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AN

Inaugural Discourse,

DELIVERED ON

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in Virginia.*

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1824.

TO THE
MINISTERS OF RELIGION,
AND TO
THE MEMBERS OF THE CHRISTIAN CHURCH,
IN THE
Southern Country,
THE FOLLOWING DISCOURSE
IS,
WITH SENTIMENTS OF RESPECT AND AFFECTION,
INSCRIBED BY
THE AUTHOR.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16, 17.

A BRIEF explanation of the most important terms employed in the passage before us, will prepare the way, for such observations as I have to make, on the present occasion.

The word (Θεόπνευστος) rendered, “given by inspiration of God,” is sufficiently explained by our translation, and by the passage in the writings of St. Peter, in which it is said that, “Holy men spake as they were moved by the Holy Ghost.”

The only idea, as far as this word is concerned, necessary to be borne in mind through the following discourse, is this; that the Scriptures have the God of infinite knowledge, wisdom, and veracity, for their author; and of course all that they teach, is undoubtedly true.

Our business, as inquirers, is to ascertain what the Bible means. This being done, inquiry is at an end; for we then know what God requires, and nothing remains for us but to believe, and obey.

The term (Διδασκαλίαν) rendered *doctrine*, generally signifies *teaching, instruction, information*; and with reference to that object, implies the thing to be taught, namely, that system of truth, which God has revealed for our mental and moral discipline; and which, on our allegiance to Him, we are bound to believe.

The word (ἐλεγχον) rendered *reproof*, means *proof*, *demonstration*; and is often used in reference to the arguments of adversaries, in which case, it implies *confutation*.

The word (ἐπιανόρθωσιν) translated *correction*, is often applied both to the mind, and the manner of life: it primarily signifies making strait what is crooked. When used in reference to the mind, it signifies the removal of error; when to conduct, the reforming of what is wrong.

The term (Παιδείαν) rendered *instruction*, signifies *education*, *discipline*; and when connected with (Δικαιοσύνη) *righteousness*, it means, *training in the right way*. It includes, considered in reference to the office of the religious teacher, all that has been before specified; the teaching of true doctrine, confutation of that which is false, the removal of error, and amendment of life.

The word (Ἄρτιος) translated *perfect*, includes the ideas contained in the two English words *entire* and *complete*; wanting in none of its parts, and filled up in them all.

The word (ἐξηρτισμένος) translated *thoroughly furnished*, expresses the promptness and facility in doing any thing, which results from knowledge and skill combined.

These few and obvious remarks show the force of the text:—The Bible, because it is given by inspiration of God, is profitable for teaching men the doctrine which they must believe and obey; for the confutation of opposers of truth; for the correction of errors in the understanding, and sins in the life; in a word, for training men in the way of righteousness. And the religious teacher, who is as intimately acquainted with the Scriptures as he ought to be, is a *completely furnished teacher*,

well exercised, and prepared for all the services, which his office calls him to perform ; or, as it is excellently expressed, in the common version, is “thoroughly furnished unto all good works.”

On the text, thus explained, I offer the following observations.

I. *The sacred Scriptures are the source from which the preacher of the gospel is to derive all that doctrine, which has authority to bind the consciences, and regulate the conduct of men.*

This remark is intended to embrace, in its scope, the subject of religious liberty, and that of moral discipline.

On the first of these topics, it is unnecessary in this country, I wish that I could say in this age, to multiply words. Among us—thanks to God for it—the principles of religious liberty, and the rights of conscience, are so well understood, and so fully recognized, that to attempt to establish them by argument, or by the authority of Scripture, is to undertake a quite needless labour ;—it is to do a thing already done. We all know that God is the only Lord of conscience ; and that Scripture is *authoritative*, simply because it is an expression of the will of God. Hence, all that preachers of the gospel deliver is obligatory, precisely so far as it is conformed to the word of God, and no farther. And while it is beyond a doubt true, that the ministry of the Gospel is a divine institution ; it is equally true, that there is no *divinely inspired* ministry. The Bible is common property : it is open to all. It is the privilege of all to judge for themselves. And nothing but God’s truth, fairly and honestly expounded, binds the consciences of men.

