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A

BRIEF HISTORY

OF THE

THEOLOGICAL SEMINARY

OF THE

PRESBYTERIAN CHURCH,

✓
AT PRINCETON, NEW JERSEY ;

TOGETHER WITH ITS

CONSTITUTION, BYE-LAWS, &c.

PRINCETON :

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1838.

BRIEF HISTORY, &c.

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

Impressed with these solemn convictions, a number of the ministers and other members of the Presbyterian Church, long before the establishment of their seminary, deeply lamented the want of such an institution, and saw with much pain the extreme disadvantages under which their candidates for the ministry laboured, in pursuing their theological studies. They saw young men, with very small previous acquirements in literature and science, after devoting only twelve or eighteen

months, and in some instances much less, to the study of theology; and even for that short time, almost wholly without suitable helps, taking on themselves the most weighty and responsible of all offices.

They saw, at the same time, the "Reformed Dutch Church," the "Associate Reformed Church," and the descendants of the venerable Puritans in New England, all going before them in an honourable and successful career of exertion, to remove these disadvantages, and to establish seminaries for the instruction of their candidates for the ministry: and they perceived, that, unless the Presbyterian Church should imitate their example, while other denominations rose and flourished, and became the means of extensive blessings to their country, she must inevitably decline, and fall into a state of discouraging weakness, inferiority, and comparative uselessness.

Accordingly, after long waiting, and after much counsel and prayer, the proposal to establish a theological seminary for the Presbyterian Church, was first introduced into the General Assembly, during the sessions of that body in May, A. D. 1809. It was introduced in the form of an overture or proposal from the Presbytery of Philadelphia. This overture was so far countenanced by the Assembly as to be referred to a select committee, who, after due deliberation on the subject, brought in the following report, which, being read, was adopted, and became the act of the Assembly, in the following words, viz.

"The committee appointed on the subject of a theological school, overtured from the Presbytery of Philadelphia, report,

"That three modes of compassing this important object have presented themselves to their consideration.

"The *first* is, to establish *one great school*, in some convenient place near the centre of the bounds of our Church.

"The *second* is, to establish *two such* schools, in such places as may best accommodate the northern and southern division of the Church.

"The *third* is, to establish such a school within the bounds of *each of the Synods*. In this case, your committee suggest the propriety of leaving it to each Synod to direct the mode of forming the school, and the place where it shall be established.

"The *advantages* attending the *first* of the proposed modes, are, that it would be furnished with *larger funds*, and there-

fore with a *more extensive library* and a *greater number of professors*. The system of education pursued in it would therefore be more extensive, and more perfect: the youth educated in it would also become more united in the same views, and contract an early and lasting friendship for each other; circumstances which would not fail of promoting harmony and prosperity in the Church. The *disadvantages* attending this mode would be, principally, those derived from the distance of its position from the extremities of the Presbyterian bounds.

“The *advantages* attending the *second* of the proposed modes and the *disadvantages*, will readily suggest themselves, from a comparison of this with the other two.

“The *advantages* which would attend the *third*, to wit, the establishment of theological schools by the respective Synods, would be the following. The local situation of the respective schools would be peculiarly convenient for the several parts of a country so extensive, as that for the benefit of which they were designed. The inhabitants having the seminaries brought near to them would feel a peculiar interest in their prosperity, and may be rationally expected to contribute much more liberally than to any single school, or even to two. The Synods, also, having the immediate care of them, and directing, either in person or by delegation, all their concerns, would feel a similar interest, and would probably be better pleased with a system formed by themselves, and therefore peculiarly suited to the wishes and interests of the several parts of the Church immediately under their direction. Greater efforts, therefore, may be expected from ministers and people, to promote the prosperity of these schools, than of any other. The *disadvantages* of this mode would be, the *inferiority of the funds*; a *smaller number of professors*; a *smaller library*, and a *more limited system of education* in each. The students, also, as now, would be *strangers to each other*.

“Should the last of these modes be adopted, your committee are of the opinion, that every thing pertaining to the erection and conduct of each school, should be left to the direction of the respective Synods. If either of the first, the whole should be subject to the control of the General Assembly.

“Your committee also suggest, that, in the former of these cases, the funds for each school should be raised within the

bounds of the Synod within which it was stationed. In the latter, they should be collected from the whole body of the Church.

“Your committee, therefore, submit the following resolution, to wit:

“Resolved, that the above plans be submitted to all the Presbyteries within the bounds of the General Assembly, for their consideration; and that they be careful to send up to the next Assembly, at their sessions in May, 1810, their opinions on the subject.”

Agreeably to this resolution, the three alternate plans which it contemplates, were sent down to all the Presbyteries, to be considered and decided upon by them.

At the meeting of the next General Assembly, in May, 1810, the Presbyteries were called upon to state what they had respectively done with respect to the recommendation of the last Assembly, relative to the establishment of a theological school. The reports from the several Presbyteries on this subject, having been read, were referred to a select committee to consider and report on the same. This committee made a report, which, being read and amended, was adopted, as follows, viz.—

“The committee, after maturely deliberating on the subject committed to them, submit to the Assembly the following results.

“I. It is evident, that not only a majority of the Presbyteries which have reported on this subject, but also a majority of all the Presbyteries under the care of this Assembly, have expressed a decided opinion in favour of the establishment of a theological school or schools in our Church.

“II. It appears to the committee, that although according to the statement already reported to the Assembly, there is an *equal number* of Presbyteries in favour of the *first* plan, which contemplates a single school for the whole Church; and in favour of the *third* plan, which contemplates the erection of a school in each Synod; yet, as several of the objections made to the first plan, are founded entirely on misconception,* and

* Some of the Presbyteries objected to a single theological seminary, for the whole Church, because they apprehended that, if this plan were adopted, every

will be completely obviated by developing the details of that plan; it seems fairly to follow that there is a greater amount of Presbyterial suffrage in favour of a single school, than of any other plan.

“ III. Under these circumstances, the committee are of opinion, that, as much light has been obtained from the reports of Presbyteries on this subject, as would be likely to result from a renewal of the reference: that no advantage will probably arise from further delay in this important concern; but, on the contrary, much serious inconvenience and evil; that the present General Assembly is bound to attempt to carry into execution some one of the plans proposed; and that the first plan, appearing to have, on the whole, the greatest share of public sentiment in its favour, ought, of course, to be adopted.

“ IV. Your committee, therefore, recommend, that the present General Assembly declare its approbation and adoption of this plan, and immediately commence a course of measures for carrying it into execution, as promptly and extensively as possible; and, for this purpose, they recommend to the Assembly the adoption of the following resolutions, viz.—

“ Resolved, 1. That the state of our churches, the loud and affecting calls of destitute frontier settlements, and the laudable exertions of various Christian denominations around us, all demand, that the collected wisdom, piety, and zeal of the Presbyterian Church, be, without delay, called into action, for furnishing the Church with a larger supply of able and faithful ministers.

“ 2. That the General Assembly will, in the name of the Great Head of the Church, immediately attempt to establish a seminary for securing to candidates for the ministry more extensive and efficient theological instruction, than they have heretofore enjoyed. The local situation of this seminary is hereafter to be determined.

Presbytery would become thereby *bound* to send *all* their candidates to study in it, however inconvenient or expensive it might be. Others were fearful, that the Professors, in such a seminary, if they were not formally empowered to *license* candidates to preach the Gospel, might be clothed with powers out of which such an abuse would naturally grow, thereby endangering both the purity and peace of the Church, and giving to a few men very dangerous influence. It was for the purpose of obviating these, and other objections to a single seminary, that the *sixth*, *seventh* and *eighth* resolutions, in a subsequent page, were adopted by the General Assembly.

“ 3. That in this seminary, when completely organized, there shall be, at least, three Professors; who shall be elected by and hold their offices during the pleasure of the General Assembly; and who shall give a regular course of instruction in divinity, in oriental and biblical literature, and in ecclesiastical history and church government, and on such other subjects as may be deemed necessary. It being, however, understood, that, until sufficient funds can be obtained for the complete organization and support of the proposed seminary, a smaller number of Professors than three may be appointed to commence the business of instruction.

“ 4. That exertions be made to provide such an amount of funds for this seminary, as will enable its conductors to afford gratuitous instruction, and, where it is necessary, gratuitous support, to all such students as may not themselves possess adequate pecuniary means.

