

# THE SOUTHERN PRESBYTERIAN REVIEW.

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## ARTICLE I.

### MINISTERIAL CONSECRATION AND MINISTERIAL SUPPORT.

Perhaps there is now before the Southern Presbyterian Church no subject of more pressing interest than that which is announced as the theme of the following remarks. The particular view of it which we desire to present is: The hindrance to ministerial consecration arising from the diversion of the ministry to secular pursuits, the causes which conduce to it, and the means by which it may be removed. The subject in general is delicate, for one cannot but feel reluctant to urge upon the attention of others a duty in the discharge of which personal inefficiency and short-coming must be deplored. Infinitely preferable would it be to bend with them at the Master's feet, there to confess unfaithfulness, to entreat forgiveness, and to crave that furniture of gifts and graces which only His Spirit can impart.

In the special aspect, too, in which it will be treated, this subject is difficult; and that for two reasons: First, although the duty of ministerial consecration will, in the abstract, be at once admitted, there are concrete cases in which it seems to be limited and modified by peculiar circumstances, which to some extent condition the relation of the minister to his proper work. To

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## ARTICLE V.

SCHOOLS FOR MINISTERIAL EDUCATION AND  
THEIR ENDOWMENT.

There are many traces in the Sacred Scriptures of the fact that those men whom God employed as the instructors and ministers of his Church were prepared for their office as teachers by human culture as well as by those more important influences which came directly from above, changing their moral character, and qualifying them to teach the way of salvation by their personal knowledge and experience. To a sufficient number of them, to selected individuals, did he communicate his truth by immediate revelation. And a sufficient number of these did he inspire to publish the truth so revealed, and to communicate it by word of mouth, or significant act, or to leave it written on the sacred page, using them as his instruments, with the endowments they possessed, or were furnished with in the process, till the work was done. Such was Enoch before the flood, Noah, Moses, the prophets and apostles. But the great body of the teachers of his Church in all ages have been uninspired men, including the long retinue of Levites and priests, of elders and scribes, men, too, whose official position, though of divine appointment, was ordinarily authenticated without miracle to attest it.

But for the most part there is evidence that these men, whether inspired or not, were men who had been disciplined by intellectual culture. The traditions about Enoch would show that this was the understanding of the Jews as to him. The education of Moses, elaborate as Egyptian culture could make it; the eloquence of Aaron; the schools of the prophets; the exceptional call of Amos, who was not the son, *i. e.* a pupil, of the prophets; the residence of the priests together in sacerdotal cities, in part that they might be there trained for their public duties; the choice of Paul of Tarsus, a proficient in the studies and learning of his nation, and that, too, in the Augustan age,

when the influences of the studious men of Greece and Rome told somewhat upon the oriental world; the calling of Luke, "the beloved physician," to be one of the penmen of the Gospels; the engaging and powerful eloquence of Apollos; the education of the twelve under their Great Teacher for the three years of their pupilage, show that when inspiration was superadded, it was to those who had enjoyed rare opportunities of training and culture. And it has not been God's ordinary providence to carry forward his Church by the labors of men who could not teach and would not learn.

It was by the efforts of educated men that the Reformation was effected. Men who could read the Scriptures understandingly in their original tongues, and by the study of these originals burst asunder the shackles of stereotyped error, and set the human mind free from the dark superstitions that had enchained it, pouring upon it as they did from the fountain head those refreshing and invigorating truths so long withheld. And out of the labors of these trained scholars; of that master mind of Calvin that thought to enjoy itself in the fields of literature till the trumpet voice of Farel summoned him under the imprecation of heaven's vengeance to the conflict with error; and of Knox, who had proposed to himself a similar life of study till he was in like manner summoned from it—out of the labors of men of this class in Holland and France did our Presbyterian Church emerge replete with energy, with talent, with culture, and religious life. And having well moulded her discipline and conformed her doctrine to the apostolic standard, she sought to transmit them through well qualified teachers to succeeding generations.

In Scotland she found institutions of learning in existence. For the Romish Church had engrossed the education of youth destined to fill the higher walks of life; or rather, to perform the functions of the priesthood. For this purpose the conventual schools were used, whatever may have been their origin; and when Episcopacy arose, and the moderator or chairman, *cathedralis*, of Presbytery became a perpetual moderator, the large church, where was his *cathedra* or chair of office, was called *the*

*cathedral*, and schools were formed in connection with it for the education chiefly of the numerous clergy, though not to the exclusion of others. Our fathers in Scotland found it so. Wardlaw, Bishop of St. Andrews, had founded a university in 1411, which was sanctioned by the Pope. To this, other colleges were added successively by other bishops of the See. The University of Aberdeen was founded by the Bishop of that See in 1495 by authority from the Pope; the University of Glasgow by papal edict in 1450; the University of Edinburgh by James VI. on a broader basis, in 1577–1583. These institutions the Scotch reformers found ready to their hand, and availed themselves of them for the education of aspirants to the ministry and others. They came under the care in part of the General Assembly, which exercised the power of visitation over them.