I should not have thought it necessary to dwell, even for a moment, on truths universally received among us,

did it not appear important, on this occasion, to prevent any misunderstanding of our views and feelings in relation to it. I take then this opportunity publicly and solemnly to declare, for myself and for those under whose direction I act, that the principles of religious liberty, recognized in the Constitution of the United States, in the Bill of Rights and Constitution of Virginia, and in the Act establishing religious freedom, meet the most cordial and entire approbation of all who are concerned in this Theological Institution. We have learned too much of the abuses practised under the name of religion, and prize our own privileges too highly, ever to think of inculcating any other principles. Nor could we be faithful to our own ecclesiastical constitution, were we unable to make this declaration sincerely, as in the sight of God. For the same principles are there laid down in the most explicit terms; and were held by the members of the Church, to which it is our privilege to belong, before they were embodied in the political instruments, to which we have referred.

As to the second particular, included under my general observations; it is obvious that a being, such as man, requires *authentic* information, in relation to future and invisible things, to warrant and establish his faith; and a doctrine which comes with authority to bind his conscience. His reason is darkened, his heart is depraved, and his passions are head-strong. And while this is the state of his mind and heart, future things are out of sight, and objects of sense, continually surrounding him, and pressing closely on him, powerfully solicit his desires. The meagre morality, and the abstract precepts, contained in the code of this world's ethics, do not lay hold on his affections: the reasonings and conjectures of philosophers respecting futurity, are too subtile and flimsy,

for his understanding to repose on them with confidence. When conscience is awake, and the great concerns of the soul are seriously considered, something palpable, something authentic, is indispensably necessary, to satisfy the understanding, or give peace to the heart.

This leads me to observe,

II. *That the Scriptures afford the only information on which we can rely, in answer to the all important question, "What must we do to be saved?"*

Man—it cannot be too often repeated—is a sinful being. It is God, whom he has offended : it is the divine law, which he has violated. The question, then, most manifestly involves the determination of God on the case under inquiry. It is only God, who can answer it. And the information afforded by Scripture is, and ought to be, satisfactory, precisely for the reason expressed in the text: because all Scripture is given by inspiration of God. We ought to depend on nothing else ; because the Bible is the only inspired book in the world. This sacred volume reveals God's way of salvation. It unfolds the counsels of heavenly mercy. It tells us how God can be just, and justify him that believeth in Jesus. It sets Jehovah before us, as at once a just God, and a Saviour. Now, he being the Sovereign of the Universe, the holy and just Legislator, the Lord of conscience, and the righteous judge, all that he tells us, concerning his purpose of saving sinners, may be relied on, and must be relied on, with implicit confidence. When reason has done its office, and faithfully interpreted the will of God, so that we know just what God means by the language in which he has spoken to us, we can fearlessly trust our interests for eternity in his hands, and no where else.—Indeed, it is in the highest degree unreasonable, on a question like this, to rely on any information that man

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can give. For how do the wisest know what the HOLY ONE has determined to do, in the case of rebellion against the divine government?

He, then, who goes forth as a Preacher of salvation, and instructs the people in any doctrine but that which God has taught, is guilty of daring presumption, and aggravated sin. Woe be unto him! With all his fancied wisdom, he is a blind guide, and will lead all who follow him, to that ruin, into which he hastens to precipitate himself.

But man needs more than a system of doctrine; he also needs a rule of practice, as extensive as the range of his relationships, enforced by motives of the highest dignity, and expressed in plain, direct terms, suited to the weakness of his understanding, and the deceitfulness of his heart.

This leads me to observe,

III. That the Scriptures contain the most perfect system of morals, that has ever been presented to the understanding, or urged on the conscience of man.

