts and investigations into which the words of the Holy Ghost lead forth the minds of men? Is it as clear, leaving on the minds of our students distinct and well defined views of the doctrines of revelation, separating the chaff from the wheat, and tracing down through all ages that succession of doctrine which has waged a constant warfare with error, has been the glory and vigour of piety, and is to fill the church with that energy with which it shall yet contend unto victory with the empire of darkness? Is it as inspir-

iting to those committed for a season to our care, commanding with authority their powers of attention and thought, stirring up their minds into constant, untiring activity, and forming them to manly effort? Is it based on those great principles, those leading truths, which, once fastened in the mind, become the key to unlock a thousand mysteries, and to settle satisfactorily a thousand questions which may arise in their future lives? Is it as practical, suited to make them prompt and skilful in the discharge of the various and important duties of the ministry, in the study, in the pulpit, at the sick and dying bed, in pastoral labour, benevolent effort, and the cure of souls? We have an office of dread responsibility. We need to be diligent and wise, and to sit ourselves continually as disciples at the Saviour's feet.

# APPENDIX A.

SAMUEL PALMER, the advocate of the dissenting academies, gives us the following account of his tutor's* plan of education, and of the employments of the students:—

"It was our custom to have lectures appointed to certain times, and we began the morning with logic. We read Hereboord, which is the same as is generally read at Cambridge. The next superior class read metaphysics, of which Fromenius's Synopsis was our manual, and by directions of our tutor, we were assisted in our chambers by Baronius, Suarez, and Colbert. Ethics was our next study, and our system Hereboord, in reading which our tutor recommended to our meditation Dr. Henry More, Marcus Antoninus Epictetus, with the comments of Arrian and Simplicius, and the morals of Solomon; and under this head, the moral works of the great Puffendorf. The highest class was engaged in natural philosophy, of which Le Clerc was our system, whom we compared with the ancients and with other moderns, as Aristotle, Des Cartes, Colbert, Staire, &c. We disputed, every other day, in Latin, upon the several philosophical controversies; and as these lectures were read off, some time was set

* James Owen.

apart to introduce rhetoric, in which that short piece of John Gerard Vossius was used in the school, but in our chambers we were assisted by his larger volume, Aristotle, and Tully de Oratore. These exercises were all performed every morning, except that, on Mondays, we added, as a divine lecture, some of Buchanan's Psalms, the finest of the kind, both for purity of language, and exact sense of the original; and on Saturdays all the superior classes declaimed by turns, four and four, on some noble and useful subject, such as De Pace; Logica ne magis inserviat cæteris disciplinis an Rhetorica, de connubio virtutis cum doctrina, &c., and I can say that these orations were, for the most part, of uncommon eloquence, purity of style, and manly and judicious composure.

"After dinner, our work began by reading some one of the Greek or Latin historians, orators, or poets, of which, first, I remember Sallust, Quintus Curtius, Justin, and Paterculus; of the second, Demosthenes, Tully, and Isocrates's Select Orations; and of the last, Homer, Virgil, Juvenal, Persius, and Horace. This reading was the finest and most delightful to young gentlemen of all others, because it was not in the pedantic method of common schools; but the delicacy of our tutor's criticisms, his exact description of persons, terms, and places, illustrated by referring to Rosin and other antiquarians, and his just application of the morals, made such a lasting

impression, as rendered all our other studies more facile. In geography, we read Dionysii Periegesis compared with Cluverius, which at this lecture always lay upon the table.

"Mondays and Fridays, we read divinity, of which the first lecture was always in the Greek Testament, and it was our custom to go through it once a year. We seldom read less than six or seven chapters, and this was done with the greatest accuracy. We were obliged to give the most curious etymons, and were assisted with the Synopsis Criticorum, Martinius, Favorinus, and Hesychius's Lexicons, and it was expected that the sacred geography and chronology should be particularly observed and answered too, at demand, of which I never knew my tutor sparing. The other divinity lecture was on Synopsis Purioris Theologiæ, as very accurate and short; we were advised to read by ourselves the more large pieces of Turretine, Theses Salmurienses, Baxter's Methodus Theologiæ, and Archbishop Usher's, and, on particular controversies, many excellent authors, as on original sin, Placæus, and Barlow de Natura Mali; on grace and free will, Rutherford, Strangius, and Amyraldus; on the Popish controversy, Amesius, Bellarminus Enervatus, and the modern disputes during the reign of King James; on Episcopacy, Altare Damacenum, Bishop Hall, and Mr. Baxter;

Bishop Stillingfleet's Irenicum, Drs. Owen and Rutherford; and for practical divinity, Baxter, Tillotson, Charnock; and, in a word, the best books of the Episcopalian, Presbyterian, and Independent divines, were in their order recommended, and constantly used by those of us who were able to procure them; and all, or most of them, I can affirm were the study of all the pupils.

"I have not said any thing of the affairs of our house and our social conversation, which in most was unexceptionable. My tutor began the morning with public prayer, in the school, which he performed with great devotion, but not with equal elegance and beauty in English; but in Latin, in which he often prayed, no man could exceed him for exact thought, curious style, and devout pathos.

"At divinity lectures, the eldest pupils prayed; in these I often joined with peculiar delight, and went away with a raised mind. Men of lesser genius were allowed forms of their own composure, or others, as they thought proper. Prayer in the family was so esteemed that I do not know that it was once omitted."

One of the fullest accounts of the methods of education at that period, is given by Thomas Secker, a student in the academy of Mr. Jones, at Gloucester. As this was sent to Dr. Watts by Mr. Secker, who, then educated for the ministry among

the Dissenters, became afterwards Archbishop of Canterbury, his statement will be read with the liveliest interest.

"*Gloucester, Nov.* 18, 1711.

"REV. SIR:—Before I give you an account of the state of our academy and those other things you desired me, please to accept of my hearty thanks for that service you have done me, both in advising me to prosecute my studies in such an extraordinary place of education, and in procuring me admittance into it. I wish my improvements may be answerable to the advantages I enjoy; but however that may happen, your kindness has fixed me in a place where I may be very happy, and spend my time to good purpose; and where, if I do not, the fault will be all my own.

"Our logic, which we have read over once, is so contrived as to comprehend all Hereboord, and the greater part of Mr. Locke's Essay, and the Art of Thinking. What Mr. Jones dictated to us was but short, containing a clear and brief account of the matter, references to the places where it was more fully treated of, and remarks on, or explications of, the authors cited, when need required. At our next lecture, we gave an account both of what the author quoted and our tutor said, who commonly gave us a larger explication of it, and so proceeded to the next thing in order. He took care, as far as

possible, that we understood the sense as well as remembered the words of what we had read, and that we should not suffer ourselves to be cheated with obscure terms which had no meaning. Though he be no great admirer of the old logic, yet he has taken a great deal of pains both in explaining and correcting Hereboord, and has, for the most part, made him intelligible, or shown that he is not so.

"The two Mr. Jones, Mr. Francis, Mr. Watkins, Mr. Sheldon, and two more gentlemen, are to begin Jewish antiquities in a short time. I was designed for one of their number, but rather chose to read logic once more; both because I was utterly unacquainted with it when I came to this place, and because the others, having all, except Mr. Francis, been at other academies, will be obliged to make more haste than those in a low class, and consequently cannot have so good or large accounts of any thing, nor so much time to study every head. We shall have gone through our course in about four years' time, which, I believe, no body that knows Mr. Jones will think too long.

"I began to learn Hebrew soon as I came hither, and find myself able now to construe, and give some grammatical account of, about twenty verses in the easier parts of the Bible, after less than an hour's preparation. We read, every day, two verses apiece in the Hebrew Bible, which we turn into Greek (no one knowing which his verses shall be,

though at first it was otherwise), and this, with logic, is our morning's work.

"Mr. Jones also began, about three months ago, some critical lectures, in order to the exposition you advised him to. The principal thing contained in them are about the antiquity of the Hebrew language, letters, vowels, the incorruption of the Scriptures, ancient divisions of the Bible, an account of the Talmud, Masora, and Cabala. We are at present upon the Septuagint, and shall proceed, after that, to Targumim, and other versions, &c. Every part is managed with abundance of perspicuity, and seldom any material thing is omitted that others have said on the point, though very frequently we have useful additions of things which are not to be found in them. We have scarce been upon any thing yet, but Mr. Jones has had those writers which are most valued on that head, to which he always refers us. This is what we first set about in the afternoon, which being finished, we read a chapter in the Greek Testament, and after that, mathematics. We have gone through all that is taught of algebra and proportion, with the first six books of Euclid, which is all Mr. Jones designs for the gentlemen I mentioned above, but he intends to read something more to the class that comes after them.

"This is our daily employment, which, in the morning, takes up about two hours, and something

more in the afternoon. Only on Wednesdays, in the morning, we read Dionysius's Periegesis, on which we have notes, mostly geographical, but with some criticisms intermixed; and in the afternoon we have no lecture at all. So, on Saturday, in the afternoon, we have only a thesis, which none but they who have done with logic have any concern in. We are also just beginning to read Isocrates and Terence, each twice a week. On the latter, our tutor will give us some notes, which he received in a college, from Perizonius.

"We are obliged to rise at five of the clock, every morning; and to speak Latin always, except when below stairs amongst the family. The people where we live are very civil, and the greatest inconvenience we suffer is, that we fill the house rather too much, being sixteen in number, besides Mr. Jones. But I suppose the increase of his academy will oblige him to remove next spring. We pass our time very agreeably, betwixt study and conversation with our tutor, who is always ready to discourse freely of any thing that is useful; and allows us, either then, or at lecture, all imaginable liberty of making objections against his opinion, and prosecuting them as far as we can. In this, and every thing else, he shows himself so much a gentleman, and manifests so great an affection and tenderness for his pupils, as cannot but command respect and love. I almost forgot to mention our tutor's library,

which is composed, for the most part, of foreign books, which seem to be very well chosen, and are every day of great advantage to us.

"Thus I have endeavoured, sir, to give you an account of all I thought material or observable amongst us. As for my own part, I apply myself with what diligence I can to every thing which is the subject of our lectures, without preferring one subject before another; because I see nothing we are engaged in, but what is either necessary, or extremely useful, for one who would thoroughly understand those things which most concern him, or be able to explain them well to others. I hope I have not spent my time, since I came to this place, without some small improvement both in human knowledge and that which is far better; and I earnestly desire the benefit of your prayers, that God would be pleased to fit me better for his service, both in this world and the next. This, if you please to afford me, and your advice with relation to study, or whatever else you think convenient, must needs be extremely useful, as well as agreeable, and shall be thankfully received by your most obliged, humble servant, "T. SECKER."*

From the pen of Dr. Doddridge, we receive a full

* Bogue and Bennett's History of the Dissenters, vol. i. p. 345–350.

statement of John Jennings's system of education, from which the following is an extract:

"Our course was the employment of four years, and every half year we entered upon a new set of studies, or at least changed the time and order of our lectures.

"The first half year we read geometry or algebra thrice a week, Hebrew twice, geography once, French once, Latin prose authors once, classical exercises once. The second half year we ended geometry and algebra, which we read twice a week. We read logic twice, civil history once, French twice, Hebrew once, Latin poets once, exercises once, oratory once, exercises of reading and delivery once. For logic we just skimmed over Burgersdicius, and then entered on a system composed by Mr. Jennings; a great deal of it was taken from Mr. Locke, and we had large references to him and other celebrated authors, almost under every head. This was the method Mr. Jennings used in almost all the lectures he drew up himself. He made the best writers his commentators.

"The third half year, we read mechanics, hydrostatics, and physics twice, Greek poets once, history of England once, anatomy once, astronomy, globes, and chronology once, miscellanies once, and had one logical disputation in a week. On some of these

branches, we had a system drawn up by the tutor, in others we made use of the most celebrated publications. The fourth half year we read pneumatology twice a week, the remainder of physics and miscellanies once. Jewish antiquities twice. Our pneumatology was drawn up by Mr. Jennings. This with our divinity, which was a continuation of it, was by far the most valuable part of our course. Mr. Jennings had bestowed a vast deal of thought upon them, and his discourses from them in the lecture-room were admirable. For Jewish antiquities, we read an abridgment of Mr. Jones's notes on Godwin, with some very curious and important additions.

"The fifth half year we read ethics twice a week, critics once, and had one pneumatological disputation. Our ethics were a part of pneumatology. Our critical lectures were an abridgment of Mr. Jones's. Our pneumatological and theological disputations were of very considerable service to us. The sixth half year we read divinity thrice a week, Christian antiquities once, miscellanies once, and had one homily of a Thursday night. For Christian antiquities, we read 'Sir Peter King's Constitution of the Primitive Church,' with 'The Original Draught' in answer to it. We consulted 'Bingham's Origines Ecclesiasticæ' for illustration, and had recourse sometimes to 'Suiceri Thesaurus.'