Among the South Britons, the University of Oxford dates as far back as the year 1149, or, according to other statements, to A. D. 872. Oxford was indeed a seat of learning as early as the end of the ninth century. Cambridge became so in the twelfth century. Wood quotes from a sermon preached by an Oxford Master, named Richard of Armagh, before the Pope at Avignon in 1387, a passage which seems to us incredible. "Although," he says, "there were at the studium at Oxford, even *in my time*, thirty thousand students, there are not now six thousand." This diminution he ascribes to the intrigues of the Dominicans. (*Athenæ Oxienses* I., p. 80.) The whole population of the city of Oxford, inclusive of the universities, does not amount to much more than two-thirds of this number now, and we must set down the alleged prodigious attendance upon the university of that day among the equally incredible statements of the numbers which attended upon the instructions of Abelard, or of the Rabbi Nathan at Cordova.

According to one statement the University of Cambridge, England, owes its origin to Joffrid, Abbot of Croyland, who established a school in which Odo, one of his brother monks, read grammar according to the method of Priscian and Remigius; Terricus taught the logic of Aristotle according to Porphyry and the elder Averroes (?); William, a brother, lectured on Tully's

Rhetoric, and the Flores of Quintilian; and Gislebert, a professor of divinity, preached and lectured on the sacred text. This was in the year 1110. The first mention of the university by name is in the acts of Henry the III. in 1231. It would appear therefore that the University of Cambridge, like most of the universities of Continental Europe, originated in entire dependence on the Church. The earlier teachers in these were generally ecclesiastics, and most of the pupils were designed for the numerous church offices which had arisen. Secular students afterwards increased, and eventually laymen were permitted to hold the position of teachers.

The first students of universities assembled for the sole purpose of study, and lodged according to their convenience. Then hostels or boarding-houses were established, first by religious orders, for students of their own order, in which the scholars lodged under certain superintendence. These establishments were afterwards endowed by charitable individuals for the purpose of providing poor scholars with free lodgings. Stipends were subsequently added for the support of a certain number of scholars frequenting these inns, while others were left to provide their own means of living. These paid their own board, and as the number of these exceeded those provided for, these payments became a source of revenue. The original character became modified in process of time, and they were converted into colleges governed by a master, principal, or provost (*præpositus*). There were stipends for a certain number of graduated students usually, who were termed *fellows* (*socii*), who either obtained their fellowships by competitive examination, or according to other rules and limitations of the founders. These, with the stipends above mentioned for undergraduates, constituted one chief part of the endowment of the hostel, hospital, or inn, which thus became a college. In the process of time the instruction of the students came to be altogether conducted in these colleges, the Fellows appointing the professors when the statutes of the founders did not otherwise provide, appointing them frequently from their own number. The Fellows, too, became tutors of the undergraduates. The halls are distin-

guished from the colleges in having no formal incorporation, and were originally without permanent property. Sometimes they originated from private schools set up by individual teachers, sometimes from the association of students coalescing and choosing their own managers. These halls in process of time were furnished with all the means of instruction which the colleges enjoyed, but many of them were absorbed by the colleges and disappeared as distinct institutions. From various sources, from the donations of private persons, sometimes of noblemen, occasionally of princes and kings, all these institutions were more or less endowed with landed property, houses, money, jewels, and articles of value, church patronage, and other means. Originally arising from small beginnings, with accommodations cheap and mean, they were able to provide for themselves buildings of the most permanent materials, and of great architectural beauty. There are nineteen of these colleges and five halls at the University of Oxford; and fourteen colleges and three halls in the University of Cambridge. The number of graduates resident at Oxford, in 1842, was 391; of whom 196 were Fellows. Undergraduates 1,222, of whom 233 were on foundations. The total of residents was 1,613. At Cambridge, in 1841, the number of resident graduates was 274, of whom 154 were Fellows of college; undergraduates, 1,195. Total, 1,469. The University itself does not give instruction. This is committed to the colleges and halls. The University in this republic of letters corresponds with the Federal Government of our own country. Like the States, the colleges and halls have separate jurisdiction, separate duties, and to some extent separate interests. They have their own usages and laws. Each college decides for itself each year on the fitness of its students. The University itself is a corporate and representative body meeting in two houses, the House of Congregation and the House of Convocation, by the latter of which all degrees are granted. Both Oxford and Cambridge are, as it were, cities of colleges, an *imperium in imperio*, the student not amenable to the municipal authorities, but to the government of the University and Colleges alone. It is at these institutions that the clergy of the Established Church are edu-