In making this observation, I mean to say,

1. That the precepts of the Bible reach to all the relations which man sustains, and to all the duties which grow out of them. Herein its morality differs from that of all other systems. It is no scanty collection of abstract precepts; it makes no compliances with human passions and prejudices; it admits of no compromises; it allows of no substitution of outward observances, for inward holiness; but enjoins every duty that man owes to himself, his fellow-man, and his God,

2. That the Gospel accompanies its precepts with the most urgent motives that ever made their way to the human heart. The teacher at whose feet we here sit, has brought life and immortality to light: and while he thus

invests all human relationships and concerns with the majesty of an immortal existence, he with one hand points us to the cross on which he died for our redemption, and with the other, draws aside the curtain, which separates time from eternity ; shows us what is glorious in Heaven, and dreadful in Hell ; and by all that is alluring in redeeming mercy, all that is precious in the soul, all that is fearful in endless misery, and all that is to be desired in eternal life, urges us to “ deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world.” In a word, the great object of Gospel morality, is to mould us into the character of true holiness, and thus fit us for the everlasting enjoyments of the heavenly kingdom.

3. For the accomplishment of this object, the address made by the Gospel is the most plain and direct that can be imagined. It speaks pointedly to the heart. It uses the intelligible language of uprightness and honesty. It calls vice *vice*, and virtue *virtue*, and every thing by its right name. It never allows evil to be glossed over with the names of goodness. And, what is peculiarly striking, it every where recognizes man as he is ; tells him all that is in his heart, and manifests an omniscience in regard to human nature, which is truly wonderful—“for the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Thus is the manner of teaching adopted in the Gospel, suited to the condition of depraved beings, who often deceive themselves, and employ much ingenuity in endeavouring to put conscience to silence, while duty is neglected.

The inference drawn from these various remarks is, that he who receives the office of a teacher of christianity, must go to his Bible for all that has authority to bind the conscience ; for all that a man must believe that he may be saved ; and for all that he must be, and do, that he may be prepared for Heaven. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Again : we infer that he is the best Theologian, who is most intimately acquainted with the Scriptures. And from this it follows, that the great duty of a professor of Theology, is to imbue the minds of his pupils, as thoroughly as possible, with the knowledge of revealed truth. The Bible ought to be the great text book ; and the whole course of study should be so laid out, as to enable the student to understand and explain the sacred volume.

It is easy to arrive at this conclusion, and to announce a truth thus obvious. But the thing to be done, is one of no small difficulty, and furnishes a task for the best heads and hearts, which the church can bring to the work.

This indisputable remark, furnishes a reason for the inquiry, which we shall now, for a short time pursue :— By what means can the great object here proposed, be best accomplished? This question involves, among other things, the following particulars :

1. Is a *public*, or a *private* theological education to be preferred ?

In the remarks, which I have to offer here, I do not intend to deny, that many most valuable men have been

raised up for the service of the church, without the benefits of public theological instruction. With nothing but the very limited aid afforded by some private clergyman, they have been, almost entirely, their own teachers.— Some, under all these disadvantages, have gone farther than others, whose opportunities were much more favorable. But an argument, founded on facts like these, does not satisfy a sound reasoner. The best of one class of men are compared with the generality, or perhaps the worst of another. I need not say that the conclusion drawn from such comparisons, is not logical.

If any think unfavorably of theological institutions, I would say, that they set up their judgment, against that of a great many very wise and good men in every age of the church.

1. In this country, the want of such seminaries has been so felt, and their value so appreciated, that almost all denominations of christians have made, or are making vigorous efforts to establish them.* These exertions afford decisive evidence of great importance attached to such institutions in the opinion of the best informed men both among clergy and laity.

2. I need not refer this audience to Europe for examples. Every one knows that Protestants and Catholics

* There are two Theological Seminaries in *Maine*, one Congregational, the other Baptist; one in *Massachusetts*, namely, that at Andover, under the direction of the Congregationalists; one at New-Haven, *Connecticut*, also Congregational; three in *New-York*, belonging respectively to the Episcopalian, Presbyterian and Baptist churches; two in *New-Jersey*, that belonging to the Dutch Reformed church, in New-Brunswick, and the Seminary of the Presbyterian church in Princeton; one in the city of Washington, belonging to the Baptists; an Episcopal Seminary in *Alexandria*; and one belonging to the Presbyterians, in *Tennessee*. There may be others of which the preacher has not heard.

have long manifested great zeal on this subject. I shall then only observe, that in England, where dissenters are compelled to pay their proportion, for the support of the ecclesiastical establishment, they voluntarily afford the means of subsistence to their own ministers, and freely support their own theological schools.