"The seventh half year, we read divinity thrice

a week, ecclesiastical history once, had one sermon, and one theological dissertation. The last half year we read divinity once a week, history of controversies once, miscellanies once, and had one theological disputation. For the history of controversies, we read 'Spanheim's Elenchus.' The miscellaneous, for this half year, contained a brief historical account of the ancient philosophy. On the art of preaching and pastoral care, Mr. Jennings gave us very excellent advice, and some valuable hints on the head of nonconformity. We preached this last half year, either at home or abroad, as occasion required, and towards the beginning of it were examined by a committee of neighbouring ministers, to whom that office was assigned at a preceding general meeting.

"Mr. Jennings never admitted any into his academy till he had examined them as to their improvement in school learning, and capacity for entering on the course of studies which he proposed. He likewise insisted on satisfaction as to their moral character, and the marks of a serious disposition.

"The first two years of our course, we read the Scriptures in the family, from Hebrew, Greek, and French, into English. Every evening an account was taken of our private studies. We were obliged to talk Latin within some certain bounds of time and place. Every Lord's-day evening, Mr. Jennings used to send for some of us into the lecture-

room, and discourse with each apart about inward religion. Mr. Jennings allowed us the free use of his library, which was divided into two parts. The first was common to all, the second was for the use of the seniors only, consisting principally of books of philosophy and polemical divinity, with which the juniors would have been confounded rather than edified. At our first entrance on each, we had a lecture, in which Mr. Jennings gave us the general character of each book, and some hints as to the time and manner of perusing it. We had a fortnight vacation at Christmas, and six weeks at Whitsuntide."

Of the method of education which Dr. Doddridge pursued in his own academy, his biographer, Mr. Orton, has given a full statement in the sixth chapter of the memoirs of his life. The following are the outlines expressed in his own words:

"The orders of the seminary were such as suited a society of students; in a due medium between the rigour of school discipline and an unlimited indulgence. It was an established law, that every student should rise at six o'clock in the summer, and seven in the winter. As soon as they were assembled, a prayer was offered up, and they retired to their closets, till the time of family worship. The doctor began that service with a short prayer for the divine presence and blessing; some of the students read a chapter of the Old Testa-

ment, from Hebrew into English, which he expounded critically, and drew practical inferences from it; a psalm was then sung, and he prayed. In the evening, the worship was conducted in the same method, only a chapter in the New Testament was read by the students, from Greek into English, which he expounded; and the senior students, in rotation, prayed. He recommended it to them to take hints of his illustrations and remarks, as what would be useful to them in future life. He advised them to get the Old Testament and Wetstein's Greek Testament, interleaved, in quarto, in which to write the most considerable remarks for the illustration of the Scriptures, which occurred in his expositions, and in their own reading, conversation, and reflection.

"Soon after breakfast, he took the several classes and lectured to each about an hour. His lectures were generally confined to the morning.

"One of the first things he expected from his pupils was to learn Rich's short-hand, which he wrote himself, and in which his lectures were written, that they might transcribe them, make extracts from the books they read and consulted, with ease and speed, and save themselves many hours in their future compositions. Care was taken, in the first year of their course, that they should retain and improve that knowledge of Greek and Latin which they had acquired at

school, and gain such knowledge of Hebrew, if they had not learned it before, that they might be able to read the Old Testament in its original language. To this end, besides the course of lectures in a morning, classical lectures were read every evening, generally by his assistant, but sometimes by himself. Systems of logic, rhetoric, geography, and metaphysics, were read during the first year of their course, and they were referred to particular passages in other authors upon these subjects, which illustrated the points on which the lectures had turned. To these were added lectures on the principles of geometry and algebra. After these studies were finished, they were introduced to the knowledge of trigonometry, conic sections, and celestial mechanics, consisting of a collection of important propositions, taken chiefly from Sir Isaac Newton, and demonstrated independently of the rest. A system of natural and experimental philosophy, comprehending mechanics, statics, hydrostatics, optics, pneumatics, and astronomy, was read to them, with references to the best authors on these subjects. This system was illustrated by a neat and pretty large philosophical apparatus. Some other articles were touched, especially history, natural and civil, as the students proceeded in their course. A distinct view of the anatomy of the human body was given. A large system of Jewish antiquities, which their tutor had drawn up, was read

to them in the latter years of their course. In this branch of science, likewise, they were referred to the best writers on the subject. 'Lampe's Epitome of Ecclesiastical History' was the groundwork of a series of lectures upon that subject; as was 'Buddei Compendium Historiæ Philosophiæ' of lectures on the doctrines of the ancient philosphers in their various sects.

"But the chief object of their attention and study, during three years of their course, was his system of divinity, in the largest sense of the word; including what is most material in pneumatology and ethics. In this compendium were contained, in as few words as perspicuity would admit, the most material things which had occurred to the author's observation, relating to the nature and properties of the human mind, the proof of the existence and attributes of God, the nature of moral virtue, its various branches, means, and sanctions; under which head, the natural evidence of the immortality of the soul was largely examined. To this was added some survey of the state of virtue in the world, from whence the transition was easy to the need of a revelation, &c. The evidences were produced in favour of that revelation which the Scriptures contained. The genuineness, credibility, and inspiration of these sacred books were then cleared up at large, and vindicated from the objections of infidels. When this foundation was

laid, the chief doctrines of Scripture were drawn out into a large detail: those relating to the Father, Son, and Spirit, to the original and fallen state of man, to the scheme of our redemption by Christ, and the offices of the Spirit as the great agent in the Redeemer's kingdom. The nature of the covenant of grace was particularly stated, and the several precepts and institutions of the gospel, with the views which it gives us of the concluding scenes of our world, and of the eternal state beyond it. All was illustrated by a very large collection of references; containing, perhaps, one lecture with another, the substance of forty or fifty octavo pages, in which the sentiments and reasonings of the most considerable authors, on all these heads, might be seen in their own words. It was the business of the students to read and contract these references in the intervals between the lectures, of which only three were given in a week, and sometimes but two. This system his pupils transcribed.

"Besides the expositions in the family, critical lectures on the New Testament were weekly delivered, which the students were permitted and encouraged to transcribe, to lead them to a better knowledge of the divine oracles. Polite literature he by no means neglected. In the last year of the course, a set of lectures on preaching and the pastoral care was given: these have lately been published. While the students were pursuing these

important studies, some lectures were given them on civil law, the hieroglyphics and mythology of the ancients, the English history, particularly the history of nonconformity, and the principles on which a separation from the church of England is founded.

"One day in every week was set apart for public exercises. At these times, the translations and orations of the junior students were read and examined. Those who entered on the study of pneumatology and ethics, produced, in their turns, a thesis on the several subjects assigned them, which were mutually opposed and defended. Those who had finished ethics, delivered homilies on the natural and moral perfections of God, and the nature of moral virtue; while the senior students brought analyses of Scripture, the schemes of sermons, and afterwards the sermons themselves, which they submitted to the examination and correction of their tutor. He sometimes gave his pupils lectures on the books in the library, going over the several shelves in order; informing them of the character of each book, and its author, if known; at what period of their course, and with what special views particular books should be read, and which of them it was desirable they should be most familiarly acquainted and furnished with, when they settled in the world.

"The doctor's manner of lecturing was well

adapted to engage the attention and love of his pupils, and to promote their diligent study of the lectures. When the class was assembled, he examined them in the last lecture, whether they understood his reasoning; what the authors referred to said upon the subject; whether he had given them a just view of their sentiments, arguments, and objections, or omitted any that were important. He expected from them an account of the reasoning, demonstrations, scriptures, or facts, contained in the lectures and references. He frequently inculcated on his students the necessity of preaching Christ, if they desired to save souls; of considering their own concern in them, and endeavouring to feel their energy on their own spirits, that they might appear to their hearers as giving vent to the feeling of their heart on its darling subjects."

The method of instruction adopted by Dr. David Jennings may be learned by the following brief quotation from the account of his life:

"The business of the lecture-room commenced every morning at ten o'clock, with a short prayer, when a chapter was read from the Greek Testament into English by the students, each construing a verse. The doctor then read it, adding such expository notes and observations as suggested themselves at the time. The junior students, after this, withdrew into another room, to lecture on the clas-

sics, mathematics, or logic, as they respectively offered in the arrangement of the course under Dr. Savage. The elder classes attended on Dr. Jennings, who went with them through a course of lectures on Jewish antiquities and divinity. The former, at once a week, lasted four years; the latter, being read twice a week, were completed in three. The text book, in the first, was Godwin's 'Moses and Aaron;' in the other, 'Marckii Medulla Theologiæ;' which, though a short system, hinted, the doctor thought, almost at every topic which came into theological discussion. His lectures on Godwin formed a valuable independent work, after that writer's method; but those on Marck consisted of notes to his Medulla, often very brief, but sometimes running into dissertations. Before the academical term, which was for five years, was finished, the doctor gave a series of lectures on preaching; and took an opportunity to intermix some on architecture, heraldry, and metals. On Wednesday morning, he gave an hour to the junior students in reading, and explaining his own treatise on the globes and orrery; and in receiving from them and correcting a translation of 'Lampe's Compendium of Ecclesiastical History!'"—*Bogue and Bennett's History of the Dissenters*, vol. ii. pp. 231–239.

# APPENDIX B.

THE following view of the provisions made for the education of the clergy of the Presbyterian churches of Scotland and Ireland and of the dissenting churches of Great Britain, has been compiled from the Scottish Ecclesiastical and National Register for 1842.

## GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

### THEOLOGICAL PROFESSORS.

*Divinity*, Rev. Samuel Hanna, D. D., and Rev. John Edgar, D. D.

*Biblical Criticism*, Rev. Robert Wilson, and Rev. Sam. Davidson, LL. D.

*Eccl. Hist. Church Gov't and Pastoral Theology*, Rev. William D. Killen.

*Moral Philosophy*, Rev. Robert Wilson.

## THE UNITED ASSOCIATE SYNOD (SECESSION).

### THEOLOGICAL PROFESSORS.

*Past. Theol. and Eccl. Hist.*, Rev. Alexander Duncan, Mid-Calder.

*Systematic Theology*, Rev. Rob't Balmer, D. D., Berwick.

*Exegetical Theology*, Rev. J. Brown, D. D., Edinburg.

*Biblical Literature*, Rev. J. Mitchell, D. D., Glasgow.

The number of students in 1842, one hundred and eleven. The junior classes assemble in Glasgow under two of the Professors, the senior classes at Edinburg under the other two. Length of the annual session eight weeks, term of study five years. In the intervals between the sessions, the students are under the care of their Presbyteries; must have attended three sessions at the University before entering at the Divinity Hall, and must attend one more while connected with it.

*Professors in the Theological Seminary of the Secession Church from its commencement.*

Rev. Alex. Wilson, of Perth, appointed A. D. 1736; died A. D. 1741.

Rev. Alex. Moncrief, Abernethy, appointed A. D. 1742; died 1761.

*General Associate or Antiburgher Synod.*

Rev. Alex. Moncrief, Abernethy, appointed A. D. 1742; died 1761.

Rev. Wm. Moncrief, of Alloa, appointed A. D. 1762; died 1786.

Rev. Arch. Bruce, of Whitburn, appointed A. D. 1786; resigned 1806.

Rev. George Paxton, D. D., Edinburg, appointed A. D., 1807; resigned 1820.

*Associate or Burgher Synod.*

Rev. Ebenezer Erskine, appointed A. D. 1747; resigned 1749.

Rev. James Fisher, of Glasgow, appointed A. D. 1749; resigned 1764.

Rev. Jn. Swanston, of Kinross, appointed A. D. 1764; died 1767.

Rev. J. Brown, of Haddington, appointed A. D. 1768; died 1787.

Rev. G. Lawson, D. D., Selkirk, appointed A. D. 1787; died 1820.

Rev. Jn. Dick, D. D., Glasgow, appointed A. D. 1820; died 1833.

*Associate Synod of Original Seceders.*

*Prof. of Divinity*, Rev. Thomas McCrie, of Edinburg.

*Prof. of Hebrew and Biblical Criticism*, Rev. B. Laing, Colmonell.

Session of the Divinity Hall commences on the 16th of August, and continues two months. Number of students in 1842, eight.

*Relief Synod.*

*Prof. of Exegetic Theology*, Rev. W. Lindsay, Glasgow.

*Prof. of Systematic Theology*, Rev. N. McMichael, Dunfermline.

Students must attend four sessions in addition to their University course. Number of students in 1841 was forty-four. During the recess the studies of the students are under the general direction of the several Presbyteries. Theological Seminary meets at Glasgow on the third Thursday of August.

*Reformed Presbyterian Church, or Covenanters.*

Six Presbyteries in Scotland; three in Ireland.

*Prof. of Divinity*, A. Symington, D. D., Paisley.

