

Published every Saturday Morning by WILLIAM S. MARTIN, S. E. Corner Seventh & George streets, PHILADELPHIA.

NEW YORK Publication Office at the Bookstore of ROBERT CARLE, 119 Canal corner Laurens street.

Communications and remittances from a distance must be forwarded to the publisher, at Philadelphia.

TERMS—\$2 50 per annum, in advance; or \$3 00 payable within six months.

A liberal discount to Agents who become responsible: No subscriptions received for a less term than one year.

Notices of Removals, orders for discontinuance, and Communications, must be sent paid to insure attention.

From the African Repository. PRESENT STATE OF LIBERIA.

The following statement is transferred chiefly from the address of the Board of Managers of the Virginia Colonization Society, issued for 1836, with some additions as they are necessary to bring up the history of the colonies to the present date.

There are now eight American settlements of free persons of colour, upon the coast of Africa.

1. Monrovia, (after the late President Monroe), the seat of the colonial government. It is a seaport town, and stands on Cape Montserado, at the mouth of a river of the same name.

2. New Georgia.—This is a settlement of recaptured slaves taken by the public armed ships of the United States and England.

3. Caldwell.—This is the largest settlement in Liberia. It extends seven miles along the St. Paul's river, and is the most flourishing settlement on the coast.

4. Millsbury.—This town is at the falls of the St. Paul's river, about twenty miles from the sea, and boats ascend with difficulty to its wharf.

5. Marshall.—Marshall stands upon an open, cleared, and rising plot of ground between the two rivers, and is distant from any mangrove swamps, or other sources of disease, and fanned by the uncontaminated breezes of the ocean that roll its waves upon its beach.

6. Edina.—This is a healthy situation at the mouth of the St. Johns, sixty miles south of Monrovia. There are some very beautiful and fertile islands in the river, which, together with much valuable land along its banks, have been ceded to the Society.

7. Bassa Cove is on the opposite side of the bay from Edina—a settlement founded by the joint efforts of the New York and Pennsylvania Colonization Societies.

8. Cape Palmas.—This settlement is about 250 miles south of Monrovia, has been founded by the Colonization Society of Maryland, and is patronized by the Legislature.

All the settlements, except, perhaps, the most recent one, have schools and churches. The churches are eleven or twelve in number, mostly erected at the expense and by the hands of the colonists.

The agricultural and commercial productions of these places are rice, sugar, cotton, coffee, cassava, bananas, (the two last bread stuffs), potatoes, Indian corn, cattle, hogs, hides, camwood, palm oil, ivory,

gold dust, tortoise shell, pepper, oranges, and lemons.

We have often declared, says the intelligent Editor of the Liberia Herald, and we repeat the assertion, "that no reasonable man can desire greater facilities for an honest living than are to be found in this country."

The principal articles that are to be found in foreign demand, are not indigenous to the country, are found springing up spontaneously through our mountains, hills, and valleys.

Millions of coffee trees of sufficient sizes and ages may be gathered from the woods between this and Junk: we know from experiment that they will bear in three years from the time of transplantation; so that a man who will commence with spirit, and set out fifteen or twenty thousand plants, may calculate, with a good degree of certainty, on a large quantity of coffee in three years from the time he commences operation.

The great staples of the country will probably be rice, cotton, coffee, and sugar, as they can be raised of the finest quality.

It is most remarkable that any should now be found to circulate an evil report respecting our colonies; and this against the constant and authentic testimony of the most intelligent colonists, missionaries, and visitors, of responsible character.

It is not contended that Liberia is paradise. There are trials, and hardships, and deaths; but to deny that there is established at Liberia, upon a solid foundation, a home for the free coloured man, which promises health and wealth, and intellectual and moral improvement, upon no other condition than that of industry, is to deny an amount of evidence which would be considered sufficient to establish any other point in history.

The receipts of the American Colonization Society show that their expenditures in Africa must have been, for the nature of the undertaking, exceedingly small, and yet we find an establishment made but a few years since, in the very seat of piracy and blood, surpassing already, in proportion to its age and the means employed, any other upon record.

The United States ship Potomac, on her return from the Mediterranean, landed the colonies a few weeks since. All the settlements were visited, and thoroughly examined by the officers, and their testimony is, that the friends of African Colonization have every encouragement to prosecute their enterprise.

The chaplain of the ship stated in a public meeting in Richmond, that Monrovia had suffered somewhat from embarking too largely in trade, but that the other seven settlements were in a highly flourishing condition: that the colonists were industrious, their farms well cultivated, their children at school, their property increasing.

He stated that he had asked numbers of the colonists whether they would be willing to return, and every individual promptly answered no. There was no sickness in the colonies, nor had there been, to any extent, for a considerable time.

He gave as his opinion, that with regard to health, coloured emigrants had no more to apprehend in removing to Liberia than in removing from the upper to the lower parts of Virginia.