3. If we look back to the early ages of the church, we shall find that as soon as christianity had gained sufficient foothold in the world, miraculous gifts ceased ; and that very shortly afterwards, it was thought expedient to erect theological seminaries. Ecclesiastical historians of established reputation, inform us, that among the first christians, “ besides ordinary schools for children, there existed *Gymnasia* or Academies, in which those who aspired to be public teachers, were instructed in the different branches, both of human learning and sacred erudition. None of these schools or Academies were of more note, than that which was established at *Alexandria*, commonly called the *catechetical school*, and generally supposed to have been erected by St. Mark. This school was rendered famous by a succession of learned doctors ; for after the death of St. Mark, Pantænus, Clemens Alexandrinus, Origen, and many others taught in it the doctrines of the Gospel. Similar schools were established also at Rome, Antioch, Cæsarea, Edessa, and several other places.” These schools were furnished with the very best libraries that could be procured, as well as with the ablest teachers. As an instance of liberal zeal of very uncommon character, it may be mentioned, that the library at Cæsarea, about the year of our Lord 300, contained thirty thousand volumes—a larger number than is to be found in any library in the United States ; and that, when books were at least fifty times dearer

than they now are.—Such is the difference between ancient and modern zeal.

It is worth while to observe, in passing, that the most subtle and dangerous enemy that the church ever had, Julian the Apostate, when raised to the seat of Cæsars, exerted his power to destroy these schools of the prophets, as the readiest way to destroy christianity itself.

4. Among the Jews, it is said, there were Seminaries for the instruction of religious teachers, established at an early period. The following quotation, perhaps, deserves attention :—“The first notice we have of academies, or public schools among the Jews, is in the time of the prophet Samuel, who has, with some probability, been considered the founder of the schools of the prophets. These appear to have been places of education, where the most hopeful young persons of the Levites, and Nazarites out of the other tribes, were instructed in religion and morals. Over these colleges, some venerable prophet at first presided, from whose mouth students or scholars received the inspired dictates of prophecy, and delivered them to the people, when their president was otherwise employed. After the destruction of the first temple, we hear nothing of schools of the prophets ; but academies, or seminaries for instruction in the law of Moses, were established in various parts. Over these, certain doctors of the law presided. Gamaliel, the tutor of St. Paul, was one of them.

From this view of the subject, it appears that from a very early age to the present time, the judgment of great and good men, has been decidedly in favor of Theological Seminaries ; and that after the experience of ages, that judgment is unchanged.

To detail the reasons by which this long standing opinion is supported, would require too much time. It is sufficient to say, that at such institutions, when well endowed, and properly conducted, **THERE IS AN ACCUMULATION OF MEANS OF EXCITEMENT AND IMPROVEMENT, WHICH CANNOT BE PROCURED IN ANY OTHER WAY.—** This single remark, it seems to me, is decisive on this subject.

But it may be objected, that there are seminaries already established ; and that it would be better to make use of the advantages offered by them, than to attempt a new experiment.

I answer, that they who make this objection, do not appear to have considered the question in all its extent.

1. The institutions already established, do not afford any thing like an adequate supply for the wants of the country. To extend our views, no farther than our own ecclesiastical connexion—there are now about **SIX HUNDRED** vacant congregations in the Presbyterian church. Twenty or thirty new congregations are formed, and fifteen or twenty ministers die every year. There is then an annual demand for forty or fifty ministers every year, above that which is now urgently made for the supply of existing vacancies. Besides, there is a loud call on us, for our proportion of foreign and domestic missionaries : for there are in the world six hundred millions of heathens to be evangelized ; and a large part of our own population—a population that increases with appalling rapidity every year—who own no ecclesiastical connexion, acknowledge no allegiance to the Lord Jesus, who must be brought within the pale of the church.