The session of the Divinity Hall commences at Paisley on the second Tuesday of August, and continues six weeks. Number of students from ten to twenty-four.

CONGREGATIONAL UNION OF SCOTLAND.

*Theological Academy in Glasgow.*

*Tutors*, Rev. Ralph Wardlaw, D. D.; Rev. Jas. Morrel McKenzie.

Course of study four years. Session from 1st of November to 1st of July. Number of students thirty.

## SCOTTISH EPISCOPAL CHURCH.

### *Theological Institution.*

*Prof. of Divinity*, Right Rev. C. H. Terrot, D. D.

*Prof. of Church History*, Right Rev. M. Russell, D. D.

## UNIVERSITIES IN SCOTLAND.

*Note.*—In the following account of these Universities the names of none of the professors are given except those of Divinity in its several departments.

### 1. *University of St. Andrews.*

Founded in 1410. It formerly consisted of three colleges, each independent of the others. St. Salvator's erected in 1456, St. Leonord's in 1512, and St. Mary's, or the New College, in 1553. In the reign of James VI. St. Mary's was entirely remodelled by Archbishop Adamson and the celebrated George Buchanan, and appropriated solely to Divinity. In consequence of the decrease of the revenues of St. Salvator's, of which tithes formed the principal part, it was united with St. Leonard's in 1747. The number of Professors in the "United College of St. Salvator and St. Leonard" is fifteen, at the head of whom is Sir David Brewster. Number of students one hundred and five. There are twenty-two foundations for Bursaries in the United College, amounting to £900 per annum; and their benefit is extended to seventy-five students.

*College of St. Mary.*

*Principal* and *Primarius Professor of Divinity*, Robert Haldane, D. D., appointed 1820. The Crown Patron.

Systematic Theology, Robert Haldane, D. D., 1820, Crown.

Bib. Crit. and Theology, Thomas T. Jackson, 1836, Crown.

Ecclesiastical History, George Buist, D. D., 1823, Crown.

Oriental Languages, William Tennant, 1825, Crown.

Number of students in 1842, *regular*, twenty; *occasional*, twenty-one; total, forty-one. Session begins about the end of November, closes at the beginning of April—four months. Seven foundations for Bursaries of the annual value of £200; their benefit extended to seventeen students.

2. *University of Glasgow.*

Founded in 1450. Has a Principal and twenty-two Professors. Three of these are in the Theological department.

Divinity, Alexander Hill, D. D., 1840.

Oriental Languages, George Gray, D. D., 1839.

Ecclesiastical History, James S. Reid, D. D., 1841.

Number of students in the Gown classes or

Faculty of Arts, four hundred and sixty-two. In the Divinity Hall, seventy-seven, including eighteen who gave only a partial attendance. The General Assembly has enacted that there must always be *one* session of regular attendance at the Divinity Hall. The number of foundations for Bursaries is thirty-one, amounting annually to about £1200, and their benefits extend to sixty-seven students.

### 3. *King's College and University, Aberdeen.*

Consists of two distinct and independent universities: King's College, founded in 1494, in Old Aberdeen, and Marischal College, founded a century later in New Aberdeen, about a mile from the former. Faculty, a *Principal*, *Sub-Principal*, nine Professors, and ten Lecturers in the medical department.

Prof. of Divinity, Duncan Mearns, D. D., 1815.

Prof. of Oriental Languages, James Bentley, A. M., 1798.

There are thirty-three foundations for Bursaries, extending their benefits to one hundred and fifty-one, including students in Medicine and Theology, and amounting in value to upwards of £2,000.

### 4. *University of Edinburg.*

Founded 1582. Under a Principal and thirty-three Professors. The Professors in the Theological chairs in 1842 were, in

Divinity, T. Chalmers, D. D. LL. D., 1828.

Oriental Languages, Alexander Brunton, D. D., 1813.

Divinity and Ecclesiastical History, David Welsh, D. D., 1831.

Number of Divinity students in 1840-41, was one hundred and nineteen, besides forty-two Irish and other students, making in all one hundred and sixty-one. The Divinity session begins on the first week in November, and ends on the 31st of March. To qualify a student to be taken on trials for license, requires attendance four sessions, three of which must be regular. Before entering the Divinity class the student must produce certificates of regular attendance, spread over four years in the classes of Latin, Greek, Mathematics, Logic, and Metaphysics, Moral and Natural Philosophy. In the Divinity Hall he attends four sessions in the class of the Professor of Divinity, two in the class of the Professor of Hebrew, and two at least in that of the Professor of Church History. In the course of his attendance at the Hall, he must deliver six discourses, viz., a Latin exegesis, a critical discourse on a portion of the Greek Testament, a critical discourse on a portion of the Hebrew Old Testament, a homily, a lecture on some portion of Scripture, and a popular sermon. Besides these, the Professors prescribe various exercises, the performance of which is optional. Foundations for Bursaries thirty-

four, yielding £1172; and their benefit is extended to eighty students.

5. *Marischal College and University of Aberdeen.*

Founded in 1593. Number of Professors thirteen, of Lecturers six.

Prof. of Divinity, Alexander Black, D. D., 1831.

Oriental Languages, George G. M'Lean, M. D., 1835.

Church History, Daniel Dewar, D. D., 1833.

Number of students in Divinity in 1840–41, ninety-nine, of whom above half were regular. Regular students attend from about Christmas to the first Friday in April. The irregular, generally about two weeks. The rules of the church require not less than three full sessions, and one partial; or two full sessions and three partial; or one full session and five partial. Every student must attend the classes for Hebrew and Church History. The discourses required to be delivered are, a lecture, a homily, a popular discourse, a Latin exegesis, a critical exercise on a passage from the Greek Testament, another also on a passage from the Hebrew Bible. The Professor of Divinity holds two meetings a week for delivering lectures, and one for hearing and commenting upon students' discourses; but he lectures at this third meeting also, if there are no discourses. On the other days of the week the Divinity students, who are so far

common to both Universities, attend the Professor of Divinity in the University of Old Aberdeen. No fee is paid in the Divinity class, at either University, but that of the Church History class is £1, 11, 6; and the same in the Hebrew classes. The number of Divinity students has decreased by more than one-third within the last fifteen years; but the proportion of regular students of Divinity has increased.

The number of foundations for Bursaries is forty-six. The number of Bursaries is one hundred and thirty-three, amounting to the annual sum of about £1325.

### *Dissenters' Academies in England.*

Unlike the Divinity students in Scotland, who have to support themselves, except the assistance they may receive from Bursaries, during a course, first of four years at a University, and afterwards four or five years at a Divinity Hall, the English Dissenting students have board, lodging, and education, gratuitously provided in their academies or colleges, for a term of years, and have also an opportunity in the latter part of their course, of realizing something from the stipend allowed them from stations or congregations to which they are sent as supplies. The Theological Academies embrace in their course of tuition, the study of the Latin or Greek Classics, Logic, Natural and Moral Philoso-

phy, and Mathematics, as well as the branches of Biblical Literature and Divinity, which are their more legitimate province. The attainments required of students on entering the academies, are various at different institutions; some requiring considerable progress to have been made in the ancient languages and elementary science, so as to leave more time for strictly Theological and Biblical studies; while others admit students of approved piety, without any other qualifications than a plain English education. The following are the academies of the Dissenters:

1. *Homerton College, near London*, consists of two foundations, one commencing in 1690, the other in 1730. It was established at Mile End, in 1754, and removed to Homerton in 1772. Number of students sixteen; but it can accommodate twenty, whose term of study is six years. Income £2,561. Theological Tutor, Rev. John Pye Smith, D. D., LL. D., F. R. S. Classical Tutor, Rev. Henry Lea Berry, A. M.

2. *Coward College, London*, founded by William Coward, Esq. Its first tutor was Dr. Doddridge, at Northampton. At his death, in 1751, it was removed to Daventry; in 1789, back to Northampton; in 1799, to Wymondley; and in 1833, to the present commodious edifice, near Torrington Square, London. The students, sixteen in num-

ber, receive their general education at University College. Theological and resident Tutor, Rev. T. W. Jenkyn, D. D.

3. *Western Academy, Exeter*, rose out of the bounty of the Congregational Fund Board of London, in 1752, and has been established successively at Mary Ottery, Bridport, Taunton, and Axminster, where the successive Tutors held pastoral charges; but a few years ago it was removed to Exeter. Theological Tutor, Rev. George Payne, LL. D.; Classical Tutor, Rev. O. T. Dobbin, B. A.

4. *Independent College, Rotherham, near Sheffield*, originated in a society formed in the West Riding of Yorkshire, in 1776, for educating young men. The seminary commenced in 1766, under the Rev. James Scott, and has had as its Tutors, Dr. Edward Williams and Dr. James Bennet. Income in 1839, £763, 8, 4. Students, six. Tutors, —Theological, Rev. W. H. Stowell; Classical, Rev. T. Smith, A. M.

5. *Highbury College, London*, instituted in 1778, at Mile End, under Dr. Addington, removed to Hoxton in 1791, under Dr. R. Simpson. Rev. J. Hooper, Dr. W. Harris, and Dr. H. F. Burder, have also been tutors successively. Income, £2,000. Students, forty-two. Philosophical and resident Tutor, Rev. H. Godwin; Theological, Dr. Ebenezer Henderson; Classical, Dr. W. Smith.

6. *Newport Pagnell Institution*, established in 1783, chiefly by the influence of the Rev. John Newton and the poet Cowper; under the Rev. T. Bull as its Tutor, whose son and grandson, as Theological and Classical Tutors respectively, now conduct the institution. Income, £550. Students, eight.

7. *Airedale College, near Bradford, Yorkshire*, originated in 1784, with E. Hanson, Esq. of London, and the churches of Yorkshire. Its first Tutor was the Rev. W. Vint, of Idle. The new college was erected in 1831, through the munificence of Mrs. Bacon. Income £919. Students, twenty. Tutors—Theological, Rev. Walter Scott; Classical, Rev. W. B. Clulow.

8. *Lancashire Independent College* arose in 1816, from a private seminary of the Rev. W. Roby, at Manchester. It was removed to Blackburn, when the Rev. Dr. Fletcher, now of Stepney, and the Rev. W. Hope, now of Lewisham Dissenters' Grammar School, were appointed its Tutors. On Dr. Fletcher's removal to Stepney, it was placed under Dr. Payne, now of Exeter, who was succeeded by the present Tutor, the Rev. Gilbert Wardlaw. The Classical Tutor is Mr. D. B. Hayward. A commodious new college is now erecting at Manchester, at the cost of more than £20,000. Income, £939. Students, sixteen.

9. *Spring Hill College, near Birmingham*, originated in the munificence of one family, who have devoted £50,000 to its establishment. It was opened on 3d October, 1838. Students, twenty. Income, £1623. 12*s*. Tutors,—Theological, Rev. F. Watts; Classical, Rev. T. A. Barker; Philosophical, Rev. H. Rogers.

10. *Independent College, Brecon, South Wales*, has been but recently organized. The Theological Tutor is the Rev. Henry Griffiths; the Classical, Rev. Edward Davis. Students, thirteen; but the premises are now getting enlarged to accommodate twenty-four.

CHESHUNT COLLEGE

was founded by the Countess of Huntingdon, at Trevecca, North Wales, in 1768, and was removed in 1792 to Cheshunt, Herts. Its late Theological Tutor, was the Rev. William Broadfoot, of the Scotch Secession Church, who was succeeded by the present Tutor, Dr. John Harris, the author of 'Mammon." The Rev. Joseph Sortaine, A. B. is Philosophical Tutor, and the Rev. Philip Smith, A. B. Classical Tutor.

This institution does not belong to the Independent body, although many of its officers and students are of that denomination. Income, £1707. Students, eighteen.

## BELFAST ROYAL ACADEMICAL INSTITUTION.

Till the year 1810, the Presbyterians in the north of Ireland, who form a large and influential proportion of the population of Ulster, had no seminary in their own county, where their sons might obtain a liberal education, the University of Dublin admitting to its privileges none but those who conform to the Protestant Episcopal Church; and as they required the same course of instruction of candidates for the ministry among them, as was required of those belonging to the Church of Scotland and the Secession, they had no alternative but to send over their students to be educated in one or other of the Universities of Scotland. It was therefore resolved to establish in their own country an institution conducted on the plan of the Scottish Universities, accessible to Christians of all sects. The number of students in this institution is about two hundred and fifty. The number of Professors in the faculty of Arts is nine; in the faculty of Medicine, eight. In the former faculty are the Rev. S. Hanna, D. D., Rev. John Edgar, D. D., Professors of Divinity.

Rev. S. Davidson, D. D., Professor of Biblical Criticism.