The emigrants had generally the acclimating fever, in from one to twelve months after arrival, which was in most cases slight, and becoming more mild as the country was settled.

Though the colonists went to Africa poor, almost without exception, their annual exports are now about 100,000 dollars.

It was the opinion of the officers that the influence of the colonies upon the African population would be most salutary. In the school at Cape Palmas there are about one hundred of the native children, and from the same of the kings of the country, who may hereafter themselves be kings.

One of the officers remarked that he was surprised at the correctness and facility with which some of them read the English language. Three other schools are to be established at this place during the present year.

WILLIAM CAREY, D. D. A Memoir of this distinguished clergyman and honoured missionary of the cross has recently been published in this country, written by Eustace Carey, and prefaced with an Introductory Essay from the pen of President Wayland, of Brown University.

The memoir consists chiefly of extracts from Dr. Carey's own journals and letters, which are connected into a narrative, and accompanied by the occasional remarks and statements of his biographer. The Memoir is spoken of as being exceedingly interesting and judiciously drawn up.

The value of the work is furthermore decidedly increased by President Wayland's Preliminary Essay. It is in truth "the spirit and moral of the volume which it precedes." For the following interesting notice of Dr. Carey, we are indebted to the Christian Examiner for March, 1837. Dr. Carey died at Sempronie, June 9th, 1834.

Dr. Carey was a most remarkable man. With out the advantages of high birth, of fortune, of bright genius, of any but a common education, without influential friends, and in spite of influential opposers, he arrived at the honor of being the first to introduce Christianity into the British possessions in India. He was the son of a village shoemaker, and was born in Palsbury, England, August 17th, 1761.

He was apprenticed to a shoemaker at Hackleton, became a shoemaker himself, acquired his first knowledge of Hebrew on his shoemaker's bench, and while a shoemaker, began teaching to a small congregation of dissenters. He was miserably poor, had a sick and nervous wife, and a fast-growing family of children.

This indigent, burdened, preaching shoemaker conceived the design of making known the Gospel to British India, to a vast and rich country, the selfish merchant-princes of which needed it as much as the natives and were as strongly set against it. To British India no British vessel would take him. He sailed in a Danish ship, and on declaring his purpose, some time after his arrival, was obliged to quit the British possessions, and live in a territory which was held by the Danish government.—By means of his indomitable perseverance, blessed by Divine Providence, he at last succeeded. Prejudice and self-interest were overcome, and favor was conciliated. He acquired the languages of the natives; translated the Bible into those languages; was made Professor of Oriental Literature in the College of Fort William; gave a religious impetus to his country, which resulted in the establishment of bishoprics, churches, schools, and other means of improvement in India; gained, by way of recreation merely, a knowledge of botany which ranked him among the first natural historians of the day; and, after discharging large sums which were confided to him in the prosecution of his labors, died, owing no man, honestly and honorably poor.—We know not how some may be affected at the view of such a man, but to us, a whole row of common kings and potentates looks very mean by the side of him.

The example of Dr. Carey is an especially useful one to those who feel that they are not what is called genius; as it may show them that they can accomplish important objects without genius. "In Dr. Carey's mind," says his biographer, "there is nothing of the marvellous to describe. There was no great and original transcendence of intellect; no enthusiasm and impetuosity of feeling; there was nothing in his mental character to dazzle, or even to surprise. Whatever of usefulness, and of consequent reputation he attained to, it was the result of an unreserved and patient devotion of a plain intelligence, and a single heart, to some great, yet well-defined, and well practical object."

"Eustace," said he once to his nephew, the author of the present Memoir, "if, after my removal, any one should think it worth his while to write my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder, he will describe me justly. Any thing beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe every thing."

From the Annals of Education. PRINCETON THEOLOGICAL SEMINARY. A brief History of the Theological Seminary of the Presbyterian Church in the United States at Princeton.

By Samuel Miller, D. D. one of the Professors. 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 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 connected 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 impose 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 honorable and successful career of exertion, to remedy 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 great sources of strength 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. 1808. It was introduced in 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, reported, 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. This, in their opinion, is the most judicious and expedient 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 therefore, with a more extensive system of education; and 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 more liberally than to any single school or even to two.

The disadvantages of this mode would be, that it would be subject to the vicissitudes of the respective Synods, and that the local situation of the respective schools would be peculiarly convenient for collecting funds for their support, and a more liberal 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 situated. In the latter, they should be collected from the whole body of the Church.

Your committee, therefore submit the following resolutions, 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 carefully sent up to the next Assembly, at their sessions in May, 1810, their opinions on the subject."

Accordingly 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 seminary. 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, as follows, viz.

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

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 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.

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 renewed appeal to the whole Church, and that no advantage will probably arise from further delay in this important concern; but, on the contrary, much serious inconvenience and evil; and that the present General Assembly is bound to attempt to carry into execution some one of the plans proposed; and that the committee are of opinion, that the most expedient, the greatest share of public sentiment in its favour, ought, of course, to be adopted.