Now the Seminary at Princeton is the principal institution of the kind belonging to the Presbyterian church. It is a noble school of the prophets; and is under the direction of men, whose praise is in all the churches.— May heaven prolong their lives for the benefit of the church, and continue its smiles on that valuable institution. None love the men, or more earnestly pray for the Seminary than we do. But we know that it sends out for the service of the church, and for the supply of that great demand which, as we have seen, is made for preachers, only twenty or thirty in a year. And what are these, when the wants of the church and the country are so urgent.

Other institutions of a similar kind in our connexion, are yet so much in their infancy, that we do not know what calculations to make, as to the extent of the supply to be afforded by them. We know, however, that no seminary can be built up in a day. This is a work of time. But some ten or twenty years hence, when these institutions shall be in full operation, the population of our country will have increased by millions, and the want of competent religious instructors will be much greater than it is even now. For the ratio of increase far exceeds that of supply.* But,

2. It is not desirable that Theological Seminaries should be frequented by great numbers of students. For in this case, the professors cannot possibly bring the minds of the students daily into contact with their own:

* To convince any one of the insufficiency of the Seminaries now in operation, to supply the demand for preachers, let him apply, as the agent of a Missionary Society, to Princeton and Andover, for missionaries to go to any part of the destitute country—The difficulty of producing them will work complete conviction.

they cannot *deliver them into the mould*, from which the church expects to receive them. The principal influence felt, is that exerted by the young men on each other.— Who, then, can prevent indulgence in wild speculations and unprofitable theories? Who can hinder the seminary from becoming a seat of innovation, and even a hot bed of heresy? The history of European institutions, affords much instruction on this topic. And I may add, that the great and good men in our own country, and our own church, who have had most experience in conducting the schools of the prophets, are fully convinced of the truth of my general remark. Ask them, and they will say that the present number of their pupils is large enough. As many as ought to be assembled at one place, are now at Princeton and Andover, and they who are at the head of these great Seminaries, are among the first to encourage us in our undertaking; and are most earnest in prayers for our success.

3. But if this were not so, it is easy to see that where an institution depends for its support on the interest excited and kept up in the public mind, it ought not to be very remote from the people. If we inhabited one little compact commonwealth, then a central school would suit us well; but ours is a vast country, and our church extends from the borders of New-England to the farthest *West and South*. A central school for such a country, and a church so scattered, is out of the question. And whatever some of our best men may once have thought on this subject, they have now utterly abandoned the project.

4. A suitable number of seminaries, placed at convenient distances, are, on the whole, cheaper to the church than one great central establishment. Because, as the

number of pupils increases, the price of living is greatly enhanced : the number of professors must be enlarged ; additional buildings must be erected ; and great sums of money must be appropriated every year to pay the travelling expenses of students. The education societies of the church cannot afford to pay sixty or seventy dollars each for the conveyance of young men to a distant institution ; and an equal sum for their return ; not to mention the greater expense of clothing a young man at a distance, than that which is incurred while he is near his home.

But if any should doubt the correctness of these calculations, none can doubt that the greater number of well conducted seminaries we have, the greater will be the number of theological students. Such institutions create an excitement to a great extent around them. And should we succeed according to our hopes, many young men of the South, will be brought into the ministry, the benefit of whose labours would otherwise be lost to the church. In the present state of the country, with a destitute population of millions, and these millions doubling every twenty-five years, this is a consideration of decisive importance.

Again : there is so wide a difference in climate, habits, and manners, in different parts of the country, that it is on every account desirable, yea, necessary that we should have *native* preachers, in the eastern, middle and southern divisions of our territory. It ought not to be expected that the great *alluvial* region, from the Susquehannah to the Missouri, will be supplied with religious instruction from northern seminaries. Natives of the north cannot be required to put life and health to hazard, that they may do that for us, which we ought to do for ourselves.

The conclusion of the whole argument is, that Theological Seminaries are the best places for Theological education ; and that such an institution is most urgently needed for the southern country.