cated. Until very recently the Fellows of the Universities lost their position and emoluments if they should marry, a remnant of the old law of the celibacy of the clergy under the Church of Rome, during whose ascendancy most of these colleges were founded, and showing to what extent these institutions were originally designed for the education of the clergy. As to the income of the Universities of England and Scotland, adding to these the University of Dublin, and deducting the tuition money, and the value of the benefices at the disposal of the Universities of Oxford and Cambridge, it is computed to amount to £500,000 sterling per annum. If the tuition money and the benefices in the disposal of the two Universities were added, it would increase the amount to £800,000. The first of these sums, deducting from it the earnings of the Oxford and Cambridge University Printing Houses, which was assumed in 1838 to be about £15,000, would amount to £485,000, or \$2,425,000, and will represent the annual proceeds of the endowments of these institutions which have been conferred upon them by the voluntary donations of the friends of religion and education in Great Britain during the last six centuries.\* But to this must also be added the cost of the massive and often magnificent architectural structures, and the rich and extensive libraries which have been derived from the same source. The direct benefits of these institutions have enured to the Established churches, both the ministers and members, of England, Scotland, and Ireland. Dissenters from these have been principally dependent on institutions which they have themselves founded or are annually supporting, the statistics of which are not so easily obtained.

It will be seen that the Church has had much to do in originating these foundations in past ages, and doubtless the prime motive has been the training of ecclesiastical men who might be her leaders or teachers.

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\*The English Universities. From the German of Prof. V. A. Huber; by Prof. Francis W. Newman, London, 1843, 2 vols., 8vo. *Le Keux's Memorials of Cambridge*, 2 vols., 8vo., London, 1841. *Memorials of Oxford*, by James Ingram, D. D., President of Trinity College, 3 vols., 8vo., London, 1837.

In our own country, Harvard University was the first institution for general education erected. The first appropriation made for it was in 1636. Nathaniel Eaton, its first principal, was appointed in 1637, in which year the Rev. John Harvard, of Charlestown, left it a bequest of near £800, and the college thenceforward bore his name. Sixty years afterwards, according to Cotton Mather, it had educated 460 men, 250 of whom, more than half, became ministers of the gospel. Under the second President, the Rev. Henry Dunster, not only the Latin and Greek, but the Hebrew, Chaldee, and Syriac were subjects of study, and Friday in each week was devoted especially to these. His successor, the Rev. Charles Chauncy, was Professor of Hebrew, and afterwards of Greek, in one of the Colleges of Cambridge, England. His views excited the displeasure of Archbishop Laud, and he found a home in America. He pronounced his inaugural address in the Latin tongue, which he wrote with purity and elegance. He was regarded also as a good oriental scholar. About one-fourth of the graduates of this College are believed to have been clergymen, and until within the present century have been free as a class from heretical doctrines.

William and Mary College, Virginia, was founded in 1691. Yale College was founded in 1700, for the same general purposes as Harvard, and with the same general provisions for education, the object being the "upholding the Protestant religion by a succession of learned and orthodox men." The clergy were the principal promoters of this enterprise. One fourth of its graduates, according to the Triennial of 1836, had been ministers of the gospel.

Dartmouth College arose out of the efforts of Dr. Eleazar Wheelock, of Lebanon, Connecticut, to promote the spread of Christianity among the aborigines of America. Into the school which he undertook, as many ministers of that day and since were compelled to do, in order to supplement an insufficient salary, he received Samson Occum, a Mohegan Indian, whom he kept in his family and educated for four or five years, beginning with December, 1743. This man was ordained as a preacher of

the gospel by Suffolk Presbytery on Long Island; and such was his success as a preacher that Mr. Wheelock was induced to educate others. He was assisted in this by benevolent individuals, by the legislatures of Connecticut and Massachusetts, by the Commissioners in Boston of the Scotch Society for propagating Christian knowledge. In 1766, Mr. Wheelock sent Occum and Rev. Nathaniel Whitaker to Great Britain to raise funds for this object. Occum's preaching excited great attention, about £7,000 sterling were raised—the king subscribing £200, and Lord Dartmouth fifty guineas. This sum was deposited with a board of trustees in London, of which Lord Dartmouth was President, and John Thornton, a wealthy and benevolent merchant, who aided the Rev. Mr. Springer, one of the early ministers of Upper South Carolina and Georgia, in his education, was Treasurer. In 1770 he removed his school, now known as Moore's Indian Charity School to Hanover, New Hampshire. He had meanwhile obtained a charter for a college, whose primary object was to educate pious youth who should labor as missionaries among the Indians, and secondarily to educate persons for the ministry among the English. With such laborers as he could command, like Elijah and the sons of the prophets, he hewed down the trees of the wilderness, and erected first a log hut, in which his wife and daughters were sheltered, his sons and students living for a season in booths, till accommodations for them could be erected. At the first commencement in August, 1771, four young men were graduated. Dr. John Wheelock, who succeeded Dr. Eleazar Wheelock as President of the College and School, and Sylvanus Ripley, who was the first Professor of Divinity in the College, were among them. He presided over the next seven commencements; and of the seventy-two young men who graduated under him in the collegiate department, thirty-nine, more than half, became ministers of the Gospel. One of them, Dr. John Smith, Professor of Ancient Languages, was the author of the first Hebrew Grammar, we believe, that was printed in America; another was Rev. Dr. McKeen, the first President of Bowdoin College, and the Rev. Dr. Burton, of Thetford, Vermont, with whom many of a former