“ 5. That the Rev. Doctors Green, Woodhull, Romeyn and Miller, the Rev. Messrs. Archibald Alexander, James Richards, and Amzi Armstrong, be a committee to digest and prepare a plan of a theological seminary; embracing in detail the fundamental principles of the institution, together with regulations for guiding the conduct of the instructors and the students; and prescribing the best mode of visiting, controlling, and supporting the whole system. This plan to be reported to the next General Assembly.

“ 6. That, as filling the Church with a learned and able ministry, without a corresponding portion of real piety, would be a curse to the world, and an offence to God and his people; so the General Assembly think it their duty to state, that, in establishing a seminary for training up ministers, it is their earnest desire to guard, as far as possible, against so great an evil. And they do hereby solemnly pledge themselves to the churches under their care, that in forming, and carrying into execution the plan of the proposed seminary, it will be their endeavour to make it, under the blessing of God, a nursery of vital piety, as well as of sound theological learning: and to train up persons for the ministry, who shall be lovers, as well as defenders of the truth as it is in Jesus; friends of revivals of religion; and a blessing to the Church of God.

“ 7. That as the Constitution of our Church guarantees to

every Presbytery the right of judging of its own candidates for licensure and ordination; so the Assembly think it proper to state most explicitly, that every Presbytery and Synod will, of course, be at full liberty, to countenance the proposed plan or not, at pleasure; and to send their students to the projected seminary, or keep them, as heretofore, within their own bounds, as they may think most conducive to the prosperity of the Church.

“8. That the Professors in the seminary shall not, in any case, be considered as having a right to license candidates to preach the Gospel; but that all such candidates shall be remitted to their respective Presbyteries to be licensed, as heretofore.”

The committee appointed to prepare a constitution in detail for the contemplated seminary, made report to the General Assembly which convened in 1811; which report, after being duly considered, was amended and adopted, as follows.

P L A N

OF THE

T H E O L O G I C A L S E M I N A R Y

OF THE

P R E S B Y T E R I A N C H U R C H

IN THE

U N I T E D S T A T E S O F A M E R I C A .

INTRODUCTION.*

INASMUCH as the obtaining of salvation through Jesus Christ our Lord, to the glory of the eternal God, is the chief object which claims the attention of man; and considering, that in the

* The Plan, as here given, includes all the *amendments* which have been made in it, by successive Assemblies, from 1811 to the date of the present publication.

attainment of this object the dispensation of the Gospel is principally instrumental; it is manifestly of the highest importance, that the best means be used to insure the faithful preaching of the Gospel, and the pure administration of all its ordinances. With this view, therefore, institutions for the education of youth intended for the holy ministry, have been established in all Christian countries, and have been found, by long experience, most eminently conducive to the prosperity of the Church. Hence the founders of the Presbyterian Church in the United States of America, did, from its very origin, exert themselves with peculiar zeal to establish and endow colleges, academies, and schools, for the education of youth for the Gospel ministry. So rapid, however, has been the extension of this Church, and so disproportionate, of late, has been the number of ministers educated, to the call which has been made for ministerial service, that some additional and vigorous efforts to increase the supply are loudly and affectingly demanded. Circumstances also do imperiously dictate, not only that the labourers in the vineyard of the Lord should be multiplied, but that they should be more thoroughly furnished than they have ordinarily been for the arduous work to which they must be called. Influenced by the views and considerations now recited, the General Assembly, after mature deliberation, have resolved, in reliance on the patronage and blessing of the Great Head of the Church, to establish a new Institution, consecrated solely to the education of men for the Gospel ministry, and to be denominated, *The Theological Seminary of the Presbyterian Church in the United States of America*. And to the intent that the true design of the founders of this institution may be known to the public, both now and in time to come, and especially that this design may, at all times, be distinctly viewed, and sacredly regarded, both by the teachers and the pupils of the seminary, it is judged proper to make a summary and explicit statement of it.

It is to form men for the Gospel ministry, who shall truly believe, and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate

and extend the influence of true evangelical piety and Gospel order.

It is to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament; workmen that *need not to be ashamed*, being qualified *rightly to divide the word of truth*.

It is to unite, in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning: believing that religion without learning, or learning without religion, in the ministers of the Gospel, must ultimately prove injurious to the Church.

It is to afford more advantages than have hitherto been usually possessed by the ministers of religion in our country, to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favourable to its growth, and by cherishing and regulating its ardour; literature, by affording favourable opportunities for its attainment, and by making its possession indispensable.

It is to provide for the Church, men who shall be able to defend her faith against infidels, and her doctrines against heretics.

It is to furnish our congregations with enlightened, humble, zealous, laborious pastors, who shall truly watch for the good of souls, and consider it as their highest honour and happiness to win them to the Saviour, and to build up their several charges in holiness and peace.

It is to promote harmony and unity of sentiment among the ministers of our Church, by educating a large body of them under the same teachers, and in the same course of study.

It is to lay the foundation of early and lasting friendships, productive of confidence and mutual assistance in after-life among the ministers of religion; which experience shows to be conducive not only to personal happiness, but to the perfecting of inquiries, researches, and publications advantageous to religion.

It is to preserve the unity of our Church, by educating her ministers in an enlightened attachment, not only to the same doctrines, but to the same plan of government.

It is to bring to the service of the Church genius and talent,

when united with piety, however poor or obscure may be their possessor, by furnishing, as far as possible, the means of education and support, without expense to the student.

It is to found a nursery for missionaries to the heathen, and to such as are destitute of the stated preaching of the Gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work.

It is, finally, to endeavour to raise up a succession of men, at once *qualified for* and thoroughly *devoted to* the work of the Gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the Gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require.

ARTICLE I.

Of the General Assembly.

Sect. 1. As this institution derives its origin from the General Assembly, so that body is to be considered at all times as its patron, and the fountain of its powers. The Assembly shall, accordingly, ultimately sanction all its laws, direct its instructions, and appoint its principal officers.

Sect. 2. The General Assembly shall choose a Board of Directors, consisting of twenty-one ministers, and nine ruling elders, by whom the Seminary shall be inspected and conducted. Of this number, one-third, or seven ministers and three elders, shall be chosen annually; to continue in office three years. And if any vacancy shall occur in the Board, by death, resignation, or incapacity to serve, the Assembly may annually fill up such vacancies.

Sect. 3. All Professors of the Seminary shall be appointed by the Assembly. But in cases of necessity, the Board of Directors may employ a suitable person to perform the duties of a Professor, till a meeting of the Assembly shall take place.

Sect. 4. The General Assembly shall, at all times, have the power of adding to the Constitutional Articles of the Seminary, and of abrogating, altering, or amending them; but, in the

exercise of this power, the contemplated additions, abrogations, alterations, or amendments, shall, in every case, be proposed at one Assembly, and not adopted till the Assembly of the subsequent year, except by a unanimous vote.

ARTICLE II.

Of the Board of Directors.

Sect. 1. The Board of Directors shall meet statedly, twice in each year; once in the spring and once in the fall, and oftener on their own adjournments, if they shall judge it expedient. Nine members of the Board shall be a quorum; provided always, that of this number, five, at least, be ministers of the Gospel, and the President, or, in case of his absence, one of the Vice Presidents, be one.

Sect. 2. The Board shall choose out of their own number, a President, two Vice Presidents, and a Secretary. In the absence of the President and Vice Presidents, the senior member present shall preside.

Sect. 3. The President of the Board, or in the event of his death, absence, or inability to act, the first Vice President shall, at the request of any three members, expressed to him in writing, call a special meeting of the Board of Directors, by a circular letter addressed to each; in which letter notice shall be given, not only of the place and time of meeting, but of the business intended to be transacted at the meeting notified; and this letter shall be sent at least twenty days before the time of said meeting.

Sect. 4. The Secretary of the Board shall keep accurate records of all the proceedings of the Directors; and it shall be his duty to lay these records, or a faithful transcript of the same, before the General Assembly, annually, for the unrestrained inspection of all the members.

Sect. 5. Every meeting of the Board of Directors shall be opened and closed with prayer.

Sect. 6. The Board of Directors may make rules and regulations for the performance of the duties assigned them, or for the preservation of order, not inconsistent with the prescriptions of this plan, or the orders of the General Assembly.

Sect. 7. At the commencement of each stated spring meet-

ing, the whole plan of the Seminary shall be distinctly read before the Board of Directors.

Sect. 8. The Board shall direct the Professors of the Seminary, in regard to the subjects and topics on which they are severally to give instructions to the pupils, so far as the same shall not be prescribed by this plan, or by the orders of the General Assembly.

Sect. 9. It shall be the duty of the Board of Directors to inaugurate the Professors of the Seminary, and to direct what forms shall be used, and what services performed, on such occasions.