I return to the great question, by what means can a student of theology be most thoroughly imbued with a knowledge of the Bible? And I beg leave farther to observe ;

2. That there ought by all means to be provided, as soon as possible, a competent number of instructors to conduct the different departments of Theological education. The work is too great for any one man. A very few remarks will make this obvious even to such as have not before considered the subject.

One great object of the Theological instructor is to make his pupils understand the real meaning of the Bible. But the Bible was written by a number of men, who lived in different ages, and employed two different languages.— Now that a man may be qualified to interpret the sacred books, he must not only understand the languages in which they were written, but as far as possible, every thing that we know affects the meaning of words, or that can throw light on the sacred records ; such as laws, manners, customs, religious and idolatrous rites, chronology, history, geography, natural history, &c. The subject of Biblical learning affords work for a whole life. The most laborious students who have lived longest, have left much in this wide field of literature unexplored. It is no easy matter for an interpreter of Scripture to place himself and those who hear him, in such circumstances that the words of the Bible will produce in their minds the very ideas which existed in the minds of the sacred penmen. But this is precisely that at which every one should aim.

Again: considering the manner in which the Bible is written, it is a work of extreme difficulty to draw up a clear consistent *system* of theological truth, and present it, in all its parts, to the mind of the student. All experience proves the truth of this remark. There is a striking analogy here, between the Bible and the system of nature. In the former, fundamental truths, truths essential to salvation, are obvious; and in the latter it is easy to know enough of the course and the laws of nature, to provide for our comfortable subsistence in this world. But in each case, to draw up a system which shall embrace, account for, and reconcile every fact that occurs, is perhaps a work too great for the human mind in the present state of existence. If then a Theologian, instead of being wedded to systems, should consider the Bible as a collection of ultimate facts, which it is his great business to ascertain, and to classify; and if, in pursuance of this plan, he should bring the inductive method of philosophizing to bear on all his scriptural investigations—a method perhaps, better suited to the imbecility of the human understanding than any other that has ever been adopted—he will find enough to do in the patient and laborious induction, in this way demanded of him. So that, if there were nothing else, here is sufficient employment for a ripe and sound Theologian.

But besides all this, a man goes out but poorly qualified for the ministerial office, if he is unacquainted with the progress of the church, as marked out in the word of prophecy, and exhibited in history; or if he is ignorant of the prevailing opinions and errors of his age, which he will be called on, as the case may be, to support by the authority of Scripture, or to attack with the weapons of divine truth; or if he is untaught as to the best

methods of announcing the lessons of divine wisdom, and fulfilling the great duties of the pastoral office; or if he is unacquainted with the great principles of that system of polity, by which it is the will of the Saviour that his church should be governed.

It is most obvious, then, that there is urgent need of several competent teachers, in every Theological Seminary, to bring the whole of scriptural truth, in all its complicated relations, to bear on the mind of the theological student, and thus to make him a man of God, thoroughly furnished unto all good works.

3. In all that has hitherto been said, reference has been made only to what I call, for want of a better term of distinction, *external means* of imbuing the mind with knowledge of the divinely inspired writings. But it ought to be known, and kept in continual remembrance, that all these advantages may be possessed, and all that professors of Theology ever acquired by the most laborious study, may be communicated, and yet the student remain quite unfit for the sacred office. He may be without personal piety, and thus utterly disqualified. But I speak not of this. The bare possession of piety is not sufficient for a preacher. True religion, to borrow the striking parable of our Lord, may be in the heart like a grain of mustard seed. It may exist, while there co-exist with it, much unsubdued selfishness, much pride, envy, jealousy, ambition, and love of the world. There may be just religion enough to keep up a constant internal warfare, and produce a strange medley of inconsistencies in the outward character. This is a wretched case for a private christian; and still worse for a minister of religion. But the Bible in the whole tenor of its precepts and examples, calls for men of a quite different