Three other Professors are named, not members of the faculty, among whom is

Rev. W. Kille, Professor of Ecclesiastical History

## APPENDIX C.

At least one half of those Students who aspire to the Ministry, in the United States, are poor young men who are dependent on their own efforts for subsistence. If they turn aside from those employments which other young men pursue, they immediately become dependent on others for their support. They have to resort at once to Schools, Colleges, and Seminaries, where the instruction is imparted which they need, and years are consumed before they reach that state of mental culture and discipline, which will justify Presbyteries in setting them apart as Teachers in the Church. During all this time it is doubtless their duty to do what they can for their own subsistence; but it is plain, all they can do, compatible with a diligent pursuit of study, will defray but a small portion of their necessary expenses.

Some have objected to the gratuitous education of young Clergymen, as accompanied with great evils. But it can easily be shown that if we have a learned, or even a well educated Ministry, this

method must be pursued to a great extent; that in no other way can young men be kept together under competent professors through a series of years, leading a life of study. And although now and then one may arise endowed with such transcendent talents and such perseverance that he *will* be educated and learned, let his circumstances be the most adverse possible, this cannot be expected of more than a very few in any generation. A man may labour daily at the forge, and still become distinguished as a scholar. Yet there is but one such man in our whole country. If those who served at the altar ate of the altar, and if the Minister of the Gospel is the labourer who is worthy of his hire; why is not he also worthy of meat to eat and raiment to put on, who, in obedience to the call of Christ, has left that worldly business which would have sustained, and might have enriched him, to lead the self-denying life of the student, that he may preach the Gospel of Christ.

It has been thought that this aid furnished to aspirants to the Ministry is a novelty which has sprung up in these late days and upon our own shores. But it must be as ancient as those days when inspiration ceased in the Church, and Ministers had to be qualified for their office by protracted study. It is a practice which had the sanction of the Reformers, and one of them at least knew the value of aid so afforded. Luther, while a scholar

at Magdeburg, and afterwards at Eisenach, was obliged to go and sing in the streets to earn a morsel of bread. He was often repulsed from the doors at which he applied, and shed many tears in secret at the unkindness of men, and at the distressing thought that he might be compelled to relinquish his studies. But God mercifully provided for him, and opened the heart and doors of a Christian family at the very moment when he knew not what would become of him. The wife of Conrad Cotta pitied the poor boy who sang at her door, and hastened to relieve him. Her husband gave him a hospitable reception, and made the poor scholar of Eisenach welcome under his roof. When he became the learned teacher of his age, he did not forget this act of kindness, but reverting to Ursula, the wife of Conrad, who supplied his wants when every one else repulsed him, uttered, says the historian, this memorable saying: "There is nothing sweeter than the heart of a pious woman."* He always sympathized with "the poor Student." He thought the ecclesiastical benefices held by Bishops should be appropriated to the want of Students. "A poor Student," says he, "may well have spiritual livings to maintain his studying." "Bishoprics remain for the profit and use of poor Students"—

* D'Aubigné's History of the Reformation in Germany and Switzerland, vol. i. pp. 126, 127.

meaning that the funds which supported the Bishops under the Papal rule should be so appropriated. He had much at heart the education of youth and the training up of Ministers. "Schools and Ministers," said he, "are better than the Councils."*

The Calvinists (Huguenots) of France, in common with the Reformed Churches, had their attention directed to this subject at an early period. Their fifth National Synod, held at Paris in 1565, "advertises those Churches which have the means of their duty, to support those scholars in the Universities, who may be capable one day of being employed in the Holy Ministry."

The tenth Synod, which met at Figeal, Aug. 1579, has the following language in Art. V. of their public enactments: "Kings, Princes, and Noble Lords, and all those bodies likewise which possess ecclesiastical goods, as Provincial Synods, the Colloquies, (Presbyteries,) and the opulent Churches, should be supplicated and exhorted to employ some portion of their said goods and revenues, to enable those to study Theology, who are already advanced in useful learning, that they may be consecrated in the end to the Ministry." The Synod assembled at Rochelle, June, 1581, says, "We supplicate very humbly the King of Navarre, Monsieur the Prince, and other noblemen who are of our religion, to do

* Luther's Table Talk.

their duty in support of poor scholars and proposants for the Ministry; and private persons are also expected to contribute to this object in all the Churches, that each Colloquy (Presbytery) may support at least one proposant, and more if possible, by setting apart a fifth of all moneys raised for benevolent uses, for the support of the aforesaid proposants."

At their meeting at Saumur, June, 1596, the *Synod National* exhort the provinces to maintain the "greatest number of proposants possible," and renew their entreaties "to the Princes, Lords, Gentlemen, and the Commonalty, and all to whom God hath given property, to employ it for the use of such proposants." On another occasion, the fifth part of the moneys received from the King of France, is directed to be applied to the same object. Students so assisted were directed to restore what had thus been furnished them, if they failed to enter the Ministry; and finally were compelled to give security that they would so refund.*

Thus, in the article passed by Synods of the once noble Huguenot Church of France, we see developed precisely the same system which has been pursued in the management of the cause of Education in this country.

* Aymon Synodes Nationaux—Tom. I. pp. 70, 140, 149, 197, 185, 315.

The General Assembly of the Presbyterian Church in Scotland, as early as 1641, two hundred years ago, appointed, that "every Presbytery consisting of twelve Ministers should maintain one Bursar, (i. e. one student out of the common purse,) and where the number is fewer than twelve they shall be joined to another Presbytery;" and in 1645, four years afterwards, ordained "that every such Bursar should have paid to him at least 100 pounds Scots yearly."*

These extracts will serve to show the practice of those Churches, from which, since the Reformation, we are descended, and that in the branch of Christian benevolence, we are not travelling untrodden ground. If we could ascend to the earliest times, we would find that the Church has always felt it her privilege and duty to stretch forth her hand, for the encouragement and aid of those who are seeking to serve God in the ministry of reconciliation. Constantine the Great provided poor students of Theology with the means of support, and if we may judge from the provisions made for gratuitous education in the College of Armagh, students were supported in the Culdee seminaries of our British fathers in the middle ages.†

* Steuart of Pardovan's Collections, Edinb. 1770. pp. 27. 28.

† Stuart's Hist. Memoirs of the City of Armagh. p. 593.

And if any one wishes for a Scripture example to the same amount, he may find it in the man of Baal-shalisha, 2 Kings iv. 42, who supplied the wants of the sons of the Prophets studying with Elisha at a time of dearth, see verse 38. "And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof." This is the first donation to a school of theology which history records. It was made two thousand and seven hundred years ago. And this is recorded for our admonition, "upon whom the ends of the world are come." Some instances of charity of comparatively trifling value, as to the amount of the gift, are preserved in the pages of inspiration, to commend the excellent spirit which prompted the act. As the woman who anointed the Saviour's feet is to be held in everlasting remembrance, (Matt. xxvii. 30,) so the man of Baal-shalisha and his timely gift shall never be forgotten.

From the facts given in Appendix B, we see that the annual income of the Bursaries in the Scotch College is £6797, or $33,985, which, distributed among the 523 incumbents, gives about $65 as the average proportion received by each student on these foundations. We have seen also, (Appendix B.,) that the students in the Dissenting Academies of England are supported by the funds of these institutions.

# POSTSCRIPT.

## DIRECTIONS TO A STUDENT SEEKING A PREPARATION FOR THE MINISTRY.

THE early experience of the writer, and his acquaintance with students preparing for the Ministry, has led him to suppose that the want of some general and compendious guide to those studies necessary to the future minister, is felt by many; and that if such a guide was at hand, it would save much time to the student, would stimulate him to exertions in a proper direction, and be of unspeakable value to him in many respects. Such a guide, were it as full as is required, would constitute a volume by itself. And it is only some brief directions which we propose now, but which, though brief, may meet some of the wants of those who are candidates for the holy ministry. More ample directions must be reserved for another time.

We begin then by saying, that a course of college study, or its equivalent, is the least amount of

general education with which one should venture upon those studies immediately preparatory to the ministry. All the studies of college are important, all necessary, some in a greater and others in a less degree. to the study of divinity. Theology is the comprehension of all knowledge, and makes every department of human thought tributary to it. All physical science is employed in discovering the design and plan of the Author of Nature in the material world; and all metaphysical and ethical, in discovering and defining the Creator's design and plan in the world of intellectual and moral beings. All sciences may be and are properly connected with theological truths more or less closely, and he is not a complete theologian who is not acquainted with them all. There are no branches of college study which are not important, either for the discipline they furnish to the mind, or for the valuable and useful knowledge they convey. The mathematical studies are the least directly connected of any with the preacher's and pastor's wants, yet are the most useful in training the mind to exactness and conclusiveness in reasoning and in strengthening its powers of attention. Nor are the habits these studies form incompatible with the studies and labours of the theologian. Barrow, one of England's best mathematicians, was also one of her most eloquent preachers and able divines. And no man can be called well educated, who

has not made himself master of the geometry of Euclid, of the algebraic calculus, of trigonometry, and its application to astronomy, navigation, and surveying, of the mensuration of superficies and solids, and the various branches of this department of knowledge which are pursued in a college course. And however the short-sighted and indolent young man may lament over the time spent on such pursuits, and may insist that they can have no utility in preparing him for the ministry—he who has a spark of a scholar's enthusiasm, or delights at all in the exercise of his intellectual powers, will devote himself assiduously to them. And he may be assured that no intelligent minister of the gospel, who has employed himself in these studies with diligence in his early life, would, for any consideration, permit the knowledge and mental vigour he has thus acquired to be subtracted from him, were this possible.

The departments too of Natural Philosophy all illustrate the power, skill, wisdom, and goodness of God. Mechanics, Hydrostatics, Pneumatics, Optics, Electricity, and, above all, Astronomy, are so many sciences, which, while useful and indispensable to the education of a well-informed man, are necessary to the theologian, as illustrating the various departments of Natural Theology.

The Natural Sciences, also, Chemistry, Mineralogy, and Geology, Botany, Zoology, and Anatomy,

as all intelligent men know, furnish their full share of argument and illustration in the several branches of Divinity. Without a knowledge of these several departments of science such books as Derham's Astro and Physico Theology, Ray's Wisdom of God, Foster's Natural Religion, Paley's Natural Theology, Chalmers's Astronomical Discourses, the Bridgewater Treatises, and many volumes of the Bampton Lectures, could never have been written; and without it these and other important contributions to the study of Theology cannot be profitably read.

The student who would be prepared for the ministry cannot dispense with a knowledge of Moral Philosophy, which indeed may be regarded as one of the departments of Theology itself. It is exceedingly necessary for him to settle in his own mind the true nature of moral obligation, its foundation and standard, the just distinctions of right and wrong, and be able to apply them to the various relations man sustains to human society and to his Creator and Judge. He should add to this a knowledge of the Laws of Nations, of Political Economy, and of the Constitution and Government of his own country. For not only does the preacher sustain a relation to his own congregation, but in some measure he is the conservator of the public morals, and, like the Jewish prophet, a watchman over the whole nation.

The study of History is important, in a thousand ways, to the minister of Christ, as illustrating the dealings of God with nations as well as individuals, and teaching the true nature of man; as revealing those principles which are conservative or destructive of man's virtue and peace; as pointing out those things which have contributed to the advancement or retrocession of the mind in knowledge and strength; as disclosing the source of those influences which have contributed to form the present generation of man; as indicating the dangerous and the safe; as enabling one to anticipate and provide for the future, and as illustrating the sacred writings by early traditions, or the cotemporaneous history of heathen nations. With the study of history should be connected Geography, Modern and Ancient, which last is too much neglected, and Chronology, with which the clergyman should be well acquainted. The study of History is the study of a lifetime, and should be begun early. It requires a vast amount of reading, and should never be suspended. It illuminates every subject, enlarges the mind, and furnishes the public speaker with an inexhaustible fund of illustration and argument.

To this he should add the study of English Literature. making himself familiar with the best models of composition our language presents, and aiming to acquire an energetic, free, and graceful style of expression. It is of vast consequence to him as a

minister of the gospel that he write well, and form correct habits of elocution. The masters in Rhetoric and Oratory will receive a due share of his attention.

But there are two departments of preparatory study that are more than any others indispensable to the theologian. They are the departments of Logic and Metaphysics, or Intellectual Philosophy, and the study of the learned languages. The first of these departments is unspeakably important, as acquainting man with his own powers and nature, as introducing him into the secrets of the human heart, with which he has to deal both as a theologian and a preacher of the gospel, and as accustoming him to those habits of investigation which he is to exercise through life, and to that system of moral reasoning on which his power as a preacher will greatly depend. And the second, the study of the classical languages of Greece and Rome, for the varied assistance they will yield him in theological study.