Sect. 10. Every Director, previously to his taking his seat as a member of the Board, shall solemnly subscribe the following formula, viz.—“ Approving the plan of the Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise, in the presence of God and of this Board, that I will faithfully endeavour to carry into effect all the articles and provisions of said plan, and to promote the great design of the Seminary.”

Sect. 11. The Board of Directors shall inspect the fidelity of the Professors, especially in regard to the doctrines actually taught; and if, after due inquiry and examination, they shall judge that any Professor is either unsound in the faith, opposed to the fundamental principles of Presbyterian Church Government, immoral in his conduct, unfaithful to his trust, or incompetent to the discharge of his duties, they shall faithfully report him as such to the General Assembly. Or if the longer continuance of a Professor be judged highly dangerous, the Directors may immediately suspend him, and appoint another in his place, till the whole business can be reported, and submitted to the Assembly.

Sect. 12. It shall be the duty of the Board of Directors to watch over the conduct of the students; to redress grievances; to examine into the whole course of instruction and study in the Seminary; and generally to superintend and endeavour to promote all its interests.

Sect. 13. The Board of Directors shall make, in writing, a detailed and faithful report of the state of the Seminary, to every General Assembly; and they may, at the same time,

recommend such measures for the advantage of the Seminary, as to them may appear proper.

Sect. 14. At every stated meeting of the Board of Directors, unless particular circumstances render it inexpedient, there shall be at least one sermon delivered in presence of the Board, the Professors, and students, by a Director or Directors, previously appointed for the purpose.

ARTICLE III.

Of the Professors.

Sect. 1. The number of the Professors in the Seminary shall be increased or diminished, as the Assembly may, from time to time, direct. But when the Seminary shall be completely organized, there shall not be less than three Professors; one of Didactic and Polemic Divinity; one of Oriental and Biblical Literature; and one of Ecclesiastical History and Church Government.

Sect. 2. No person shall be inducted into the office of Professor of Divinity, but an ordained minister of the Gospel.

Sect. 3. Every person elected to a professorship in this Seminary, shall, on being inaugurated, solemnly subscribe the Confession of Faith, Catechisms, and Form of Government of the Presbyterian Church, agreeably to the following formula, viz.—“In the presence of God and the Directors of this Seminary, I do solemnly, and *ex animo* adopt, receive, and subscribe the Confession of Faith, and Catechisms of the Presbyterian Church in the United States of America, as the confession of my faith; or, as a summary and just exhibition of that system of doctrine and religious belief which is contained in holy Scripture, and therein revealed by God to man for his salvation; and I do solemnly, *ex animo* profess to receive the Form of Government of said Church, as agreeable to the inspired oracles. And I do solemnly promise and engage, not to inculcate, teach, or insinuate any thing which shall appear to me to contradict or contravene, either directly or impliedly, any thing taught in the said Confession of Faith or Catechisms; nor to oppose any of the fundamental principles of Presbyterian Church Government, while I shall continue a Professor in this Seminary.”

Sect. 4. The salaries of the Professors shall be recommended

by the Directors; but they shall be fixed only by a vote of the General Assembly.

Sect. 5. The Professors may accompany their lectures and recitations with prayer, as frequently as they may judge proper, in addition to those daily seasons of prayer in which all the students will unite.

Sect. 6. Each Professor shall lay before the Board of Directors, as soon as practicable after his appointment, a detailed exhibition of the system and method which he proposes to pursue, and the subjects which he proposes to discuss, in conducting the studies of the youth that shall come under his care: and in this system he shall make such alterations or additions as the board shall direct; so that, eventually, the whole course through which the pupils shall be carried, shall be no other than that which the Board of Directors shall have approved and sanctioned, conformably to Sect. 8. Art. II. And as often as any Professor shall think that variations and additions of importance may be advantageously introduced into his course of teaching, he shall submit the same to the Board of Directors, for their approbation or rejection.

Sect. 7. Every Professor shall, if practicable, have at least one lecture or recitation every day, on which the pupils, in his branch of instruction, shall be bound to attend; and on which the other pupils of the Seminary shall attend as often, and in such manner, as may be directed by the majority of the Board of Directors.

Sect. 8. Any Professor intending to resign his office, shall give six months notice of such intention to the Board of Directors.

Sect. 9. The Professors of the institution shall be considered as a faculty. They shall meet at such seasons as they may judge proper. In every meeting the Professor of didactic and polemic divinity shall preside, if he be present. If he be absent, a president shall be chosen *pro tempore*. The faculty shall choose a clerk, and keep accurate records of all their proceedings; which records shall be laid before the Directors at every meeting of the Board. The president of the faculty shall call a meeting whenever he shall judge it expedient, and whenever he shall be requested to do so by any other member. By the faculty, regularly convened, shall be determined the hours

and seasons at which the classes shall attend the Professors severally, so as to prevent interference and confusion, and to afford to the pupils the best opportunities of improvement. The faculty shall attend to, and decide on all cases of discipline, and all questions of order, as they shall arise. They shall agree on the rules of order, decorum, and duty, (not inconsistent with any provision in the plan of the Seminary, nor with any order of the Board of Directors,) to which the students shall be subjected, and these they shall reduce to writing, and cause to be publicly and frequently read. They shall determine the hours at which the whole of the pupils shall, morning and evening, attend for social worship, and the manner in which, and the person or persons, of their own number, by whom, the exercises of devotion shall be conducted.

Sect. 10. The faculty shall be empowered to dismiss from the Seminary any student who shall prove unsound in his religious sentiments; immoral or disorderly in his conduct; or who may be, in their opinion, on any account whatsoever, a dangerous or unprofitable member of the Institution.

Sect. 11. Each member of the faculty shall have an equal vote.

Sect. 12. It shall be the duty of the Professors, under the direction of the Board of Directors, to supply the pupils of the Institution with the preaching of the Gospel, and the administration of the sacraments of the Christian Church; if this supply shall not, in the judgment of the Directors, be satisfactorily furnished by a Church or Churches in the place where the Institution shall be established.

ARTICLE IV.

Of Study and Attainments.

As the particular course of study pursued in any institution will, and perhaps ought to be modified in a considerable degree, by the views and habits of the teachers; and ought, moreover, to be varied, altered, or extended, as experience may suggest improvements; it is judged proper to specify, not so precisely the course of study, as the attainments which must be made. Therefore,

Sect. 1. Every student, at the close of his course, must have

made the following attainments, viz. He must be well skilled in the original languages of the Holy Scriptures. He must be able to explain the principal difficulties which arise in the perusal of the Scriptures, either from erroneous translations, apparent inconsistencies, real obscurities, or objections arising from history, reason, or argument. He must be versed in Jewish and Christian antiquities, which serve to explain and illustrate Scripture. He must have an acquaintance with ancient geography, and with oriental customs, which throw light on the sacred records.—Thus he will have laid the foundation for becoming a sound biblical critic.

He must have read and digested the principal arguments and writings relative to what has been called the deistical controversy.—Thus will he be qualified to become a defender of the Christian faith.

He must be able to support the doctrines of the Confession of Faith and Catechisms, by a ready, pertinent, and abundant quotation of Scripture texts for that purpose. He must have studied, carefully and correctly, Natural, Didactic, Polemic, and Casuistic Theology. He must have a considerable acquaintance with General History and Chronology, and a particular acquaintance with the history of the Christian Church.—Thus he will be preparing to become an able and sound divine and casuist.

He must have read a considerable number of the best practical writers on the subject of religion. He must have learned to compose with correctness and readiness in his own language, and to deliver what he has composed to others in a natural and acceptable manner. He must be well acquainted with the several parts, and the proper structure of popular lectures and sermons. He must have composed at least two lectures and four popular sermons, that shall have been approved by the Professors. He must have carefully studied the duties of the pastoral care.—Thus he will be prepared to become a useful preacher, and a faithful pastor.

He must have studied attentively the form of Church Government authorized by the Scriptures, and the administration of it as it has taken place in Protestant Churches.—Thus he will be qualified to exercise discipline, and to take part in the government of the Church in all its judicatories.

Sect. 2. The period of continuance in the Theological Seminary shall, in no case, be less than three years, previously to an examination for a certificate of approbation. But students may enter the Seminary, and enjoy the course of instruction for a shorter time than three years, provided they in all other respects submit to the laws of the Seminary, of which facts they may receive a written declaration from the Professors.