day in that region, studied theology. Dr. Wheelock was a Presbyterian, and the church he founded was originally a Presbyterian church, connected with some twelve or more in New Hampshire and Vermont under the care of a Presbytery, then known as Grafton Presbytery. These churches have now become Congregational in their ecclesiastical discipline.

The College of New Jersey obtained its charter in 1748, and commenced its existence under Rev. Jonathan Dickenson, author of "The Letters on Religion" so much esteemed, at Elizabethtown, where he was pastor. His pupils, after his death in 1747, were placed under the care of Rev. Aaron Burr, of Newark. In 1756 the students were removed to Princeton, where the first college edifice and president's house had been erected, by funds obtained from various sources. The Synod of New York ordered public collections in the churches for the College in 1752. In 1753 they sent Gilbert Tennent and Samuel Davies to Europe to obtain funds, who bore a petition from the Synod of New York to the General Assembly of the Church of Scotland. This petition sets forth "the want of preachers of the gospel in the colonies of New York, New Jersey, Pennsylvania, Maryland, Virginia, and Carolina, and especially in the large settlements of North and South Carolina, where multitudes are extremely desirous of the ministrations of the gospel; but they are not yet formed into congregations and regularly organised for want of ministers." This state of affairs is very impressively presented. And it is added, that "it is to the College of New Jersey only that your petitioners look for the increase of their number; it is on *that* the Presbyterian churches, through the six colonies above mentioned, principally depend for a supply of accomplished ministers." In 1769, under Dr. Witherspoon, subscriptions were ordered by the Synod in each Presbytery; and in 1768 and '69, collections were made by order of Synod for the support of a Professor of Divinity. In pursuance of these measures the Rev. James Caldwell, of Elizabethtown, New Jersey, one of the heroes and victims of the Revolutionary war, visited the churches in the low country of South Carolina and

Georgia to collect funds for the College. This was in the winter of 1770.

Shortly after this, measures were taken by the Presbytery of Hanover, which led to the foundation of Hampden Sidney College in Virginia, a college which, while it has been greatly useful otherwise, has subserved the interests of our Church in its ministry since its first foundation.

It was in such institutions as these that our ministers were chiefly educated. Each of these institutions in this century had its Professor of Divinity, whose principal office for the most part, however, was to act as the spiritual pastor of the college. It became the habit of graduates who aimed at the ministry to resort to the more eminent of the clergy for direct instruction in theology as private pupils, before applying for licensure as preachers of the gospel.

That remarkable man, John Mitchell Mason, D. D., was the first to conceive the project of a Theological Seminary. About the beginning of the present century, he projected the plan of such an institution, to be established by the authority of the Associate Reformed Church, to which body he belonged. This plan he carried into effect in 1804, and of this institution he was the life and soul. To procure a library for it he visited Great Britain, where he left behind him a wide reputation for great eloquence and power. The arduous duties of Professor of Theology were ably discharged by him; but, in addition to this, he was pastor of a large metropolitan church in the city of New York, the editor of the *Christian Magazine* established by him in 1806, and the Provost or President of Columbia College in the same city. The melancholy sequel of these excessive labors, as it has been in other cases, was the premature breaking down of his physical system and his splendid mental endowments.

The Andover Seminary was established in 1808, in part to furnish a more thorough theological training to the rising ministry in that region, and partly to counteract the Socinian tendencies of Harvard University, which were viewed with alarm by

the great mass of the descendants of the Puritans in the Eastern States.

The Theological Seminary at Princeton was founded, and Dr. Archibald Alexander elected Professor of Didactic and Polemic Theology, in 1812.

The Union Theological Seminary in the Synod of Virginia was established, and Dr. John H. Rice, its first Professor of Christian Theology, was appointed in 1826.

The Theological Seminary at Columbia was established, and Dr. Thomas Goulding, its first professor, was appointed in 1828.