All persons know that he can have no pretence to be called a well-informed man if ignorant of these languages, and that a knowledge of them is the lowest round in that ladder by which the student mounts into the superior regions in which learning dwells. The beautiful and chaste models of classic Greece, and the noble majesty of the Roman orators and bards, are necessary to chasten the style,

to furnish a mould in which all the composures of the mind, and all the performances of the orators are to be cast. The study of the languages themselves is necessary for the proper understanding of our own tongue, into which these languages enter as important elements, and to give copiousness, richness, and correctness to the diction which the preacher uses. The Latin language, which for so many ages has been the common and universal language of the learned, is important to him, as containing so many writings in all the departments of theology, to which he can obtain no access whatever without a knowledge of this tongue. To say nothing of the Latin fathers, the writers in theology of all the countries of Europe since the Reformation, till a very recent period, the British writers for the most part excepted, have made the Latin tongue the vehicle of their thoughts, the repository of all the learning of their laborious lives. The student of Theology, therefore, should be exceedingly familiar with the Latin tongue; and if at the time of commencing the study of Divinity he should find it difficult to read with ease the works of Theology written in that tongue, he should as soon as possible surmount this difficulty, till the Latin style of theologians has become familiar. The Greek has its independent claims to the study of the aspirant to the ministerial office, as it is one of the original languages of the sacred Scriptures, which it will be

the business of his lifetime to study and expound. And in pursuing these languages the labors of the student should be directed to three points: 1st. To obtaining an accurate grammatical acquaintance with these tongues, especially the Greek, since this must be the foundation of all advantage to be derived from the study of the language at all. 2d. The obtaining an acquaintance with the manners, customs, antiquities, and especially the mythology of these nations, both of which have so much to do with a correct explanation of the New Testament and the ancient ecclesiastical writers. 3d. The student ought to rise higher, if possible, to the appreciation and enjoyment of the beauties which the Greek and Roman writers exhibit, and to the principles of correct taste displayed in their compositions, or traced out by their writers on oratory and style.

By the study of these languages, also, he will acquire skill in the interpretation of ancient authors, which will be of inestimable value to him as an interpreter of Scripture.

The teacher of theology is often pained at seeing with what a small degree of knowledge and mental discipline, young men sometimes think themselves competent to enter upon the study of theology—a study which is the noblest and most exalted man can pursue, and which tasks the powers of the strongest minds. Oftentimes those present

themselves for admission to our seminaries who are as yet too little advanced to make use of the labours of those mighty minds which have gone before them, too little to have any proper conception of the method of critical investigation which the theologian must adopt, or to understand a lengthened argument, much less to conduct one himself with success. A student needs far more than a mere academical education, and far more of discipline of mind than it supposes, to be at all competent to pursue successfully that system of theological education taught in our seminaries. It is comparatively of little service to be dragged through the curriculum of study, to master which, one must seize every subject with a strong grasp, and discuss it with some portion of independent effort and thought.

Having now acquired this propaideutical knowledge, according to the course ordinarily pursued in this country, he becomes connected with a theological school,* and it will be the duty of his

* Some have felt disposed to give to our colleges a professional character, to connect with them all a professorship of Theology, and to have the entire course of the Theological Student completed during the period now allowed to college study. This method does not commend itself to my own judgment, as suited to advance the cause of Theological learning. "I should deeply regret," says Bishop Kaye, in his charge to his clergy in 1831, "any change that gave to the studies of our universities more of a strictly

instructors to spread before him at an early day, as in a map, an outline of that circle of knowledge

professional character. My view—which was also the view of those wise and learned men who prescribed the course of academical studies—my view of those studies is, that they are designed to discipline the mind of the student; to form him to habits of patient and persevering attention, and of accurate reasoning; to communicate to him those general principles, without the knowledge of which it is scarcely possible to engage successfully in any literary pursuit; to lay, in a word, the foundation on which the structure of professional learning is afterwards to be raised. A strictly professional education, commenced at too early a period, has for the most part a tendency to cramp the mind, to narrow its views, to subject it to the trammels of system, to dispose it to acquiesce without examination in the conclusions laid before it, perhaps even to unfit it for the task of examination. The advantages of it are rather of a mechanical character; it places a set of tools in the student's hands, and renders him expert in the use of them; but their application is confined within narrow limits. Observe, on the contrary, the quickness and energy with which one whose education has been conducted on a more liberal plan applies himself to professional studies: he displays at once an aptitude to every pursuit, however foreign to his former occupation; nothing comes amiss to him; he soon places himself on a level in extent of professional learning, with those whose life has been directed to that single object; while in the application of

with which he should become acquainted. Each teacher may have his own views as to the sequence to be observed in the topics which are to come before the student's mind for investigation, for these views are often determined by the course he himself has pursued, and the order in which this knowledge has come to be arranged in his own mind. We lack in our seminaries that introductory course of Lectures on Encyclopædia and Methodology which is the first which is heard by the student in the German Universities, and which is designed to spread out before his view that circle of studies which ought to be included in a complete Theological course. The student in the outset should obtain a *conspectus*, a comprehensive and distinctive view of the field of knowledge which he is to traverse, that he may know whither to direct his course, how to occupy in the best manner those fragments of time which are not devoted to the regular studies of his

his learning to practice, he possesses incalculable advantage, in the power which the habit of close and accurate reasoning confers, of seizing at once the important point of every question, and in the copiousness of illustration, which his stores of general knowledge supply." Let the student acquire first all this discipline of mind, by a general education, and then resort with these advantages to a professional school, and then the evils thus forcibly described cannot exist.

class, and what amount of intellectual labour and industry it may be necessary for him to bestow on that department of study to which he has dedicated his life. For want of this a multitude of young men are misdirecting their efforts, or wasting, through the mere want of knowing what to do, no small portion of the golden hours of their youth.

Theology has been divided into natural and revealed, which is a very common division, but too general to serve any very useful purpose as a guide to the student. Again it has been divided into Exegetical Theology, Systematic or Doctrinal Theology, Polemical, Casuistical, Historical, Pastoral, and Practical Theology.

A more useful division is into—I. Exegetical Theology, which embraces the whole theory and practice of interpreting the sacred Scriptures, the documents which contain our Faith. II. Doctrinal Theology, embracing a view of the doctrines of natural and revealed religion systematically arranged. III. Historical Theology, embracing a view of the external and internal history of the Church, and of the controversies which have existed in different ages, respecting its doctrines. IV. Practical Theology, the design of which is to teach the use which the preacher is to make of the knowledge he has gained in the labours of the pulpit and the cure of souls.

These departments of Theology might be more fully described, and the subdivisions they each con-

tain presented to the eye. But we prefer now to consider the several studies to which the student should devote himself during each year of his Theological course.

### THE FIRST YEAR.

It is a subject of great regret that the student could not become acquainted with the elements of the Hebrew language before entering the Theological Seminary, and that he is not qualified in the outset of his course to enter upon the critical study of the Hebrew Scriptures. Since, however, this is not the case, a knowledge of the Hebrew language should be at once acquired. To this the student should devote himself with all diligence and perseverance, remembering that the difficulties which the language presents will soon vanish before a determined attempt to master them. He must allow his mind to perceive the truly oriental structure of the language, without forcing upon it the rules of the occidental tongues with which he has hitherto been acquainted. He will note in the outset, that as the Hebrew is read in a reversed order from the tongues of the West, so the verbal forms are arranged in a reversed order, and he should not endeavour to force upon the Hebrew nouns those forms and designations of declension which belong to the Latin and Greek. In the outset, he should learn to pronounce the vowels distinctly, and form the habit of

correct pronunciation according to the system he adopts; not allowing himself to miscall and confound the distinctive vowel sounds; and this he can best do by reading the Hebrew aloud for a season to himself, but more especially in the hearing of some fellow-student, who can detect and correct his false pronunciation. Let him endeavour to obtain a correct view of the theory of the vowel changes, and of the cause of them, viz. the weak and imperfect letters, &c. Having studied the grammar with care, let him commence the translation of some portion of Scripture, with its grammatical analysis, in which, besides the assistance of his teacher, the chrestomathy of Prof. Stuart, or that of Dr. Nordheimer, will greatly aid him. With grammars of the Hebrew we are now in this country well supplied, having in the first place that of Prof. Stuart, on the basis of Gesenius, then that of Gesenius himself, as used in the schools of Germany, translated by Prof. Conant, with grammatical exercises, and a brief chrestomathy attached, then that of Prof. Bush, with a brief chrestomathy at the end, and lastly, that of Dr. Nordheimer, which is more full and ample than either. There are other grammars accessible to us, but these are those which the student will be most likely to use. Of those mentioned, the grammar of Prof. Bush appears to be the most simple and brief, and that of Nordheimer the most original and philosophic. Those of Prof.

Stuart and Gesenius give with adequate fulness all the facts in the language, with little of theory, and little effort to account for them. We have found Nordheimer beautifully clear on a number of points, excelling any other grammarian in these respects; but his book consisting of two volumes, embracing more than six hundred octavo pages, is too voluminous for beginners in the language. The habit of writing paradigms of the verbs is useful to a beginner, and when he has advanced somewhat it is a useful exercise to translate portions of the historical books of the New Testament into the Hebrew, which, on account of the similarity of the idiom, may easily be done by the student who has obtained a sufficient vocabulary of Hebrew words. The Latin index at the end of Stockius's, Buxtorf's, or Simonis's Lexicon, will assist in the selection of Hebrew words. The whole may be submitted to the teacher for correction, or compared with the Hebrew New Testament published by the London Society for the conversion of the Jews.

It will be proper for the student also to refresh his mind by a review of the grammar of the Greek language, especially in respect to the theory of the tenses, voices, and moods, and the whole syntactical construction of the language. If time allows, he may read Winer's Idioms of the New Testament, translated by J. H. Agnew and O. G. Ebbeke, or he may consult it in his critical reading of the New

Testament by means of the copious index of Scripture passages at the close of the book, and pursue the reading of it as leisure is afforded through the year. The grammars of Matthiæ and Buttman will be found exceedingly useful and important for consultation. Indeed, some Greek grammar should be constantly at hand while studying the New Testament, and no grammatical difficulty should be allowed to pass unresolved. Prof. Stuart's Grammar of the New Testament is a convenient and useful grammar for the theological student, and the syntax has been digested with care from the best and most complete authorities.

Let the student provide himself with a good critical edition of the New Testament and a good copy of the Hebrew Bible. Knapp's or Hahn's New Testament he will find the most convenient for his purposes, or Griesbach, if it should be more convenient to obtain it. Hahn's Hebrew Bible will be the best for him to use, because of its clear and beautiful type, its correctness, and low price. Jahn's Hebrew Bible has some advantages; it gives in the margin the most important critical readings, exhibits the poetic parallelisms by the method of printing, through those books which were deemed poetical by the Masorites; but it is without the full consecution of the accents, a defect indeed, but one of little importance to the beginner. Some time in the course of this year's reading he should inform him-

self as to the history of the text of the Old and New Testaments, as to the care with which these books have been transmitted, and the evidence he has that the text now before him is the same which proceeded from the pens of the prophets and apostles. By inquiry he may find that the lectures of his Professors will cover this ground. But if not, then he will find Taylor on the transmission of Ancient Books, Horne's Introduction, or Carpenter's or Marsh's Lectures on Biblical Criticism, to give him all the information he now needs on these subjects. He cannot afford to arrest his course of study to obtain this information. Let it be a matter which will enter into his reading on the present subjects of his studies.

Let him now, and as rapidly as possible, yet with an attentive, thoughtful mind, read over some system of Interpretation. That of Ernesti, translated by Prof. Stuart, contains the *semina rerum* on this subject: with this he may unite the reading of Dr. McClelland's little "Manual of Sacred Interpretation," and that portion of Horne's Introduction in his second volume which treats of the same subject. This course of reading will point out to him on what points he needs further information to enable him to understand the sacred Scriptures. To obtain a more complete view of the entire course of knowledge connected with the Bible, he may

read through Ernesti's Institutes, as translated by Terrot in the Edinburg Biblical Cabinet, or may continue his readings in Horne, or for the New Testament may read Fosdick's or Wait's translation of Hug's Introduction.

As he pursues this course of reading he will find that he needs the following branches of knowledge.

1. A complete knowledge of the Geography of the Bible.

He will best obtain this by reading the little book prepared by the Messieurs Alexander, now Profs. J. N. & J. A. Alexander, published by the American Sunday School Union, after which his knowledge may be extended by reading, as he has time, the larger work of Rosenmüller, translated in the Edinburg Biblical Cabinet, Rohr's Palestine, the works of Reland and Bochart, and the travels of Niebuhr, Burkhart, and others, in the East, but especially Dr. Robinson's Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa. A portion only of these writings will be read probably this year. The student has much to do. *Vita brevis est, ars longa.*

2. A complete view of the political, social, and religious antiquities of the Jews. He may read Jahn's Archæology, or that portion of Horne's Introduction which treats of Jewish Antiquities, other books are Jennings's Hebrew Antiquities,

Burder's Oriental Customs, Harmer's Observations, Godwin's Moses and Aaron, Buxtorf de Synagoga, Selden de Sanhedris.