Sect. 3. There shall be an examination of all the pupils in the Seminary, at every stated meeting of the Board of Directors. Those pupils who shall have regularly and diligently studied for three years, shall be admitted to an examination on the subjects specified in this article. All examinations shall be conducted by the Professors, in the presence of the Directors, or a committee of them. Every Director present shall be at liberty, during the progress of any examination, or after the same shall have been closed by the Professors, to put to any pupil such questions as he shall deem proper. Every pupil that shall have passed his final examination to the satisfaction of the Directors present, shall receive a certificate of the same, signed by the Professors, with which he shall be remitted to the Presbytery under whose care he is placed, to be disposed of as such Presbytery shall direct. Those who do not pass a satisfactory examination, shall remain a longer space in the Seminary.

Sect. 4. It shall be the object of the Professors to make such arrangements in the instruction of their pupils, as shall be best adapted to enable them, in the space of three years, to be examined with advantage on the subjects specified in this article.

ARTICLE V.

Of Devotion, and Improvement in Practical Piety.

It ought to be considered as an object of primary importance by every student in the Seminary, to be careful and vigilant not to lose that inward sense of the power of godliness which he may have attained; but, on the contrary, to grow continually in a spirit of enlightened devotion and fervent piety; deeply impressed with the recollection that without this, all his other acquisitions will be comparatively of little worth, either to himself, or to the Church of which he is to be a minister.

He must remember, too, that this is a species of improvement which must of necessity be left, in a great measure, with himself, as a concern between God and his own soul.

It is proper, however, to delineate the path of duty, to express the wishes and expectations of the founders of the Seminary, and to make such requirements as the nature of the subject will permit.

Sect. 1. It is expected that every student in the Theological Seminary will spend a portion of time every morning and evening in devout meditation, and self-recollection and examination; in reading the holy Scriptures, solely with a view to a personal and practical application of the passage read, to his own heart, character, and circumstances; and in humble, fervent prayer and praise to God in secret.

The whole of every Lord's day is to be devoted to devotional exercises, either of a social or secret kind. Intellectual pursuits, not immediately connected with devotion, or the religion of the heart, are on that day to be forborne. The books to be read are to be of a practical nature. The conversations had with each other are to be chiefly on religious subjects. Associations for prayer and praise, and for religious conference, calculated to promote a growth in grace, are also proper for this day; subject to such regulations as the Professors and Directors may see proper to prescribe. It is wished and recommended, that each student should ordinarily set apart one day in a month for special prayer and self-examination in secret, and also that he should, on suitable occasions, attend to the duty of fasting.

Sect. 2. If any student shall exhibit, in his general deportment, a levity or indifference in regard to practical religion, though it do not amount to any overt act of irreligion or immorality, it shall be the duty of the Professor who may observe it, to admonish him tenderly and faithfully in private, and endeavour to engage him to a more holy temper, and a more exemplary deportment.

Sect. 3. If a student, after due admonition, persist in a system of conduct not exemplary in regard to religion, he shall be dismissed from the Seminary.

Sect. 4. The Professors are particularly charged, by all the proper means in their power, to encourage, cherish and promote

devotion and personal piety among their pupils, by warning and guarding them, on the one hand, against formality and indifference, and on the other, against ostentation and enthusiasm; by inculcating practical religion in their lectures and recitations; by taking suitable occasions to converse with their pupils privately on this interesting subject; and by all other means, incapable of being minutely specified, by which they may foster true experimental religion, and unreserved devotedness to God.

ARTICLE VI.

Of the Students.

Sect. 1. Every student applying for admission to the Theological Seminary, shall produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular Church; that he has passed through a regular course of academical study; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course.

Sect. 2. The first six months of every student in the Seminary shall be considered as probationary; and if, at the end of this period, any student shall appear to the Professors not qualified to proceed in his studies, they shall so report him to the Board of Directors, who, if they are of the same opinion with the Professors, shall dismiss him from the Seminary.

Sect. 3. The hours of study and of recreation for the students shall be fixed by the Professors, with the concurrence of the Directors; and every student shall pay a strict regard to the rules established relative to this subject.

Sect. 4. Every student shall be obliged to write on such theological and other subjects, as may be prescribed to him by the Professors. In the first year, every student shall be obliged to produce a written composition on such subjects, at least once in every month; in the second year, once in three weeks; in the third year, once in two weeks. Each student shall also commit to memory a piece of his own composition, and pronounce it in public, before the Professors and students, as fre-

quently as, in the judgment of the Professors, this exercise can properly be performed, when a due regard is had to the numbers who must engage in it, and to the other duties of the Seminary.

Sect. 5. Every student shall not only preserve an exemplary moral character, but shall be expected to treat his teachers with the greatest deference and respect, and all other persons with civility.

Sect. 6. Every student shall yield a prompt and ready obedience to all the lawful requisitions of the Professors and Directors.

Sect. 7. Diligence and industry in study shall be considered as indispensable in every student, unless the want of health shall prevent, of which the Professors shall take cognizance, and make the suitable allowance.

Sect. 8. Strict temperance in meat and drink is expected of every student, with cleanliness and neatness in his dress and habits; while all excessive expense in clothing is strictly prohibited.

Sect. 9. Every student, before he takes his standing in the Seminary, shall subscribe the following declaration, viz.—
“Deeply impressed with a sense of the importance of improving in knowledge, prudence, and piety, in my preparation for the Gospel ministry, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend on all the instructions of this Seminary, and that I will conscientiously and vigilantly observe all the rules and regulations specified in the plan for its instruction and government, so far as the same relate to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the Professors and Directors of the Seminary, while I shall continue a member of it.”

Sect. 10. There shall be three vacations in the Seminary every year. The spring vacation to continue six weeks; the fall vacation six weeks; and the winter vacation two weeks. The vacations to commence at such times as the Board of Directors shall deem most expedient.

ARTICLE VII.*

Of the Library.

Sect. 1. To obtain, ultimately, a complete theological library, shall be considered as a leading object of the Institution.

Sect. 2. It shall be the duty of the Directors to present to the General Assembly, a catalogue of the most necessary books for the commencement of a library, and recommend the purchase of such a number as the state of the funds will permit.

Sect. 3. It shall be the duty of the Professors to procure and keep a large folio, to be denominated, *The Prospectus of a Catalogue of a Theological Library*. In this folio, divided into proper heads, each Professor shall, at his pleasure, enter, in its proper place, the title of such books as he shall deliberately judge to be proper for the library. The Board of Directors, or the members of it individually, may do the same. From this folio it shall be the duty of the Directors to select such books as they think most necessary, and as the sum appropriated for the current year will purchase, and recommend their purchase to the Assembly. The Assembly shall, annually, decide by vote, what sum of money, for the current year, shall be laid out in the purchase of books.

Sect. 4. A suitable room or apartment shall be assigned for the library. The shelves for the books shall be divided into compartments or alcoves; and if any one of them be filled, or nearly so, by a donor, his name shall be conspicuously placed over it.

Sect. 5. A librarian shall be appointed by the Assembly.

Sect. 6. No book shall be permitted, on any occasion, to be carried from the Seminary.

Sect. 7. A book of donations shall be carefully kept by the librarian, in which shall be entered, by him, the books given to the library, the time when, and the name of the donor.

Sect. 8. Regulations for the use of the library, not inconsistent with the provisions of this article, shall be detailed in a system of bye-laws, for that purpose; to be drafted by the first librarian, and occasionally modified and added to, as circumstances shall require, by his successors; which regulations,

* This article is laid over for the consideration of a future Assembly.

after being ratified by the Board of Directors, shall be authoritative.

ARTICLE VIII.

Of the Funds.

Sect. 1. The funds of the Institution shall be kept, at all times, entirely distinct and separate from all other monies or funds whatsoever; and they shall be deposited in the hands of such corporation, or disposed of for safe keeping and improvement, in such other manner as the General Assembly shall direct.

Sect. 2. The Board of Directors shall, from time to time, as they may see proper, lay before the Assembly plans for the improvement of the funds, and propositions for the appropriation of such sums as they may think necessary for particular purposes.

Sect. 3. No money shall, at any time, be drawn from the funds, but by an appropriation and order of the Assembly for the purpose.

Sect. 4. A fair statement shall annually be laid before the Assembly, by the proper officer, of the amount of the funds belonging to the Seminary, of the items which constitute that amount, and of the expenditures in detail for the preceding year.