It has thus come to pass in our country, that the department of Theology, as well as those of Medicine and Jurisprudence, has been separated from that of the Arts (embracing the departments taught in our colleges), instead of being combined with them as in the universities of Europe. Even where there are Seminaries of theological learning in the same localities with colleges for the arts and sciences, these are held for the most part wholly distinct and independent of them.

This is the necessary result in our extended territory, and our wide-spread Church. For whatever advantages might occasionally enure to a professional school by its close connection with a college, no one college or university in this country could supply that number of theological students which would justify the foundation of a regular school for their instruction.

We do not doubt that there are many advantages which the American system has over the European in the education of the ministry. Except in the preparatory studies, which in some countries are more thorough than in ours, the American system is at once more practical and more thorough, and the educated ministry of our country will compare favorably with that of any other.

As to the way in which the expenses of educational institutions which are independent of the State, are provided for, there is a discrimination to be made between those that are for secular education, and those which are for education for the ministry solely.

As to the first, there are two ways, namely, by permanent  
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endowment and casual and constant benefaction, and by payments for tuition, rent of rooms, payments for board where there is a common table, and for library fees, fees of graduation, and other college expenses.

The permanent endowments and casual benefactions are for buildings, for the foundation and augmentation of libraries, for the needful apparatus, museums, and other collections to illustrate the principles and classifications of physical science, funds for professorships, and foundations for scholarships and fellowships, the rewards of merit, or inducements to the needy to seek the higher education which will qualify them to be the leaders and instructors of others. To all these ends, so far as they will reach, may the products of tuition and other fees contribute. And in many institutions they are the chief, if not the only, support of the teachers from the highest to the lowest.

The income of the British Universities arising wholly from endowments, and which we have already mentioned, £485,000, represents, at six per cent., a capital of £8,083,333 sterling, or about \$40,416,665. And yet almost none of this was bestowed by the State. It is the result of endowments of various individuals, male or female, private men, occasionally men of noble rank, sometimes of kings and queens, (but derived even then from their own privy purse,) the growth indeed of long years, but sustaining these grand old institutions, without a perpetual drain upon those who have enjoyed their benefit.

But in relation to those schools in this country designed for direct instruction in theology, the idea of their support in any considerable degree by fees for tuition is preposterous. The compensation of a clergyman is in general no adequate remuneration for his services. It furnishes at best a bare living, and in many, if not most instances, not even that. When a young man, otherwise unable to support himself, is taken away from employments which furnish an ample support to other young men of his age, and his whole time is occupied in a studious preparation for the ministry, the least the Church can do is to provide him, without cost to himself, the facilities of a proper education. A theological seminary must necessarily be a benevo-

lent institution, eleemosynary in the strictest sense. It will have no income arising from tuition, none from any services which it performs. It must be furnished with buildings for the accommodation of students, rooms and halls for instruction, library, refectory; and to these are often added, and of right should always be added, dwellings for the professors. These are to be provided by the liberality of the Church at large, or by persons of generous and liberal soul found within it.

There are two ways by which these provisions can be made. By endowments permanently invested, supporting the institution by their annual revenue, or by constant contributions from year to year for the annual and daily wants of the institution. Both of these methods have been adopted. The Andover Seminary had the good fortune to be founded chiefly by endowments. The names of Abbot, Brown, and Bartlett, are connected with its earlier professorships, halls, and chapel. With large hearts and liberal hands they gave the means of inaugurating the institution without a general and constant appeal to the charities of the churches of that vicinity.

Princeton was established by the General Assembly of the Presbyterian Church, and the means were first furnished by a general appeal to the presbyteries and churches within its bounds. The presbyteries of this region did their share. Their contributions began to flow to it in 1813. Between that time and 1828, when efforts were first made for the foundation of its own Seminary, the Synod\* of South Carolina and Georgia had contributed more than \$42,000 to the professorships and scholarships, and for the aid of the beneficiary students of the Princeton Seminary. Five scholarships were founded in it, and another was attempted but not completed; and, in conjunction with the Synod of North Carolina, the endowment of a professorship was inaugurated, the sum of \$15,000 was assumed by the Synod of South Carolina and Georgia, and this pledge we have reason to believe was more than met, especially if we include what was given before this amount was formally voted.

The attention of the Synod was then turned to the endowment of its own institution, which the Presbytery of South Carolina

has the honor of originating. For a long time it had to be supported by contingent contributions, and the names of honored brethren, many of whom are now no more, who had been active for the Princeton effort, men of many virtues, who have well served their Redeemer and their generation, crowd on our memory as we write. But by gradual efforts it became to a large extent endowed, until at the commencement of the war in 1860-1861, its endowments in buildings, professorships, and other funded interests, excluding its valuable library, and without any of the fictitious values an inflated currency gave, amounted to \$229,459. When it came under the care of the General Assembly in 1863, its library debt and all liabilities paid, its endowments, as values then were, could not have been estimated at less than \$330,000. The magnificent donation from Judge Perkins of Mississippi of \$60,000, \$50,000 of which was for seminary purposes, and \$12,000 contributed by the North, are represented in this amount; the remaining \$258,000, with the exception of a few small sums, came from the churches of South Carolina and Georgia, after they had raised \$42,000 for the Seminary at Princeton, and while they were contributing some \$25,000 for contingent expenses. This was in the days of our greater prosperity.