3. A *conspectus* of the contents, and arrangement, and an estimate of the doctrinal value of each book in the Bible. For this knowledge he may consult Jahn's Introduction to the Old Testament, Hug's Introduction to the New Testament, and Horne.

4. A chronological arrangement in his own mind, as far as practical, of the several books contained in the Old and New Testaments, and of the events they narrate. For this purpose he may make use of the Bible chronologically arranged by Townsend, and may commence a course of reading in Biblical History, which may not be completed this year, using Josephus, Shuckford, and Prideaux's Connections, or Stackhouse's History of the Bible, and Jahn's Hebrew Commonwealth, translated by Dr. Stowe.

But let him commence as soon as he has obtained some insight into the principles of interpretation, the EXEGETICAL STUDY of some portions of the sacred Scriptures. He will be guided in the selection of these parts by his instructor. In Hebrew, let him read, we should say, the most striking and important parts of the Pentateuch, the book of Ecclesiastes and a part of Proverbs, and the Psalms. As he commences with this last mentioned book, to be-

come acquainted with the poetry of the Hebrews, let him read Lowth's Lectures on Hebrew Poetry and his Introduction to Isaiah; Herder's Spirit of Hebrew Poetry, translated by Pres. Marsh; De Wette's Introduction to the Psalms, translated by Prof. Torrey for the Bibl. Repository. In his early reading of the Hebrew, he should be attentive to the grammatical analysis, since no interpretation of the original text can be correct which does not arise out of this process. He should use the best lexicons. That of Gesenius, translated by Dr. Robinson, is superior to any other, though that of Simonis, edited by Winer, is full and rich in instruction. In the former the alphabetic order of the words is followed without reference to their derivation, in the latter the roots are arranged in alphabetic order, and the derivatives are found under their roots. The former method is the easiest to beginners, the latter is the most philosophical, and well suited to exhibit the structure of the language, and is the method pursued by Buxtorf and most of the older lexicographers. The student must ply his lexicon most diligently, observing carefully the shades of difference in the words, and ever with a thoughtful mind. His lexicon and grammar, with the expositions of his professor, are now his main dependence.

A good translation is a continued commentary on the text. Besides the English, which he should

continually compare with the original, he should use that of the LXX, and he may keep constantly before his eyes the French of De Sacy or the German of Luther, if he is capable of using them, and so perfect himself in these languages while learning the Hebrew. The translations of Augusti and De Wette he may also refer to; but should be constantly aware of the neological and rationalistic tendency of most of the German writers in theology.

The student should not distract his mind by consulting too many commentaries. Calvin, on the writings of Moses, will furnish him with clear logical views of the meaning of the text and the doctrines it presents, but without much verbal criticism. Rosenmüller, though his rationalism must be guarded against, will afford him the most philological information on this and other portions of the Old Testament. Pareus on Genesis is very full and complete, especially in doctrinal information, and one of the most valuable commentaries on this book. Among our English divines, Bishop Patrick should be consulted. Sharon Turner's Sacred History of the World, Stackhouse's History of the Bible, Graves on the Pentateuch, Michaelis's Commentaries on the Laws of Moses, and Maimonides's Moreh Nebhochim, he will also find important books. Among our own American writers we have Prof. Bush's Commen-

taries on this portion of Scripture, and Turner's Companion to Genesis, by the Rev. Dr. Turner, of New York. On Proverbs, besides Rosenmüller, he may use Cartwright, Holden, and Schultens. On Ecclesiastes, Rosenmüller, Wardlaw, Holden, Bishop Reynolds, Bishop Patrick, Geier, and Rambach. On the Psalms, Hengstenberg's Christology, for the Messianic Psalms, translated by Professor Keith; Venema, Rosenmüller, Calvin, Luther on the first twenty-two Psalms, and the forthcoming work of Hengstenberg.

In the New Testament, he may, if diligent, read critically the four Gospels (which he should study in Newcome's Harmony), and one of the Epistles, as that to the Romans, or that to the Hebrews. On the four Gospels, he may use Calvin and Beza; for philological commentary, Kuinoel and Bloomfield, Campbell on the four Gospels; if he reads German, he may use Olshausen. On John, he has Tholuck, and the prince of commentators, Lampe. On the Epistle to the Romans, Hodge, Stuart, Calvin, Beza. On the Epistle to the Hebrews, the great work of Owen, most convenient in Williams's abridgment, and Stuart. He will require a special lexicon of the New Testament idiom. A few years since Schleusner was much in use, and is still convenient and valuable, mainly as a commentary. Since Schleusner, we have had the Lexicon of Brettschneider, the Clavis Philologica of

Wahl, which Dr. Robinson translated and published in 1825, and the Lexicon of the last named gentleman, which, in this country, is the one in common use, and the most desirable.

It is of great utility to the student to oblige himself to write careful translations into his own language of some of the more striking or argumentative portions of the Scriptures. Should he write out careful translations of portions of the Psalms, or an entire translation of one of the Epistles, it would be of inestimable advantage to him. To perform this duty satisfactorily to himself, he must study the portion to be translated most thoroughly and accurately, understand the force of each word and the nature of each argument, and then express it in equivalent words in his own tongue. Another excellent exercise, assisting one to understand the doctrinal portions of Scripture, is the writing of an analysis of the argument, and presenting it in its several steps, which gives the mind a clear view of the whole scope, and the relation each thought and word has to it as a whole. From these two exercises the writer has derived more benefit than from any other in this department of study.

He should endeavour to illustrate the style of the Greek Testament, by comparing passage with passage. To aid him here, he may use the Greek Concordance of Schmidt. He should extend the comparison to the language of the Old Testament,

which has greatly affected the style of the New. He should study the Hellenisms of the New Testament, by seeking the original sources of knowledge. It is not well to make his study too easy by resorting too much to translations and commentaries. He should eschew paraphrases, and be sure not to lean upon them. Let him make himself as familiar as may be with the Greek style of the Apocrypha and the LXX, for which purpose, beside the books themselves, he may use for reference and consultation the Greek Concordance of Trommius, and the Lexicon of Schleusner on the Septuagint, which also includes the substance of the Thesaurus of Biel. The Hebraistic idiom of the New Testament he can easily ascertain in any case, by attempting to render the expression into Hebrew; its correspondence with the classical idioms, or the reverse, by an attempt to render it into classic Greek, if his knowledge of this language is sufficient for this, which, alas! is not always, nor in this country often, the case.

He should hear the exegetical and other lectures of his Professors pen in hand, writing after them with diligence, and reviewing the whole exercise afterwards at his own room. Few students can trust to their memories for any length of time, and in all reviews of the portion of Scripture studied, these notes of lectures will be found of great consequence. Without them the *επεα πτεροεντα* of his

teacher will have passed away beyond the possibility of recall. The judgment of an experienced teacher as to the meaning of the text is of great consequence to the young student of the Scriptures.

Through the course of this year, as a collateral study, he should make a commencement in the department of SYSTEMATIC THEOLOGY. He should begin with Natural Theology, and first, with the argument for the being of a God, and then ascertain which of his attributes are taught by the light of Nature, and how far they are so taught. He should investigate these subjects in the most thorough manner his time and facilities will permit. His teacher will of course direct him as to the best method of study and the best authors. He will examine the arguments for the divine existence presented by Clarke, Bentley, Locke, and Paley, and will weigh the objections and hypotheses of atheists, ancient and modern. It is indeed matter of praise to God that few professed atheists can now be found, still the thorough scholar will acquaint himself with their views and grapple with their arguments.

He will then examine how far Reason is an adequate guide to man, establish the necessity of a revelation, inquire whether one has been made, and what claim the Old and New Testaments have to be that revelation. He should then consider the question of the inspiration of the writers, and in

what sense and degree they were inspired. The whole subject is important, and should be viewed not only in relation to the positive proofs of divine revelation, but also in reference to the various objections which skeptical men have alleged against the Scriptures. The student should present all his own difficulties freely to his instructor, that they may be met and removed, and should especially consult him as to the authors he reads, that he may be directed to the best books, and not waste his time upon those of inferior value.

He should now consider what belong to the canonical Scriptures, and what not, and why he is to receive those writings included in the Old and New Testaments, and no others, as the inspired rule of faith and practice. The controversy with the Romanists as to the Apocrypha is to be investigated, and the pretended gospels supplementary to the New Testament, are also to be considered and set aside. In reference to this and many other points, the lectures of his Professors may give him all important information, or he may consult for himself the little book of Dr. Alexander on the Canon, or Cosin's Scholastic History of the Canon, or Jeremiah Jones on the Canon of the New Testament, and Eichorn on the Canon of the Old. The writings of the Catholic writers, Huet Demonstratio Evangelica, Dupin on the Canon, and Jahn's Introduction to the Old Testament might be consulted, but most of these must be

deferred to a later period, when freedom from the routine of academical life will afford him greater leisure.

Another subject which he should here examine, is the sufficiency of the Scriptures, in opposition to the Fathers and Tradition. He may read the important work of Daillè on the right use of the Fathers, and Tillotson and Goode on the Rule of Faith.

The student may this year add to his knowledge of the LANGUAGES, the French, the German, or the Italian. The first easy of acquisition, and useful as the ordinary language of intercourse abroad; the second opening rich stores of knowledge to the student in some departments of Theology, though the German writers must be read with care; the last less useful and indispensable. Or, if the student chooses, he may substitute for these modern tongues the study of the Chaldee and the Syriac, or the Arabic. Not every student should attempt these languages, but only those who have a taste for sacred Philology, and design pursuing it to a considerable extent. The two first of these dialects will be found easy to one who has made considerable proficiency in the Hebrew; the last is a very copious language, and in this country, with the means we have, not easily learned. Riggs's Chaldee Grammar with the brief Chrestomathy attached will initiate the student into the first with which the large and very valuable Chaldee, Talmudical and Rabbinic Lexicon of Buxtorf should be used. Hoff-

man's Syriac Grammar, or, to those who read the German, Uhleman, with Castell's Syriac Lexicon for the latter. Yates's Grammar in English is not equal to either of the others. De Sacy's Grammar and Chrestomathy, with Freytag's Lexicon for the Arabic.

The CLASSICAL STUDIES of his college life should not be entirely intermitted. He might read this year Cicero's Tusculan Questions De Contemnenda Morte, or De Deorum, and Xenophon's Memorabilia of Socrates.

With Herder, we recommend to the student that he recall in the evening of every day, according to the direction of Pythagoras, the ideas and impressions of the day past, either by a lively effort of the mind, or in conversation with a fellow-student, that those impressions may be imprinted on the memory, and the mind be quickened after a season of rest for new effort. If his memory is weak and his profiting small, let him not be discouraged, but nerve himself to new and resolute attempts at self-discipline and the extension of his knowledge.

Above all, let him attend with diligence and heart-felt earnestness to all the duties of personal religion, that he may be divinely assisted in the regulation of his affections, the culture of his mind, and the attainment of knowledge.

## SECOND YEAR.

The main study of this year should be SYSTEMATIC THEOLOGY. The first year has been preparatory. The student should enter upon this study now with all his heart.

There are VARIOUS METHODS of pursuing the study. One is by the hearing of Lectures, as is the method in the German and Scotch Universities. The system of Lecturing has been of great service to the Church and the theological world in general. But for this system the valued treatises on Systematic Divinity by Dick, Hill, and others, would not have existed. But to the pupil, this, though the easiest and most agreeable, is, if the only method he adopts of acquiring a knowledge of theology, the least useful.

Another is the study of theology from a text-book. A text-book in the hands of an able instructor, who makes it the basis of his own oral instructions, and leads his students to use it merely as the guide and thread of their own independent investigations, will answer a valuable purpose. But there is a great temptation to lean wholly on the author and to learn theology merely by rote. A young theologian thus trained may be, and ordinarily will be, the most ready and prompt at an academical or presbyterial examination, but his mind has not been exercised by the process of investiga-

tion, he has not grappled with the subject, has not reasoned it out himself, and is less able to contend with the difficulties and objections which the adversaries of truth may bring against it.

A third method is the study of theology by topics or subjects. As an illustration of what is meant by this method, and as a valuable aid and guide both to the authors to be consulted and the course to be pursued, the student is directed to Dr. Woods's course of study, which exhibits the method adopted by that distinguished teacher, or to Prof. Wilkin's "Ecclesiastes, or Discourse Concerning the Gift of Preaching," an old but still a valuable book. The advantage of this method is, that it trains the mind to independent thought and investigation; and as the student is supposed to compose dissertations on the several topics presented in the course, it trains him to the use of the pen, and to the best method of logical argument.

As this is the course we would recommend, we proceed to present several thoughts in reference to this mode of study.