Sect. 5. The intentions and directions of testators or donors, in regard to monies, or other property, left, or given to the Seminary, shall, at all times, be sacredly regarded. And if any individual, or any number of individuals, not greater than three, shall, by will, or during his or their lives, found or endow a professorship or professorships, a scholarship or scholarships, or a fund or funds, destined for special purposes, said professorships, scholarships, or funds, shall forever afterwards be called and known by the name or names of those who founded or endowed them. And if any congregation, presbytery, synod, or association, shall found a professorship or professorships, scholarship or scholarships, fund or funds, said professorship or professorships, scholarship or scholarships, fund or funds, shall forever afterwards be called or known by such name as the body founding them shall give.

Sect. 6. After supporting the Professors, and defraying the other necessary charges of the Seminary, the funds shall be applied, as far as circumstances will admit, to defray or diminish the expenses of those students who may need pecuniary aid, as well as to lessen, generally, the expense of a residence at the Seminary.

After adopting the foregoing Plan, the General Assembly which met in 1811, did little more than take measures for collecting funds for the proposed Institution, by appointing a number of agents in all the Synods for that purpose; who were instructed to proceed with as little delay, and as much energy, as possible, and to report to the Assembly of the next year. They also appointed a committee to confer with the trustees of the College of New Jersey, at Princeton, respecting any facilities and privileges which the said trustees might be disposed to give to a Theological Seminary, if located in Princeton.

At the meeting of the next Assembly, in May, 1812, the location of the Seminary was fixed at Princeton, in New Jersey; a Board of Directors was elected; and the Rev. Archibald Alexander, D. D., a native of Virginia, for some time President of Hampden Sidney College, and at that time pastor of the third Presbyterian Church in Philadelphia, was appointed Professor of Didactic and Polemic Theology. On the last Tuesday of June following, the Board of Directors held their first meeting, at Princeton. On the 12th day of August, of the same year, the Board of Directors met again, and Dr. Alexander, the Professor elect, was solemnly inaugurated, and entered on the duties of his office. The number of students at the opening of the Institution, on the day last mentioned, was *three*.

At the meeting of the Assembly, in May, 1813, the number of students had increased to *eight*. By this Assembly, the Rev. Samuel Miller, D. D., a native of the State of Delaware, and, at the time of his election, pastor of the first Presbyterian Church in the city of New York, was elected Professor of Ecclesiastical History and Church Government, and was inaugurated by the Board of Directors on the 29th of September following. By this Assembly also, the location of the Seminary in Princeton, which had been before temporary, was now made permanent.

The General Assembly which met in May, 1815, taking into consideration the great inconveniences resulting to the Institution from the want of suitable apartments for the recitations, and other exercises of the Seminary; and more especially the numerous privations, and even danger to their health, to which the students were subjected by the want of convenient places of lodging; determined to erect a public edifice in Princeton, which should contain all the public apartments indispensably necessary for the present, and also lodging rooms for the comfortable accommodation of the pupils. Accordingly, this edifice was commenced in the autumn of that year; was first occupied by the Professors and students in the autumn of 1817, when about one-half of the apartments were prepared for their reception; and was soon afterwards completed. This building is of stone; one hundred and fifty feet in length, fifty in breadth, and four stories high, including the basement story. It has been admired by all who have seen it, as a model of neat, and tasteful, and, at the same time, of plain, economical, and remarkably solid workmanship. Besides the apartments necessary for the library, the recitations, the refectory establishment, and the accommodation of the steward and his family, this edifice will furnish lodgings for about *eighty* pupils.

During the first year after the establishment of the Seminary, the Professor of Didactic and Polemic Theology, besides his own appropriate duties, discharged, as far as practicable, those also, pertaining to the Professorship of Oriental and Biblical Literature. And on the appointment of a second Professor, in 1813, they divided the whole course of instruction, prescribed by the plan of the Seminary between them. But the Assembly which met in May, 1820, finding that the health of the Professor of Didactic and Polemic Theology, as well as his other duties, did not admit of his longer continuing to conduct the instruction in the original languages of Scripture, resolved to authorize the Professors to appoint an assistant teacher of those languages. And to this office, Mr. Charles Hodge, a native of Pennsylvania, then a licentiate, under the care of the Presbytery of Philadelphia, but since ordained to the work of the Gospel ministry, and a member of the Presbytery of New Brunswick, was soon afterwards accordingly appointed. By the Assembly which met in 1822, he was elected Professor of

“Oriental and Biblical Literature,” and was solemnly inaugurated in the following September.

Professor Hodge, soon after his appointment to the office of Professor of Oriental and Biblical Literature, with the consent of the Board of Directors, visited Europe; and, after spending some time in Great Britain and France, devoted himself more particularly to biblical studies in the Universities of Berlin and Halle. He was absent about two years.

The General Assembly which met at Pittsburgh, in the year 1835, appointed two new Professors, viz.: the Rev. John Breckinridge, D. D., a native of Kentucky, and for several preceding years Corresponding Secretary of the General Assembly’s Board of Education, to be “Professor of Pastoral Theology;” and Mr. Joseph Addison Alexander, A. M., of Princeton, to be “Associate Professor of Oriental and Biblical Literature.” Dr. Breckinridge accepted his appointment, and was inaugurated on the 26th of September following. Mr. Alexander declined accepting his appointment to a professorship, for the present, and preferred occupying the place of Instructor in that department, at least for a time. It is expected that he will, ultimately consent, formally and officially, to occupy, as he does now virtually, the place to which he was chosen. Mr. Alexander enjoyed, prior to his entering on the duties of Instructor in the institution, very gratifying opportunities of extensive travel in Great Britain, and on the continent of Europe; and of study in the Universities of Halle and Berlin.

The following rules for regulating elections of Directors and Professors of the Seminary, were adopted by the General Assembly in 1812.

“1. When the Assembly shall proceed to the election of *Directors* of the Theological Seminary, the clerk shall call on the members severally, to nominate any number of persons, not exceeding the number to be elected, if he shall think it expedient to make any nomination.

“2. When the members have been severally called upon in the order of the roll, to make a nomination agreeably to the above rule, the names of the persons nominated shall be immediately read by the clerk for the information of the members, and on the day following the Assembly shall proceed to elect, by ballot, the whole number of Directors to be chosen.

“ 3. Two members shall be appointed to take an account of the votes given for the candidates nominated for Directors, and to report to the Assembly the number of votes for each of the said candidates, who have a plurality of votes, who shall be declared duly elected:—but if the whole number to be elected, should not be elected, and two or more of the candidates should have an equal number of votes, then, in that case, the house shall proceed to elect from the nomination a sufficient number to complete the Board; and shall continue to vote in this manner, until the full number specified by the constitution of the Seminary be completed.

“ 4. When the votes shall have been counted, and the requisite number of Directors shall have been elected, in the manner above specified, the moderator shall announce to the Assembly the names of those persons who shall appear to have the highest number of votes, and are thus elected.

“ 5. Whenever a *Professor*, or *Professors*, are to be elected, the Assembly, by a vote, shall determine the day when said election shall be held; which day shall be at least two days after the above determination has been made. Immediately after the vote fixing the day has passed, the Assembly shall have a season for special prayer, for direction in the choice. The election, in all cases, shall be made by ballot. The ballots having been counted by two members previously appointed, they shall report a statement of said votes to the moderator; and in case there shall appear to be an equal number of votes for any two or more candidates, the Assembly shall proceed, either immediately, or at some subsequent period of their sessions, to a new election. The choice being made, it shall be announced to the Assembly by the moderator.”

The Theological Seminary, though located in Princeton, is altogether independent of the College located in the same town, and separate from it. No officer of the one is, as such, an officer of the other. There is, in fact, no connexion whatever between the two institutions, excepting what arises out of certain articles of agreement between the Trustees of the College and the General Assembly, formed in 1812; in virtue of which the theological students, for a short time, boarded at the refectory, and lodged in some of the spare rooms of the College: and in consequence of which also, for about four years, the lectures

and recitations of the Seminary were conducted in the public rooms of the College. Every thing of this kind, of course, terminated, when the public edifice of the Seminary was opened for the reception of its students. And of these articles, the only one of which the Theological Seminary has availed itself, for several years past, or is likely ever again to avail itself, is that which gives to the students of the Seminary the use of the College library, which consists of about seven thousand volumes. This article is in the following words:—

“The Trustees grant to the Professors and pupils of the Theological Seminary, the free use of the College library; subject to such rules as may be adopted for the preservation of the books, and the good order of the same.”