No doubt a similar statement could be made, if we were informed on those points, respecting our elder sister institution in Virginia, that has done so much for the Church. This desolating war came, and the institution at Columbia stood in the path of the conquerors. It is fortunate that its buildings and library were saved, with the loss of but a few volumes, from the incendiary torch which destroyed two-thirds of the city in which it was located and the wealth there deposited. But the reverses we met with swept away two-thirds of its endowment. The churches interested in the institution are called upon for renewed efforts to sustain it, rising, as both our seminaries are, in the increasing numbers of their students, whose services the wide destitutions of the Church call for, and so much need, to fill the places of those who have fallen in these disastrous years, and to overtake the widening of our population in the

newer States. And of the two plans of providing for such institutions, to which allusion has been made, that of immediate endowment is greatly to be preferred over that of perpetual solicitation on the one hand, and scanty generosity on the other.

1. It is most *economical*, calling for the least expenditure of means. The investment of \$1,428.60 at seven per cent. would yield \$100 per annum, if the investment be a safe one, for 100 years, or to the end of time. In fourteen years, and from three to four months, the annual interest will equal the principal without being compounded, and at the end of a century would amount to \$10,000. And this would be the amount which the contribution of \$100 per annum would reach in that time, so that the investment of \$1,428.60 would save in a century \$8,572.40. This may seem a small matter, but in the conduct of a public institution it is of great account. In like manner, the investment of \$14,286 at seven per cent. would yield \$1,000 per annum in perpetuity; \$21,429 would yield \$1,500; \$214,290 would yield \$15,000 per annum; \$285,720 would yield per annum \$20,000. The interest on either of these sums would equal the principal in the time specified, viz., fourteen years and a little over three months. In twenty years' time the endowments would save to the Church in each of these cases, respectively, in the first case, \$5,714; in the second case, \$8,571; in the third case, \$85,710; in the fourth case, \$114,280. If the period should be extended to fifty years, the saving in these four cases of endowment would be, in that time, respectively, \$35,714, \$53,571, \$535,710, \$714,280. In one hundred years the saving to the Church would be in these several supposed endowments, \$85,714, \$128,571, \$1,285,710, \$1,714,280.

Let it be desired to create a library for such an institution. Let us suppose \$15,000 raised for this purpose. Let us suppose that books could now be purchased at the very moderate rate on an average of \$1.25 per volume, which the first purchases for the Astor Library were understood to have cost, a competent agent having been sent to Europe for this purpose. The \$15,000 would purchase at this rate 12,000 volumes. But let the \$15,000 be safely invested at seven per cent., and books be purchasable

at the same rates, and in fifteen years a library of 12,600 volumes of choice books, because more carefully selected, may be purchased by the annual interest of the investment, and the investment remaining intact, to procure a similar number, prices remaining the same, in each succeeding decade and a half of years, through any length of time: Let us suppose some benevolent person is willing to contribute \$3,000 for the support of worthy young men who are without means, while engaged in the study of theology. It would support successively five young men through a course of three years' study, and when fifteen years were past every cent of it would be expended. But let it be permanently invested, and it will continue to support successive students for centuries.

In various ways may the economy of permanent investments be illustrated.

"If," says the *Southern Presbyterian and Index*, of November 23d, 1871, speaking on this subject, "a man should decide to give one hundred dollars annually—say to sustain a professorship—he could, humanly speaking, give the sum annually for ever, by paying twelve or thirteen yearly payments in one. This capital judiciously invested would yield the annual payment, and the giver, should he so decide, can withhold his hand until the thirteen years are expired. Or, let him invest one hundred dollars annually with its accretions of interest, and in eight or nine years the interest will reach the amount of the yearly contribution. Thus, in the course of an ordinary lifetime, the giver really contributes three or four times his original gift, and the annual revenue from his contributions *continues* to the end of time. Suppose he should live fifty years after he begins to give, and regularly pay his hundred dollars to the treasurer of some institution of learning; he would give in all five thousand dollars, all of which would be expended, and his donations would end with his life. But if he should *invest* the same amount as above suggested, and place in the hands of the same treasurer the five thousand and its compounded accumulations, he would really give *five times as much*, and would continue to give five times as much, while his investments would

yield interest long after he had gone to his reward. The fact that he might make the same accumulations for himself, does not apply here as an argument, because the contrast is between annual givings to be *consumed* annually, and the same givings capitalized, or, in other words, shaped into endowments."