It is plain that this method could not be adopted with any propriety until the student had studied the Scriptures somewhat extensively, and in a philological and fundamental way. Since divine revelation is the fountain whence true theology is mainly to be drawn, our method of investigation should be eminently biblical. The Scriptures were studied

the first year critically and philologically, and not specially in a doctrinal way; and this was well. Now we must seek in them the truth respecting the doctrines of religion. We must search them with a candid and devout mind, must not adduce as proof of doctrine any passage whose meaning is doubtful, but must seek for the strong passages under each head of divinity, and those which especially contain the *nervum probandi.* It would be a very perfect way of pursuing the study of Biblical Theology to follow the example of Edwards in his History of Redemption, of Morus in his Commentarius Exegetico Historicus, and of Hengstenberg in his Christology, and see how the doctrines have been revealed in the different ages of the Church. But the student cannot have time to carry out this plan perfectly during his brief theological course. He must, however, seek out and render familiar to him the clearest and most indubitable proofs in favour of each doctrine, and consider all portions of Scripture which appear to teach any thing contrary to it. He should examine these passages in their connexions in the divine word, and be careful to apply them only in the way in which they were used by the sacred writers. *Theologus in scripturis nascitur.*

But the study of theology should be philosophical as well as biblical. We have not only the book of revelation to study but also the book of nature, and

especially that of human nature in all its moral developments. The study of mental and moral philosophy paves the way to the study of theology. And whatever reviewing of his studies in this department of knowledge the student may be able to go through will be of vast importance in his present pursuits. *Philosophia theologiæ ancillatur.* Much of the reasoning in theology must be founded on the known nature and properties of intelligent beings, upon those laws of mind which it is the province of philosophy, intellectual and moral, to teach. All knowledge of this kind the student will prize, and will allow philosophy to be the handmaid to revelation, but not its mistress. The Bible must rule. The Bible is the only religion of Protestants. He that handles doctrines metaphysically only, neglecting the sure word of prophecy, is presumptuous, and dishonours the direct teaching of the Spirit of God. He that avoids wholly that light which is reflected upon our state and duties from a consideration of what man is in his present state, neglects a source of light and knowledge to which the inspired writers often appeal.

To these sources of information the HISTORY OF DOCTRINES is to be added. By this we obtain many advantages both in the discovery and exposition of the truth. We learn by this means how the technical language of theology arose in consequence of the many controversies that have existed, how

the expressions of our creeds were framed for the express purpose of stating the truth in opposition to some error. Confidence in our church formularies will be increased. Our own views of truth will be made more clear, definite, and enlightened. We shall be guarded against the adoption of language which may lead us and others into false doctrine. We shall be led to the reception of general and comprehensive views on the truths of revelation, of infinite value to us as students and teachers of religion. The principal points of each sect, wherein they have diverged from the truth, should be understood, the πρῶτον ψευδος, or primary error, be ascertained, and the best arguments brought forth to refute it. The Atheistic, Deistical, Materialist, Arian, Socinian, Pelagian, Semipelagian, Arminian, Synergistic, Antimonian, Hopkinsian, Roman Catholic, and other controversies may be understood in connection with the doctrines impugned or perverted by these parties and sects. And under an able, judicious teacher, who will cover over the whole ground by his lectures, the student may arrive at a complete knowledge of Polemic Divinity without making it a separate study: and, indeed, this will be the best way of pursuing this important branch of knowledge. The Germans have bestowed much more pains upon the history of doctrines than the divines of any other nation. Their theologians, Brettschneider and Knapp, are careful to give us

the history of doctrines in connection with the didactic treatment of them. Principal Hill, in his Lectures, has given us the best specimens we have of this method we recommend, in the comparative view he takes of the opinions of the most important parties in the visible church on the various points of controversy.

The student should CONSULT HIS INSTRUCTOR AS TO THE AUTHORS WHICH HE SHOULD READ on the several subjects of study. All systems of Theology cover for the most part the same ground, but one excels on one topic, another on another, and many points will be found better handled in separate treatises than in any system or body of Divinity. It is of great consequence to the student, especially as he is yet inexperienced in controversy, that he should know beforehand the creed and party to which any author belongs, that he may not think he is reading that which is scriptural and true when he is but reading ingenious error. To place before the student a host of writers on any topic, some of whom have exhibited the true and some the erroneous views, is to place him in circumstances of peril. In the catalogues of books to be used by students of Divinity, the several authors should be marked with some note or sign by which his sect or party in doctrine might be at once made known to the most inexperienced scholar. He will still have need to be guided by his instructor to the best and soundest

sources of knowledge, both because he has but little time to consult many authors, and because to peruse many will perplex or mislead him. In general, we may speak of the early French and Swiss Divines as exceedingly sound and able, and as having contributed much to give form and order to our Presbyterian Church, among whom we may mention Calvin, Francis Turretin, Pictet, Stapfer, Andrew Rivet, Du Moulin, and others: the Church of England Divines, as having contributed the most profound and satisfactory works in defence of divine revelation, as Paley, West, and the authors of the Boglian and Bampton Lectures: the Puritans, as having given us sound Theology in connection with warm and vital piety, as in the case of Howe, Charnock, Cartwright, and above all Owen: the Scotch, as having given us sound Theology, united with heart-felt and deeply moving views of divine truth, as in the case of the Erskines, Fisher, Boston, Traille, Scougal, Halyburton, Rutherford: the modern Germans give us system, literature, criticism, history, but, alas! the spirit of Luther and Melancthon are too often wanting among them. The divines of our own country need not be characterized, they are sufficiently known. We may place Edwards in his own department over against any divine which Europe can boast.

The student should have a great regard for THE SYMBOLICAL BOOKS OF HIS OWN CHURCH. The

Confession of Faith and Catechisms of the Presbyterian Church should be ever before the young scholar who expects to labour in the ministry within its bounds. Every expression in them was deliberately adopted by the wisest men. Every declaration stands opposed to some great error which has prevailed in the visible church, and the whole is to be regarded as the work not simply of the men who composed it, but of the great body of divines professing the true doctrines in all periods of the church since religious controversy began. That book could not have been composed in the first ages by any mere man. It could not have received its form, nor obtained its language at any earlier period. For it could not have been written as it now is till Christianity had passed through the many controversies which it has experienced, and its doctrines been sifted by innumerable ingenious opponents, and come forth from every contest more strongly affirmed, more clearly and irrefragably stated and defined. After his investigations, then, or during them, he should examine every passage of the standards of the church bearing upon his doctrine, compare them with the opinions he derives from the various sources to which he has applied, and be guided by those standards in his own affirmations of the truth.

The student will not be afraid of free inquiry after truth. But he must remember that "FREE THINK-

ING" AND FREE SPEAKING HAVE BEEN GREATLY IDOLIZED AND ABUSED. Free discussion is the *god* some men worship. But he deludes his worshippers worse than any pagan idol. Young men, and especially those of our own land, have an itch for that which is novel and divergent from the old beaten track. But in Theology there can be nothing new. The first publication of divine truth was the best, for it was inspired, and great and wise men have not studied the word of God these eighteen centuries in vain. Every important principle in theology has long since been discovered. New opinions here always prove to be old and oft refuted heresies, revived to be again refuted after having covered their author with confusion and done unspeakable harm to the church.

CHURCH HISTORY should be commenced this year and pursued as far as time will allow. It should commence with the earliest, the antediluvian period, and a clear but rapid view should be taken of the condition and form of the church from epoch to epoch till the birth of Christ. With the historical reading of the first year, all that will be necessary here will be to review this portion of history in some such book as Lampe's Synopsis Historiæ Sacræ et Ecclesiasticæ, or if this be too brief then Spanheim's Introductio ad Hist. Sac. The knowledge the student has before gained of the history of nations, literature, and philosophy, will be of great assistance in eccle-

siastical history. As he pursues this as a separate study, he will be able to unite it with the knowledge before acquired in one harmonious whole; he will be careful to trace the influence of the church upon the civilization of the world,* the gradual change in its external form, and in its doctrines and inward life, the gradual rise of the hierarchy, the causes of the corruptions it underwent, the unsuccessful efforts repeatedly made for its reformation, &c. As he approaches modern times he will find history becoming more and more clear, more and more like the history of his own people. From the Reformation downward he will be especially careful to trace the rise of the several sects and denominations which now prevail, and although he may not find it practicable, at this stage of his studies, he will not rest satisfied till he shall have obtained a clear view of the history of the churches of Protestant Switzerland, France, Holland, England, Scotland, Ireland, and America. The history of his own church he will deem especially interesting and important. It will not be in his power now to read the larger works on the history of the church. His teacher will do him a service if he occasionally gives out topics for historical investigation, on which he is to prepare himself by writing. In these the student should be directed to the more copious historians, and to the original sources of information, as

* See Guizot's History of Civilization.

to the fathers and the councils.* Besides the two brief but comprehensive courses of history already mentioned, which may also be found in English translations, Mosheim in Murdock's translation, with the Notes of the Translator, read in connection with Milner, who gives the history of the true church, opens to the student the best brief course of historical reading he can pursue. Neander's History of the Early Planting of Christianity, D'Aubigne's History of the Reformation, Smedly's History of the Reformed Church of France, Cook's and Hetherington's History of the Church of Scotland, Bogue and Bennet's History of the Dissenters, and Brooks's Life of the Puritans, are important to the candidate for the ministry in the Presbyterian Church, to which he should add Dr. Hodge's Documentary History of the Presbyterian Church in America.

The course of BIBLICAL and EXEGETICAL THEOLOGY should be further pursued. Portions of Job, Ezekiel, Isaiah, and the Book of Daniel may be read, and the student should, in connection with these books, investigate the subject of prophecy. Proper books to be used for this purpose are Horseley's Sermons on Prophecy, Hengstenberg's

* Euseb. Hist. Eccl., The Magdeburg Centuries, Baronius Annals, Labbaeus and Cosart, and Harduin Concilia, etc.

Christology, Hurd and Newton on the Prophecies, Witsius de Prophetis in his Miscellanea Sacra, Maimonides Moreh Nebhochim.

In the New Testament, the more important epistles may be read, Romans and Hebrews, if not read the first year, or the epistles to the Corinthians, Galatians, Thessalonians, or the two of Peter. The more thorough the student is in their study the more profitable to himself.

He may extend his readings in the CLASSICS to the Phædon of Plato, and the Satires of Juvenal, or other portions at the advice of his teacher.

He should commence also, if practicable, the reading of the Greek and Latin Fathers.

The same daily practice of reviewing mentally, or talking over with a friend, the studies of the day in the evening, as was recommended the last year, is recommended now. It will refresh the memory, and often open new trains of thought of great interest.

### THIRD YEAR.

In this, the closing year of his Theological course, the studies of the preceding years should be continued, and the entire course brought to a completion. The remaining topics of DOCTRINAL THEOLOGY should be handled, and Church History be continued down to our times.

In HEBREW EXEGESIS he may read the Messianic Prophecies of the Old Testament, (taking

Hengstenberg's Christology for a guide,) or the evangelical prophet Zechariah.

In the GREEK TESTAMENT, the Apocalypse of John, or the Acts of the Apostles, and the pastoral epistles of Paul to Timothy and Titus. All these should be read critically, and the three last with a special regard to the various points of pastoral and practical Theology which may be illustrated by them.

The fourth department of Theology, in the general division we gave in the outset, should claim the principal attention of the student this year, viz., PRACTICAL or PASTORAL THEOLOGY. In this study the student learns to apply that knowledge he has acquired in former years, in the various methods the public office which he seeks may seem to require. It is a branch of study in which the practice of pastoral duties alone makes perfect. Still it has its theoretic principles, and the recorded experience of others will greatly assist the student in shaping his own course.

The office of Pastor makes him both a ruler and a teacher in the church of Christ. Hence the student will turn his attention now to the study of the POLITY AND PRACTICAL GOVERNMENT OF THE CHURCH. He should first understand the theory of church government in general, and then bend his mind to the investigation of the primitive and scriptural form of the church. Good introductory views may be obtained from Calvin's Institutes, Dick, Pictet,

Hill, Turretine, and the first Book of Hooker's Ecclesiastical Polity. It will soon be perceived by the student that the various forms of government which prevail in states have also prevailed in the church. We have in the Papacy the Monarchical, in the Prelacy the Aristocratical, in Presbytery the Republican, in Independency the Democratical, forms of government. The primitive, the scriptural form, is that which the student should seek, and of course his great book will be the Scriptures, and the testimony of Scripture he will compare with the form of the church in the two first centuries after Christ. A few only of the most valuable authors can now be mentioned on the Polity of the Church.

In favour of the Papacy the great writer is Cardinal Bellarmine. In favour of Episcopacy, Richard Hooker, in his Ecclesiastical Polity. In favour of Presbytery, Gillespie's Aaron's Rod Blossoming, and Assertion of the Discipline of the Church of Scotland, and Rutherford's Due Right of Presbyteries, and Jus Divinum, by the London ministers, are among the best old works. Of the modern writings the best and most serviceable to us are Dr. Miller's book on the Constitution of the Christian Ministry, and his work on the Ruling Elder, and the works of Rev. Dr. Smyth, of Charleston, S. C., on the Polity of the Church.