There has been a slow but steady increase of the number of students in the Seminary, from the opening of the first session until the present time. It began, as we have seen, with *three*. It has since risen gradually to *one hundred and thirty*, which may be regarded as the present average number. The whole number of students who have belonged to the Institution, from its commencement is more than *one thousand*. Of these *forty* have engaged in the work of foreign missions. A number more have in view, and are preparing for the same field of labour. Considerably above *one hundred and fifty* have been engaged in domestic missions. The remainder are, or have been, pastors of churches; and a large portion of those who employed the first years of their ministry in missionary labour, have since been settled in pastoral charges.

Library.

The *Library* of the Seminary was commenced soon after the commencement of the Institution. One of the earliest and most liberal contributors to its formation, was the Rev. Dr. *Ashbel Green*, the first President of the Board of Directors, and one of the most prominent and active of the original founders of the Seminary. As a memorial of his zealous and eminent services, it was called the *Green Library*. This collection of books may now be estimated at about *six thousand volumes*, and is annually increasing. When the Synod of the Associate Reformed Church, a few years ago, voted to become united with the Presbyterian Church, it also voted to deposit its library

in the Theological Seminary at Princeton, for the use of that Institution forever. That library having been chiefly collected in Great Britain, by the Rev. Dr. *John M. Mason*, one of the most distinguished ornaments of the Associate Reformed Church, and, for many years, the principal Professor in her Theological Seminary;—it was thought proper to give this collection of books his name. Accordingly, soon after it was deposited in Princeton, it received, and has since been known by the name of the *Mason Library*. The number of volumes in this library may be estimated at near *four thousand*.

These two libraries have ever been kept perfectly distinct. This is proper in itself; and is the rather necessary, because that portion of the Associate Reformed Church which refused to acquiesce in the union with the Presbyterian Church, several years since, commenced a suit at law for the recovery of the *Mason Library*, which has been lately decided in favour of that Synod; so that it is expected that that collection of books will be, in a few months, removed from Princeton.

Funds.

The *funds* of this Institution have never been adequate to its support. It has been necessary to have recourse, from time to time, to annual collections; and this necessity still exists. Measures have been taken for the endowment of *three professorships*, and considerable progress made in the enterprise. But no one of them has been completely filled. There is a prospect that, before long, these endowments will be completed. The number of *scholarships* endowed by different liberal individuals, for the support of as many students in the institution, is *twenty-six*.

The following is a catalogue of both these classes of funds.

Professorships.

In 1821, it was announced to the General Assembly that foundations for *three professorships* had been commenced by the following bodies.

The two Synods of *North Carolina*, and of *South Carolina and Georgia*, resolved to raise \$15,000 each; so as to constitute a fund for a joint professorship of \$30,000.

The Synod of *Philadelphia* resolved to endow a professorship with a capital sum of \$25,000.

The Synod of *New York and New Jersey* resolved to endow a professorship with a capital sum of \$25,000.

No one of these professorships has been fully completed: though much the greater part toward the completion of each has been actually paid. It is due, however, to the Synod of *New York*, which since the date of the resolution above alluded to, has been erected into a separate Synod, to state, that her portion of the promised endowment has been fully paid.

Scholarships.

The scholarships which have been founded are the following.

1. The LE ROY scholarship, founded in 1816, by Mrs. *Martha Le Roy*, of the city of New York.

2. The BANYAR scholarship, founded in 1816, by the same.

3. The LENOX scholarship, founded in 1816, by *Robert Lenox*, Esquire, of the city of New York.

4. The WHITEHEAD scholarship, founded in 1817, by *John Whitehead*, Esquire, of Burke County, Georgia.

5. The CHARLESTON FEMALE scholarship, founded in 1817, by the Congregational and Presbyterian Female Association of Charleston, S. C., for assisting in the education of pious youth for the Gospel ministry.

6. The CLASS scholarship, founded in 1819, by the *First Class* in the Seminary of that year.

7. The NEPHEW scholarship, founded in 1821, by *James Nephew*, Esquire, of M'Intosh County, Georgia.

8. The WOODHULL scholarship, founded in 1823, by Mrs. *Hannah Woodhull*, of Brookhaven, Long Island, N. Y.

9. The SCOTT scholarship, founded in 1823, by Mr. *William Scott*, of Elizabethtown, N. J.

10. The VAN BRUGH LIVINGSTON scholarship, founded in 1823, by Mrs. *Susan U. Neimcewicz*, of Elizabethtown, N. J.

11. The AUGUSTA FEMALE scholarship, founded in 1823, by Ladies of Augusta, Georgia.

12. The JANE KEITH scholarship, founded in 1823, by Mrs. *Jane Keith*, widow of the late Rev. *Isaac S. Keith*, D. D., of Charleston, South Carolina.

13. The GOSMAN scholarship, founded in 1825, by *Robert*

Gosman, Esquire, of Upper-Red-Hook, Dutchess County, New York.

14. The WICKES scholarship, founded in 1825, by *Eliphalet Wickes*, Esquire, of Jamaica, Long Island, N. Y.

15. The OTHNIEL SMITH scholarship, founded in 1825, by Mr. *Othniel Smith*, of Jamaica, Long Island, N. Y.

16. The JOHN KEITH scholarship, founded in 1825, by Mr. *John Keith*, of Bucks County, Pennsylvania.

17. The HESTER SMITH scholarship, founded in 1826, by Miss *Hester Smith*, of Carmel, Mississippi.

18. The ANDERSON scholarship, founded in 1827, by *James Anderson*, Esquire, of the city of New York.

19. The KENNEDY scholarship, founded in 1827, by Mr. *Anthony Kennedy*, of Frankford, Pennsylvania.

20. The COLT scholarship, founded in 1829, by *Roswell L. Colt*, Esquire, of Baltimore, Maryland.

21. The BOUDINOT scholarship, founded in 1830, by the Hon. *Elias Boudinot*, LL.D. of Burlington, New Jersey.

22. The ED scholarship,* founded in 1830, by Mr. *Robert Hall*, and his sister, Mrs. *Marion Hall*, of Newburgh, N. Y.

23. The KIRKPATRICK scholarship, founded in 1830, by *William Kirkpatrick*, Esquire, of Lancaster, Pennsylvania.

24. The STILLE scholarship, founded in 1834, by *John Stille*, Esquire, of Philadelphia.

25. The KING scholarship, founded in 1835, by Mr. *Gilbert King*, of Newburgh, Orange County, New York.

26. The BENJAMIN SMITH scholarship, founded some years since, by the will of Mr. *Benjamin Smith*, of Elizabethtown, New Jersey, deceased, and the sum bequeathed expected soon to be actually paid in.

Rules of Decorum, Order and Duty for the Students.

1. It shall be the duty of every student to attend *punctually* at the hour appointed for each recitation or lecture to begin.

2. Every student who shall be absent, without leave, from the recitation or lecture of any Professor, shall assign to such Professor, the reason of his absence.

* For an explanation of this name, which was selected by the founders, see *Joshua xxii. 34.*

3. It shall be the duty of every student, when, in the course of recitation, he shall be addressed by the Professor, to rise, and remain standing, while he is answering the questions, or performing the part assigned him; unless the Professor shall particularly request him to remain seated.

4. If any student desire to obtain leave of absence, if he contemplate absence from only one recitation or lecture, it shall be his duty to apply only to the Professor who is to conduct the recitation or lecture in question. But if it be his wish to be absent from two or more recitations, it shall then be his duty to apply to all the Professors from whose exercises he wishes to be absent.

5. No *conversation* shall be allowed during any recitation or lecture, nor any *reading*, excepting that which relates immediately to the subject of the lecture. This rule, however, shall not be considered as prohibiting any pertinent questions which any student may be disposed to ask respecting the subject at any time under consideration.

Rules for the regulation of the Students in the Public Edifice.

1. Morning and evening prayers shall be attended by the students of the Seminary, at the hours appointed by the Professors.

2. In conducting the devotions of the morning, the students of the *First Class* shall preside in rotation, except when one of the Professors is present.

3. Evening prayers shall be regularly attended by one of the Professors.

4. It shall be left to the Professors to accompany prayer with such other exercises as to them may seem proper.

5. From morning prayers until breakfast; from 9 o'clock until 12; and from 2 o'clock, P.M. until 5, shall be hours of study.

6. In the hours of study, the students shall not be unnecessarily absent from their respective rooms; nor shall there be any passing from room to room, unless on special business.

7. It shall be the duty of the students to preserve their rooms neat and clean, and carefully to avoid defacing or injuring any part of the edifice.

8. All unnecessary noise within the edifice, is prohibited at all times, but especially in the hours of study.

9. It shall be the duty of each student to spend some portion of each day in wholesome exercise.

10. The Professors shall have a general power to preserve order and decorum in the house; to inspect the rooms of the students; to appoint monitors or censors; to direct and govern any person or persons, who may be employed as servants in the house, and to dismiss the same whenever they shall judge it proper.