2. But where they can be secured, they are the *easiest* and *most acceptable* way of sustaining these important institutions of the Church. There are the great interests which the Church has inaugurated and intrusted to the supervision of its Committees of *Foreign Missions* and *Sustentation*, respect being had also in this to evangelistic labors in new and destitute fields on the one hand, and, on the other, to the relief of superannuated ministers or the suffering families of those who have departed, worn out with toil, and have left their families without any provision for their support; *Education*, the providing proper encouragement and support for the candidate for the ministry, who cuts himself off from those labors by which young men of his age often obtain ample means, that he may devote himself to a life of studious preparation for the ministry; *Publication*, the issuing and circulating of a religious literature of unexceptionable character among our people; the use of the press for this purpose, for promoting the cause of truth and righteousness, and enlightening and stimulating the minds of our people. These call for the constant efforts of those to whom those interests are committed, and of our whole people. It is desirable that they should be left free to the furtherance of these and other interests of a local nature as much as possible. The resolutions and apportionments of Presbyteries and Synods make no impression upon them as to other objects, unless they are constantly pressed upon the attention and conscience; and where there is no one specially charged with obtaining steady contributions to our schools of theology, or not deeply interested in their advancement, they will be forgotten, and laborious efforts and expensive agencies must be continually employed to accomplish the desired end. Shall the Professors themselves leave their studies and their teaching in which they should be assiduously employed, and undertake the business of soliciting funds for their own support? Can the

Church afford to spare their services from their legitimate duties; or can *they* consent to make solicitations in the way of *charity* for that which should be always ready at hand as wages for labor diligently performed, as the needed support of their households, as truly *earned* and as truly *owed* as the wages of the laborer that tills the soil? Shall an agent be continually in the field pleading their cause? The vacant pulpits all over the land answer, No!

The friction is too great, and the weariness of constantly stimulating and being stimulated too irksome on either hand.

It has indeed been pleaded, that if the Church is constantly called upon to give, her members will be kept more fully acquainted with, and more in sympathy with them as the objects of their prayers and their benefactions. But let these institutions be substantially and to a large extent endowed and be placed beyond peril, and there will still be abundant room for additional effort. There will be beneficiary students to be provided for, and a library always needing to be increased—many things indeed to be done.

3. These institutions should have a *permanent* and *stable position*. And this can only be accomplished by permanent and stable endowments. It is true that there is nothing that is not transitory in this sinful world. The fashion of this world passeth away. Civil war may change the values and endanger the endowments of any country where it is waged. Yet the endowments we have referred to in Britain have passed through many seasons of civil strife, through the contentions of rival dynasties, through the war of the Commonwealth and seasons of bitter persecution. And where a people is under just laws, and a regard for right reigns in the heart, these foundations which are made with wisdom for benevolent and religious purposes are as stable as any works of man can be in this imperfect state.

When Rev. John Bampton, Canon of Salisbury, England, bequeathed his lands and estates to the Chancellor, Masters, and Scholars of the University of Oxford, for the endowment of a lectureship in defence of the Scriptures and their doctrines, and to confute all heretics, he performed an important and lasting

service to the Church universal. The income of this estate in 1780 was £120 sterling, about \$600. From that time onward eight lectures have been delivered each year by a competent scholar, selected from the prominent divines of the English Church, the most of which have been published. They have been prepared with great care and research, and have been increasingly valuable from year to year, meeting as they do the protean forms of scepticism and error, in that eternal warfare which the prince of darkness, through his often unconscious agents, is waging with the truth of God. The endowment is not only intact, but must have increased in value; or it never could publish the volumes it does in these days, and reward the authors for their labor.

It may be objected that endowments can be perverted in the lapse of years to the support of error. We own that every thing in this world is liable to corruption. The sacred pulpit itself is not excepted. But God has given us a standard of doctrine in his holy word. And its truths after the contests of ages have been carefully defined and set forth in the Confession and Form of Government of our Church. So long as these institutions are under its direct control, its teachers appointed by itself, sworn to teach those doctrines only which its standards set forth, liable to removal for heresy, incompetency, or neglect of duty, they cannot become corrupt except the Church is so, and they may even point this Church back to its own violated standards if it should in any instance err.