On Independency we have Cotton's Power of the Keys, and Owen's Treatises on Church Government, though this last writer was more of a Presbyte-

rian than an Independent. More modern books are Upham's Ratio Disciplinæ, Dr. Hawes's Tribute to the Memory of the Pilgrims, Punchard's View of Congregationalism, and History of Congregationalism, and the Order of the Congregational Churches. At this stage of his studies, however, the student cannot dwell long upon this interesting part of Theology. He must defer a full course of reading till he enters the ministry. He should still seize upon every opportunity to acquaint himself with the forms and government of the church to which he himself belongs. Nor should he allow himself long to be ignorant of the entire course of argument, *pro* and *con*, by which this form has been maintained or impugned.

Another and the principal branch of Pastoral Theology is HOMILETICS, or the theory and art of preaching. In Protestant churches preaching is regarded as the great business of the minister of the gospel; and with great propriety. It is the divinely appointed means of salvation. To be a good preacher requires a well trained and well stored mind, and a heart thoroughly imbued with piety, and taught by the Spirit of God. All the departments of knowledge must contribute their share to the preacher's success. The student need expect no new principles of rhetoric here. Yet he should review the whole subject of rhetorical rules and principles, by means of Campbell's Philosophy of

Rhetoric, or Whately. He should also inform himself as to the best methods of Sermonizing, as they have been ascertained by observation and experience. For this purpose Dr. Porter's Lectures on Homiletics and Style will be of great assistance, as also Fenelon's Dialogues on Eloquence, and Doddridge's Lectures on Preaching, Fordyce's Art of Preaching, and Sturtevant's Preacher's Manual, Cotton Mather's Student and Preacher, and Bridges on the Christian Ministry.

No minute rules can be laid down to guide the young preacher. His own good sense and correct taste must be his guides. He must vary his method, sometimes adopting the analytic, sometimes the synthetic, and be guided at all times by the nature and spirit of the passage taken as his text, and according to the design he has in view. He should not imitate nor borrow. In Elocution he should be correct, simple, grave, earnest, tender, winning. The writers above mentioned and Dr. Porter, in his Analysis of Vocal Inflection, give many judicious hints for the preacher. He should beware of imitating the manner of others. Because Melancthon carried one of his shoulders higher than the other, and gestured awkwardly with it, some of his admirers did the same. Herder says he has heard many a preacher sing out their sermons just because their professor had a singing voice, and when, in consequence of a disease of the throat, he at one

period of his life was accustomed to drink water from a glass in the pulpit, all his admirers throughout the land followed his example in the most reverential manner. And Cicero makes mention of an orator celebrated for pathos and a wry face, and says that another who strove to imitate him caught his wry face to perfection, but not his pathos. The young preacher should *pay especial attention to his first sermons.* Let him write on plain subjects, but well. The first efforts of this kind leave their impress on the mind. They often form the mould into which all its subsequent efforts are cast, and the judicious student will aim that they be as perfect compositions, and as well suited to the great ends of preaching, as much and prayerful labour can make them. Dr. Chalmers's recipe for filling a church is, to fill the pulpit well. Preaching should be scriptural, not poetic and strained; experimental, resulting from the dealings of the Holy Spirit with the preacher's own soul. The Bible, and books in practical divinity, and the lives and spiritual conflicts of good men, should be much studied by the young minister.

To improve himself in SPEAKING and WRITING, the conscientious student will seize upon every opportunity the Seminary affords, and if he has done this during the two preceding years, composition and public speaking are no new thing with him.

As to LITURGICS, which is ordinarily considered

a branch of Pastoral Theology, most denominations of Christians in this country need no special instruction, since in most public prayer is free, and unconstrained by forms. Still there is great need that the student and young preacher bestow especial attention on this most important part of the public worship of God. There is a "gift of prayer" which all do not possess, but which is essential to the perfection of the ministry; and in attaining it, thought, care, and a properly directed study, are requisite. The faults of public prayer are well pointed out by Dr. Porter, in his Lectures on Public Prayer; the method, and much else that is judicious and valuable on the subject, may be found in Watts on Prayer. Prayer should be appropriate, scriptural, comprehensive, breathed forth from a pious heart, and of suitable length. The congregation should be interested in this part of divine worship, not wearied.

Psalmody and Hymnology, or the public praise of God, may well claim the attention of the young minister. Should his lot be cast among that branch of the Presbyterian Church known as Seceders, he will have need to investigate the controversy as to Psalmody between them and other Christians. He may read Ruffin and Latta in favour of human composures in divine worship, and Gordon and M'Master against them, and in favour of a literal version of the Psalms alone.

CATECHETICS, or the method of teaching the young and servants in a catechetical way, is a branch of pastoral duty which cannot be taught by rules. It can only be learned by practice. It is an important but neglected duty. System and punctuality are requisite on the part of the pastor; and as to method, that must be supplied by his own mind, enlightened as it is by all the education through which it has passed, both in human and divine learning. Some useful hints on the subject may be found in the Report drawn up by Dr. Miller, and presented to the General Assembly of the Presbyterian Church, in 1840, which constitutes No. 48 of the publications of the Assembly's Board. The PASTORAL CARE, the care of souls, should also claim the thoughts of the student as he approaches the ministry. His professors will doubtless take care to see him informed as to the general principles that should guide him. But he will derive signal benefit by the perusal of such books as Bishop Burnet on the Pastoral Care, Baxter's Reformed Pastor, Mason's Student and Pastor, George Herbert's Country Parson, Bridges on the Christian Ministry, Smith's Lectures on the Sacred Office.

Other works on the general subject included in Pastoral or Practical Theology are, Dr. Miller's Letters on Clerical Manners and Habits, Dr. Humphrey's Letters to his Son, Claude's Essay on the Composition of a Sermon, Bishop Wilkin's Eccle-

siastes, John Edwards's Preacher, John Jennings on Preaching Christ, Watts's Rules of Ministerial conduct, Doddridge on the Neglect of Souls, Address to Students in Divinity, by John Brown of Haddington, Thoughts on the Composition and Delivery of a Sermon, by Dr. Gregory, Reyzar on the Art of Preaching, Erasmi Ecclesiastes, Ringelius de Ratione Studiorum, Chrysostom on the Priesthood. This list might be much more extended, but we forbear. Several of the above treatises have been collected and published under the title of Preacher's Manual, and in another collection under the title of Young Minister's Companion.

The Classical Studies of the student this year may be connected with the department of Rhetoric, and he may read the Institutes of Quinctilian, and review Horace De Arte Poetica. Longinus de Sublimitate may be read in the Greek. Or he may read some portions of the Fathers, as Augustine de Civitate Dei, and selections from Lactantius, Chrysostom, and Basil.

In conclusion we remark, that much of the toil of this course may be abridged to the student by the lectures of his professors, while he is connected with the Theological Seminary, but there will still be enough besides to fill the three years time with ample employment. If this course cannot be completed in three years, it should nevertheless be carried on until it is completed.

But even this is but the beginning of theology.

There are profounder abysses and loftier heights than his thoughts have yet reached. He must press on continually in the quest of knowledge, and be ever filling his urn at the fountain of eternal truth.

The counsels we have before given, as to the review of the day's employment at the close of each day, should still be followed, and with the review the mind should also turn in upon itself, and examine into its own state before God, applying for its own instruction, correction, and reproof in righteousness, all it has learned, that so the affections may be cultivated with the understanding, and the whole man rise together toward the standard of perfection. Mere learning, without piety, is of little avail in the Church of God. A consciousness of the divine presence, and of our responsibility to our Lord and Head, should ever keep us from impertinent trifling over our sacred pursuits.

**Seu vigilo intentus studiis, seu dormio semper**
**Judicis extremi nostra tuba personet aures.**

*Theological Seminary,*
*Columbia, S. C., July,* 1844.

# ERRATA.

THE following errors have occurred in consequence of the writer's distance from the press, for which he must beg the reader's indulgence:

P. 36, line 10, סִפֶּר for סֵפֶר

P. 49, line 11, "graduated" for *was* graduated.

P. 57, 7th line from bottom, *ουνατδς* for *δυνατὸς*.

" " last line, "Handworterbuch" for Handwörterbuch.

P. 65, 6th line, after "such" add *and such.*

P. 69, in the 3d and 5th lines, erase the *dash*, and in line 3d, read "synagogue-schools" as one compound word; and place a comma after Gamaliel in the 5th line.

P. 72, 8th line from bottom, for "collections" read *collation.*

P. 80, 8th line from bottom, for "Nicome" read *Nicomedia.*

P. 87, 5th line from bottom for "before Christ" read *before Calvin.*

" " last line, dele "the" before "auricular confession."

P. 94, Note [2] for "Henry's" read *Henry.*

P. 97, 9th line from top, for "Montaban" read *Montauban.*

P. 99, 6th line from bottom, for "Burdee" read *Burder.*

P. 100, 2d line from top, for "instructions" read *instruction.*

" " Note, for "Burnet" read *Bennet.*

Pp. 101 and 102, for "Magnolia" read *Magnalia.*

P. 108, 9th line from top, for "Benton" read *Burton.*

P. 114, lines 9 and 10, for "three years, education" read *three years' education.*

P. 118, bottom, for " continu-ally" read *continually*.
P. 130, 6th line, remove the comma after " immediately."
P. 135, line 13th, for " standard" read *standards*.
P. 136, line 7th, insert *and* after " more perfect."
P. 137, at the bottom, for " these students" read *the student*.
P. 142, for " Havenick" read *Havernick*.
P. 143, 4th line, after " learned" insert *better*.
P. 155, bottom, for " Damacenum" read *Damascenum*.
P. 177, for " St. Leonord's" read *St. Leonard's*.
P. 229, for " Boglian" read *Boylian*.
P. 242, for " Reyzar" read *Reybaz*.

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## NOTE.

In the account given of the Dissenting Academies in Appendix B, taken from the Scottish Register, the following Institutions are omitted:

*Bristol Academy, Baptist.*—The foundation of this Academy was laid near the close of the 17th century, by Mr. Edward Terrill. It was conducted with considerable success for many years by Mr. Foskett, a gentleman of learning and piety. In 1770, " The Baptist Education Society" was formed in aid of the Academy. In 1817, a building was erected sufficient to accommodate thirty-three students. The principal instructors have been Rev. Drs. Caleb Evans, John Rippon, and John Ryland, Rev. Rob't Hall (the son), and William Anderson. Among the eminent men educated at this institution, besides those abovementioned, were Dr. Staughton of Philadelphia, Dr. Marshman of Serampore, and John Foster. The number of students in 1839 was sixteen. Rev. T. S. Crisp was President and Theological Tutor; Mr. Edgar Huxtable, Classical and Mathematical.

*Hackney Theological Seminary.*—This Seminary originated in the "Village Itinerant Society," organized in 1791. Edward Hanson, Esq., bequeathed £10,000 to this object in 1803, and in the same year the Seminary went into operation. In 1839, the Rev. George Collison was Theological Tutor, and Rev. Samuel Ransom, Classical. Students from twelve to twenty.

*Baptist Academical Institution, at Stepney, London.*—Founded in 1811. Expense of the Institution in 1839, £1,600. Students twenty-five. Rev. W. H. Murch, D. D., Theological Tutor; Rev. Samuel Tompkins, Classical.

*Wesleyan Theological Institution at Hoxton, for the Improvement of the Junior Preachers.*—Founded in 1834. Course of study, two to three years. Students in 1839, thirty-two. Rev. John Hannah, sen., Theological Tutor; Rev. Samuel Jones, A. M., Classical and Mathematical Tutor. Expenses of the Institution, about £3,000 per annum.

*Pontypool Baptist Academy, in Wales.*—Established in 1807, at Abergaveny, removed to Pontypool in 1835. Tutor, Rev. T. Thomas. Students in 1840, eight.

*Baptist Academy at Little Horton, Bradford, Yorkshire.*—Founded in 1804, by Rev. William Steadman, D. D., who was its President and Theological Tutor till 1836. Students in 1840, fifteen. Rev. James Acworth, A. M., Theological Tutor; Rev. Francis Clowes, Mathematical Tutor.

The following additional Academies are mentioned in the American Quarterly Register, vol. xii, of which we are able to give no further information:

*Abergaveny*, founded in 1730; removed to Oswestry, 1782, and to Wrexham, 1795; belongs to the Independents.

*Manchester College*, removed to York in 1803, Socinian.

*Worship-Street, London*, founded 1794, General Baptist (Socinian).

*Carmarthen*, founded 1795, Independent.

*Wisbeach*, General Baptist, new connection; founded in 1799.