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 load 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.

Resolved 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 heretofore to be determined.

Resolved 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.

Resolved 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 means of maintenance.

Resolved 5. That the Rev. Doctors Green, Woodhull, Romey and Miller, the Rev. Messrs. Archibald Alexander, James Richards, and Anzi Armstrong, be a committee to digest and prepare a plan of a theological seminary; embracing in detail the fundamental principles of the instruction, 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 is to be reported to the next Assembly.

Resolved 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 endeavor 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.

Resolved 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, more 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 ministers to the proposed seminary, or to elect them, as heretofore, within their own bounds, as they may think most conducive to the prosperity of the Church.

Resolved 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.

After adopting this plan of the seminary, 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 at New Jersey; at New York, 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, New Jersey; a house of study was elected; and the Rev. Archibald Alexander, D. D., a native of Virginia, for some time president of Hampden Sidley 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 on the 12th day of August, of the same year.

Some of the Presbyteries objected to a single theological seminary, for the whole Church, because they apprehended that, if this plan were adopted, every Presbytery would be thereby bound to send all their candidates to study in it, however inconvenient and 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 they 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, a subsequent year, were adopted by the General Assembly.

ment, and was inaugurated by the board of directors on the 28th 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, 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, was charged, as far as practicable, those also pertaining to the professorship of oriental and biblical literature. And on the appointment of a second professor, in 1817, 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, 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 D. D. a year in Great Britain and France, dedicated 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 1833, 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 28th 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 the time being, until he should be able to do so, virtually, the place to which he was chosen. Mr. Alexander, enjoyed, prior to his entering on the duties of instructor in the institution, a long and 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.

Resolved 1. When the Assembly shall proceed to the election of directors for the next year, 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.

Resolved 2. When the members have been severally called upon in the order aforesaid, to make a nomination, and none shall be named, 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.

Resolved 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, or if the number 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 elected.

Resolved 4. Whenever a professor, or professors are to be elected, the Assembly, by a vote, shall determine the day when said election shall be held; and that 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 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, and separate from it. No officer of the one, is, in fact, an officer of the other. There is, in such, no connexion whatever arises out of certain articles of agreement between the trustees of the college, and the General Assembly, formed in 1813; 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, however, 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 library, which consists of about 7000 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 nearly 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 who survive, are, or have been, pastors of churches; and a large portion of those who employed their first years of their ministry in missionary labour, have since been settled in pastoral charges.

This institution, it will be seen, is a creature of the General Assembly of the Presbyterian Church, and governed, in all respects, by the constitution framed for it by that body. The following regulations it is of importance should be known by all who may contemplate entering the seminary.

"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 academic 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 to 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 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."

"There shall be three vacations in the seminary every year. The spring vacation to continue six weeks; and the winter vacation two weeks. The vacations to commence at such times as the board of directors shall deem most 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 Monday preceding the first Tuesday in February.

"The period of continuance in the 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, and, upon application, may be permitted, subject to the laws of the seminary, of which facts they may receive a written declaration from the professors.

"There shall be an examination of all the pupils of the seminary, at every stated meeting of the board of directors. Those pupils who shall have regularly and diligently attended the whole course of instruction in the institution. 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, to present, submit to the laws of the seminary, of which facts they may receive a written declaration from the professors.

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"The following is the course of study in the seminary. Third class, or First year.—Hebrew Language; Exegetical study of the Scriptures; Biblical Criticism; Biblical Antiquities; Introduction to the study of the Scriptures; Mental and Moral Sciences; Evidences of Natural and Revealed Religion; Sacred Rhetoric; 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; Polemic Theology; Church Government; Pastoral Theology; Composition and Delivery of Sermons.

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. In addition to 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 printing and book trade of that 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 are 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, has commenced a suit at law for the recovery of the Mason Library, which is still pending.

The funds of the theological seminary at Princeton are not large. They have never been adequate to the support of the institution. It has been necessary to have recourse, from time to time, to annual collections. Measures have been taken for the enlargement 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.

TRUE REPENTANCE.—MAT. III. 2. Repentance is either on account of the consequences attending sin—so Judas repented; or on account of the heinous nature of the sin—the godly in all ages have repented. The former course, is that of ingenuous grief that ariseth from love to God, and a holy self-loathing for having offended and dishonoured him: the latter has Nothing can be more reasonable than for him who committed sin to be sorry with all his heart and soul,—not merely on account of consequences, but as being offensive and dishonourable to the ever blessed God.

How small a portion of our life is it that we enjoy? In youth, we are looking forward to things that are to come; in old age we are looking backward to things that are gone past; in manhood, though we appear indeed to be engaged in things that are present, yet even that is too often absorbed in vague determinations to be vastly happy, on some future day, when we have time.