Let, then, these Seminaries of ours be endowed and fully equipped. Let the teachers in them be suitably provided with the literary helps which the labors of past generations and the present have so amply furnished and are multiplying still. Let there be a suitable distribution of the several departments of instruction that there be no temptation, from the necessity of attending to all, to spread one's labors over too wide a surface in this most comprehensive of all the fields of human research. And when this is accomplished, the ultimate fruits of these schools will not only be the well instructed and disciplined men, whose efforts to accomplish the most they can for the Church of God, the salva-

tion of men, and the Redeemer's glory, have been led and stimulated by these their teachers. They will add in the end—those who come after them perhaps more thoroughly than those who have spent their days in efforts to bring these institutions into existence—to the literature of our noble calling and profession.

“We cannot,” says Dr. Chalmers, “imagine a more favorable 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 elaborations, 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 labors 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 permanent 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."\*

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 distinguished authorship of Scotland," according to Dr. Chalmers, "is professorial, the actual product of the labors of professors, in their capacity of teachers, and passed into authorship through the medium of their respective chairs."†

The same is eminently true in the department of theology. Calvin's Commentaries we so much prize are the product of his Theological Lectures.‡ So are the works of Turretine, Pietet, Witsius, Ridgley, Brown of Haddington, Dick, Hill, and Dwight, and others almost innumerable. "Almost the whole of German divinity is the result of professorial 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."§ 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.

These remarks hold equally of the Protestant cantons of Switzerland, of the Protestant countries of Germany, Holland, Sweden, and Denmark.|| We could establish this by a large array of facts; but these will be sufficient to show that through

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\*Chalmers on Endowments, Chap. I., Sec. 28. Pusey on Cathedral Institutions, Pp. 59-61.

†Chalmers on Endowments, Chap. I., Sec. 27.

‡Henry's *Leben Calvin's*, p. 342.

§Pusey on Cathedral Institutions, Pp. 62, 63.

||Smith's *Wealth of Nations*.

all Protestant Europe the greatest share of the higher literature, both general and theological, has resulted from the labors 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 existed but sixty-three years, and has as yet seen but its second generation of teachers. Yet have Drs. Porter and Woods, and Professors Stuart, Murdock, and Shedd, of that Seminary, and Dr. Alexander, the elder, and Addison, his gifted son, Drs. Miller and Hodge, *clare et venerabile nomen*, and others of Princeton; Dr. Robinson and others of the Seminary in New York; Philip Schaff and others of churches differing from each other in their exhibition of doctrine—already made most valuable contributions to the theological learning of our yet youthful country. Nor have our institutions of the South been wholly wanting. Drs. Rice, Sampson, and Dabney of Virginia, Dr. R. J. Breckinridge of Danville, have done something not unworthy in the way of authorship. Our own lamented Thornwell, cut down, alas! in troublous times, and before he had completed in writing those lectures which he had thought out so clearly, and so nobly expressed in that language of which he was master, has left that behind him which will not be suffered to die. Should our Seminaries be continued and preserved free from error, we may anticipate that they will be still richer blessings to the American Church.

It has been in connection with this sense of permanence to which we have alluded, 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, Pocolke twelve, Archbishop Tillotson ten, Whitby eleven, Prideaux eighteen, Kennicott never left the University. 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 labors to the interests of the Church. Their names are mentioned merely to show that permanence of situation, to which endowments conduce, is favorable to those scholar-like labors which the Church needs. In a country like ours, with a territory so wide, with much land to be possessed, and a population so rapidly increasing to be overtaken, such long residence at a seat of learning, for any but its teachers, is neither to be desired nor expected.

One of the features of the times that are passing, is the extent and generosity of the endowments which our brethren of the North are bestowing upon their institutions in the Church and out of it. Alas! that *our* people are so impoverished! Even greater is the lamentation that those few that have been comparatively prospered are not imitating such examples. There is probably no higher happiness in this world, than the happiness of that man whose labors have been so prospered that he has acquired the wealth that men seek after that they may expend it on themselves, but who prefers to employ it in founding institutions which will bless the world with their hallowed influences in his own generation, and in those which shall succeed him when he is resting in his grave. "Charge them that are rich in this world," says Paul to Timothy, "that they be rich in good works, ready to distribute, willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life." An inheritance of great wealth is not always the best inheritance they can leave their children. If they are educated in the expectation of large fortunes, it may be to them a curse. This vast estate which comes without effort may be easily dispersed. It may lead to that self-indulgence, and that desire for ease, which will leave no motive for effort, so that this apparently favored child, will be enervated by luxury, will indulge his appetites without stint, a useless drone and cumberer of the ground.

There are other topics on which we might profitably dwell. But we close by adding, that it behooves those who occupy the post of teachers in our institutions of sacred learning, seriously to inquire whether our system of seminary instruction and disci-

pline 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 mind of the student 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 vigor 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 inspiring to the pupils, 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 labor, benevolent effort, and the cure of souls? They have an office of dread responsibility. They need to be diligent and wise, and to sit continually as disciples at the Saviour's feet, while occupied in training those who are to be the future ministers of Christ.