11. It shall also belong to the Professors to prescribe rules for the preservation of order and decorum in the attendance of the students at their meals.

12. The students shall, at all times, treat the Steward of the Seminary with respect; and they shall not, on any occasion, infringe on the regulations which, with the approbation of the Professors, he may make for the government of the servants, or the refectory, or kitchen.

13. It shall be the duty of the Professors of the Seminary to enforce these rules; and to exercise such discipline, in case of an infringement of any of them, as to them may seem proper; not inconsistent with the Constitution of the Seminary.

Rules for the regulation of the Students in the Dining Room.

1. The students shall, at the proper signal, assemble in the dining room, in as quiet and orderly a manner as possible.

2. A member of the *First Class*, in alphabetical order, shall preside at each meal. The presiding student shall ask a blessing, and shall call upon any other whom he may think proper, to return thanks.

3. The members of each class, as far as circumstances will admit, shall sit together at table.

Rules for the preservation and security of the Public Edifice, &c.

1. Every student, at the commencement of every session, shall contribute to the "General Expense Fund," the object of which is to clean, light and warm the public rooms, and to keep in repair the public edifice. Those who occupy rooms in the

public edifice shall pay *ten dollars* per annum, and those who room elsewhere, *nine dollars*, to this fund. Of this sum *six dollars* shall be paid by all the students, *in advance*, at the commencement of the winter session, and the *balance*, also in advance, at the commencement of the summer session. This payment to be made to the Treasurer of the Trustees of the Seminary, and the receipt for the same produced to the Professor who officiates as clerk of the faculty of the Seminary.

2. If any student shall, accidentally, or from any cause whatever, injure any part of the public edifice, or its furniture, he shall immediately report the same to the Steward of the Seminary, who shall cause the injury to be repaired, at the expense of him who caused it.

3. If any student shall desire to alter the fire place, or any other fixture in his room, or to fix a grate, or introduce a stove, he shall inform the Steward of his purpose, and obtain his permission to execute it; and no stove shall be set in any room without placing it on some *metallic*, or other *incombustible* substance.

Admission into the Seminary.

The Plan of the Institution requires that “every student applying for admission, shall produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular Church; that he has passed through a regular course of academical study; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course.”

“Every student, before he takes his standing in the Seminary, shall subscribe the following declaration, viz.—‘Deeply impressed with a sense of the importance of improving in knowledge, prudence, and piety, in my preparation for the Gospel ministry, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend on all the instructions of this Seminary, and that I will conscientiously and vigilantly observe all the rules and regulations specified in the plan for its instruction and government, so far as the same relate to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of

the Professors and Directors of the Seminary, while I shall remain a member of it.' ”

When a student has been received under the care of a Presbytery, and has passed his examination on the studies usually pursued in Colleges with approbation, a certificate from the Presbytery declaring this fact, is received as sufficient to answer every requisition in regard to testimonials.

When a student, who has been connected with any other Theological Seminary, seeks admission into this, he must produce testimonials of his good standing, and regular dismissal, before he can be received.

The proper time for entering the Seminary, is at the commencement of the winter session, which begins early in November. It is important that students should be present at the opening of the session.

Vacations.

There are *three vacations* in the Seminary every year. The *spring* vacation of *six weeks*; the *autumnal* vacation of *six weeks*; and the *winter* vacation of *two weeks*;—to commence at such times as the Board of Directors shall deem expedient.

The Board have accordingly ordered the following arrangement:—the spring vacation to commence the first week in May; the fall vacation the Monday evening preceding the last Wednesday in September; and the winter vacation on the first day of February.

Course of Study in the Seminary.

First year—Hebrew Language; Exegetical Study of the Scriptures; Sacred Rhetoric; Biblical Criticism; Biblical Antiquities; Introduction to the Study of the Scriptures; Mental and Moral Science; The Evidences of Natural and Revealed Religion; Sacred Chronology; Biblical History.

Second year—Exegetical Study of the Hebrew and Greek Scriptures continued; Didactic Theology; Ecclesiastical History; Missionary Instruction.

Third year—Exegetical Study of the Scriptures continued; Didactic Theology continued; Polemic Theology; Church Government; Pastoral Theology; Composition and Delivery of Sermons.

Members of the first class are required to exhibit original compositions once in two weeks; those of the second class once in three weeks; and those of the third class once in four weeks.

Necessary Expenses of the Seminary.

There is no charge made either for tuition or room-rent; but each student pays \$10 per annum to the "General Expense Fund," the object of which is to defray the contingent expenses of the Institution. Students who may prefer rooming out of Seminary building, can be accommodated in the village and vicinity.

Indigent students are aided either by the General Assembly's "Board of Education," the "American Education Society," or the Funds of the Seminary.

The expense of board in the Commons varies from \$1 25 to \$1 75 per week. Board may be obtained in private families at from \$1 50 to \$2 50 per week. Expense of fuel from \$6 to \$10 per year. Washing \$8.

The students, in addition to the libraries attached to the Seminary, have access to that of the College; and, on application to the several Professors of that institution, can have the privilege of attending lectures on Natural Philosophy, Chemistry and Natural History.

Gentlemen well qualified to teach the German and French Languages are resident here, and will give instruction in those branches to such students as desire it, at their own expense.

Wants of the Seminary.

Although this Institution has been in operation for more than twenty-five years, yet a variety of circumstances have served to show that the public are very imperfectly informed of its situation. That its friends may be the better able to judge of its wants, and of the various ways in which the wealthy and the pious may contribute to its benefit, it may not be improper to exhibit, in detail, the following items, with a distinct explanation connected with each.

I. *The support of the Professors.*

This is mentioned first, because it is the most vital and indispensable part of the whole. A Theological Seminary without

adequate Instructors, would, of course, be a name without a reality. It would be possible to get along—inconveniently and imperfectly, indeed; but still to get along, without public buildings, without a public library, and without funds for the support of the students. But without Instructors, nothing, it is evident, in the form of a Seminary of learning, can be carried on at all. And it is equally evident, that capable Instructors can not be expected to quit other important stations, and devote themselves, for life, to this object, without some good prospect of a comfortable and permanent support. Yet it has been, for some time, a matter of wonder and regret to the friends of the Seminary, that it has been, for so many years, a candidate for the favour of the religious public, without obtaining a single permanent and adequate endowment, for the support of even one Professor. Almost all other institutions of a similar kind have been built up by the large donations of liberal benefactors. Toward some of them there has been a liberality of this kind displayed, which reflects the highest honour on a number of distinguished individuals. The names of *Hollis* and *Boylston*, of *Hancock*, *Hersey* and *Erving*, designating so many different professorships in the University of *Cambridge*, in *Massachusetts*, have long been monuments of splendid munificence, and will be transmitted with honour to the end of time. And in the Theological Seminary at *Andover*, the professorships of *Christian Theology*, of *Sacred Rhetoric*, and of *Sacred Literature*, confer on the names of *Bartlett* and *Abbott*, of *Brown* and *Norris*, an illustrious immortality. But, while so much has been done, by Christian liberality, for other institutions, it is a humiliating fact, that no individual has been hitherto found, in all our large and wealthy bounds, who has manifested a disposition to endow a single professorship. Can the thought be admitted that there is less enlightened attachment to the Church of Christ, or less disposition to exercise munificence in the best of all causes, in the bosom of the Presbyterian Church, than among our Congregational brethren of New England? May we not rather hope, that the deficiency hitherto acknowledged and lamented, has been owing to a want of acquaintance with the necessities of the Institution, rather than to the want of a disposition to patronize it? May we not cherish the hope, that when the object is fairly presented, and

the urgent necessities of the Seminary fully made known, there will also be found among Presbyterians an amount of Christian liberality and public spirit, commensurate with the demand for its exercise ?

It will be observed, that the Plan of the Seminary provides, that "if any person or persons, not exceeding three, shall, by will, or during his or their lives, found or endow a professorship or professorships, said professorship or professorships shall forever afterwards be called and known by the name or names of those who founded or endowed them; and also that Presbyteries, Synods, or associations of any kind, may enjoy the same privilege." And in connection with this, the General Assembly of 1815, resolved, "that a sum *not less than twenty-five thousand dollars* should be considered as requisite to endow a professorship."

Wealthy individuals, by coming forward and endowing one or more professorships themselves, may not only endear their names to Christians of the most distant posterity; but may also render it unnecessary for the Synods, who have resolved to endow professorships, to collect monies for the accomplishment of their purpose from the poor as well as the rich, within their respective bounds. Or those whose pecuniary means do not allow of so large an enterprise, may, by throwing in a few hundreds, or a few thousands, into the Synodical appropriations for this purpose, happily assist in expediting the attainment of their object.

II. *The support of Students.*

A number of the students belonging to the Seminary are unable to provide the means of their own support; and unless these means were furnished from other sources, would be obliged to withdraw from the Institution, and from all the advantages which it affords. This generally has been, and is now, the case with a majority of the whole number. But, after all that has been done in this way, many pious and promising young men, in different parts of our Church, who desired to come to the Seminary, have been prevented from enjoying the privilege, because no encouragement to hope for adequate support could be held out to them; and, in some cases, it is feared, the Church has been altogether deprived of

the services of precious youth, who might have adorned her ministry, but who saw no door open for pursuing the studies necessary to qualify them for the sacred office.

It is of the utmost importance, then, that funds be furnished for the support of indigent students; for the entire support of those who need it, and for the partial aid of those whose circumstances are straitened. Indeed, the Seminary cannot be considered as accomplishing all that it is intended to accomplish, until it shall be able freely to open its doors to all the youth of piety and talent, who may desire the holy ministry; affording gratuitous instruction to all without exception, and gratuitous boarding to all who may need such assistance.

For this purpose, it will be observed, that the Plan of the Seminary provides for the endowment of *scholarships*, that is, devoting a principal sum, the interest of which shall be sacredly applied, forever, to the support of an indigent student. These *scholarships*, it is further provided, shall forever bear the name of their founders respectively. A number of scholarships have been already founded, by distinguished friends of the Seminary, as has been seen in the preceding history; and it is earnestly hoped that their number will be increased. Can a Christian of wealth and public spirit devote a portion of his property to a more interesting purpose? While so much pains and expense are bestowed on sending the *Bible*, in all languages, to every part of the world; can it be forgotten that the LIVING TEACHER is an appointment of God, for converting the nations, no less important than the written word? And can any one, who has eyes to see, and ears to hear, fail of knowing, that while *Bibles* are multiplying rapidly, there is NOT a corresponding multiplication of *ministers of the cross*? Is it not an object, then, worthy of the best efforts of every believer in Christ, to do all in his power to add to their number? And how can he do it better than by founding scholarships in Theological Seminaries? To establish a fund for the education of one minister of the Gospel after another, in an unbroken succession, to the end of time, is surely one of the most desirable achievements of Christian charity which a pious mind can easily contemplate. Perhaps there is no other object to which such a sum can be appropriated, that will be likely so extensively to promote the glory

of God, the good of souls, and the eternal reward of the pious donor.

The General Assembly have determined, that a sum *not less than two thousand and five hundred dollars* shall be considered as requisite to endow a *Scholarship*. It is evident, however, that the annual interest of \$2,500, especially at the present low rate of interest, is not sufficient for the *entire* support of any young man, in a Theological Seminary, even in the most economical manner. It is desirable, therefore, that a few scholarships of higher amount, say of \$3,000 and \$3,500, be established. For while some students are able to furnish *a part* of what is necessary for their own support, others are totally destitute, and, of course, must be furnished with a *full support*, if any.

For a number of years after the establishment of the Seminary, a large part of the support furnished to indigent students was derived from *Female Cent Societies*, and other Female Associations, in different parts of our Church. For seven or eight years past, these societies have, in a great measure, ceased to furnish their wonted supply. Either from a decline of their zeal, or from an impression that their efforts were no longer needed, but few of them are any longer in the habit of transmitting the fruits of their annual liberality. Only two or three of all the former number continue to transmit their contributions. This decline is deeply to be lamented. These contributions are greatly needed. It would gladden many a student's heart, and prevent many a painful privation, if they could be resumed and continued. And if one or two ladies, in each church, who take an interest in the welfare of Zion, and who desire to see the number of pious and well furnished ministers greatly increased, would undertake to manage the affairs of these associations, to recollect the return of their anniversaries, and to collect their dues, they might, with very little effort, be kept in regular and most useful operation.

III. *The Purchase of an adequate Library.*

A good library is a matter of vital importance in a Theological Seminary. Without it, both Professors and students are subjected to privations and embarrassments of the most serious kind, at every step of their course. There ought to be in every such Institution, a library of sufficient extent to furnish every

standard work which may be quoted or recommended on every subject which may become matter of discussion in the Institution. Compared with what it ought to be, the library at present possessed by the Seminary, is very small and imperfect. Many of the most important works recommended to the pupils are not to be found in it, and are, of course, beyond their reach. Instead of *one hundred thousand volumes*, which the Institution ought to possess, it has less than *a twelfth part* of that number. And now that the library of the Associate Reformed Synod is no longer ours, the scantiness of our supply in this respect must strike unfavourably every beholder, and give pain to every friend of the Seminary.

There certainly ought to be placed, in some such central situation as that of Princeton, a great library, to which students and writers on all subjects might resort; and where might be found every important work needed, either for perusal or reference, in all departments of literature and science. And of some works recommended to the perusal of whole classes of students, instead of *one*, there ought to be, on the shelves of such an institution, *several dozens* of copies. This object ought to engage the immediate attention, and the efficient liberality of every friend of the Seminary, and, indeed, of every friend of literature. A few thousand dollars devoted to the enlargement of the library, would be most usefully bestowed. Donations in books, or in money to be appropriated to the purchase of books, would be gratefully acknowledged by the Directors and Officers of the Seminary.

The apartment in the public edifice, destined for the library, is entirely too small for the reception of such a collection as every Theological Seminary ought to possess. Nor is this all: an extensive and valuable library ought never to be deposited in any other than a *fire-proof* building. It is exceedingly desirable, therefore, that some individual or individuals, friendly to the Seminary, should erect a suitable building, for the reception of a large library, in the vicinity of the main edifice, and constructed, as nearly as possible, upon the principle of being proof against fire, while it should admit of being comfortably warmed. The destruction of the greater part of the library of Princeton College, by the memorable fire which consumed the public edifice of that institution in 1802, furnished a very instructive admonition on this subject.

*The Officers of the Seminary in January, 1838.**Directors.*

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Gardiner Spring, D.D.
 William A. M'Dowell, D.D.
 William Neill, D.D.
 William Latta.
 William D. Snodgrass, D.D.
 Joseph M'Elroy, D.D.
 George Musgrave.

RULING ELDERS.

John T. Woodhull, M.D.
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Benjamin H. Rice, D.D.
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Benjamin Strong.
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Ashbel Green, D.D.
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 John Johnston.
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James S. Green, Esq. *Treasurer of the Board of Trustees.*

Josiah Cary, Esq. *Steward.*

Professors.

Rev. Archibald Alexander, D.D., *Professor of Didactic and Polemic Theology.*

Rev. Samuel Miller, D.D., *Professor of Ecclesiastical History and Church Government.*

Rev. Charles Hodge, D.D., *Professor of Oriental and Biblical Literature.*

Rev. John Breckinridge, D.D., *Professor of Pastoral Theology and Missionary Instruction.*

J. Addison Alexander, A.M., *Associate Professor (elect) of Oriental and Biblical Literature.*

Form of a Devise or Bequest for the Seminary.

“To the Trustees of the General Assembly of the Presbyterian Church in the United States of America, I give and bequeath the sum of (here designate the property, personal or real), to be added to the Permanent Fund of the Theological Seminary, at Princeton, New Jersey, under the care of the said Assembly; *Or* to the Contingent Fund of the said Seminary; *Or* toward the establishment of a Professorship, or Scholarship, in said Seminary; *Or* toward the increase of its Library, *Or* the support of its indigent students, &c.” according to the wish of the donor;—and the corporation are bound by charter to apply the donation accordingly.

The above form may be used by a Testator residing in the State of Pennsylvania, where the Trustees of the General Assembly have been incorporated; but, in the other States of the Union, the following form is recommended, viz.

In Cases of Real Estate.

“I give and devise unto A. B. and C. D. the survivors and survivor of them, and the heirs of such survivor (describe the real estate), for the use of, and in trust for, the Trustees of the General Assembly of the Presbyterian Church, to be applied to the use of the Theological Seminary of the said Church, now located at Princeton, New Jersey,” &c. &c.

In Cases of Personal Estate.

“I give and bequeath unto (as above, excepting instead of the heirs of such survivor say,) executors, administrators, and assigns, of such survivor.”