mould. The age in which we live calls for them. The events which, during the last thirty years, have taken place before our eyes, have applied such stimuli to the human mind and the human heart, that there is no call for *half-way* characters. The enterprises of love which now engage the prayers and labours of christians, the reaching forward of the church to her ultimate destiny, the warfare now going on between the powers of light and darkness, allow of no supineness, no dividing of the heart between God and the world, no mediocrity of christian feeling. The age calls for men, who in the fervour of their devotion to the cause of the Redeemer, and love to the souls of men, can forget self and its petty interests, and make any sacrifice, submit to any privation, and undergo any labour, if they may but fulfil the ministry which they receive of the Lord :—It calls for men of enlarged views and comprehensive religious benevolence ; men who, “ notwithstanding every way, can rejoice that Christ is preached ;” men who are “ willing that God should send by whom He will send,” and whose great desire is, that He may be glorified and sinners saved ; men who can delight in the usefulness and success of others, though they themselves should be nothing. In short it is men of a lofty and sustained character ; of prompt zeal, ready to take hold of any enterprise of love, and to co-operate with all who may be willing to act with them ; men of energy and of prayer, of high spirituality and unusual heavenly-mindedness ; men who so receive the doctrines of grace, as to find in them the strongest motives, and the best encouragement to every good work —these are the men demanded for the immediate service of the church.

Now, such characters as these, are formed under the influence of scriptural truth. As far as it is known, it

is to be applied to the heart and conscience, not partially and feebly, but in all its dimensions, and with all its sanctifying virtue. The defects in christian and ministerial character, may, perhaps, all be accounted for from the partial application of divine truth. The full meaning of the Gospel is not brought to exert its moral influence on the heart. Hence, the unspeakable importance of the spiritual part of a theological education. It is true that in this department, the student must do much for himself. Here the unfatigued spirit must labour every day. For this thing is necessarily connected with full preparation for the ministry : it is essential to success. But while this duty rests with all its weight on the pupil, the teacher is bound by all that he owes to the Saviour, to the church, and to those committed to his care, to assist them in the daily practical use of divine truth. As the meaning of the sacred Scriptures is unfolded, by all means this benefit is to be derived from them.—Should this not be the case, the most deplorable consequences will inevitably ensue. Familiarity with the high and holy truths intended by the God of mercy for the sanctification of the human heart, will thus harden and sear the conscience. It is an awful fact, that the most impenetrable men in the world, the most perfectly callous and reprobate, are unsanctified Theologians.

But while this is so, he who, day by day, brings his whole moral constitution under the influence of evangelical truth, will daily improve in spiritual health and vigour, will grow up into Christ in all things, and thus make advances in the divine life, of which he had no conception when he first entered his heavenward course.—For be it understood, that as, after all the improvements which have been made in morality, none of the precepts

of the gospel have become obsolete; so the character of holiness there presented, has never been exhausted. Men may make progress ever so great, and yet from the highest point attained by them, they may see, stretching before them, prospects the most fair and lovely; may contemplate new beauties of higher order, and brighter glory than any that ever before engaged their affections. Yes, brethren, the gospel of Jesus Christ, like its divine author, possesses a holiness which shines with greater lustre, the more nearly it is approached, and the more intimately it is known. It contains the elements of greater purity, of more fervent love, of holier zeal, of warmer benevolence, than we have ever yet adequately conceived. And he is, in truth, the best Theologian, who has brought his whole nature, moral and intellectual, most completely under the influence of that Scripture, which was given by inspiration of God.

This is a topic, on which we might profitably expatiate for hours. But I have already occupied too much time; and yet I wish to offer some additional remarks.

He, who, under the direction of able and faithful teachers, is trained by thorough Scriptural discipline, is so trained as to be ready for every good work. Ministers of this character, are blessings to society, and blessings to the church.

They are blessings to society, because their influence, in its whole sphere, is salutary. Their example and instruction raise the love of moral feeling, and the standard of moral character; the lessons which they give, serve to promote peace and order in the community.— Their taste and learning refine the taste, and give an impulse to the understanding of the public. With enlarged and liberal views, they give the weight of their char-

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acter to all plans of general improvement. Their friendly aid is afforded to all orders of literary institutions in the country. And the principles which they teach, infuse into the laws of the land a vigour and efficiency, which human legislators in vain endeavour to communicate. Such has always been the effect of a pious and enlightened clergy ; of a clergy, who properly disciplined, attend to the duties of their profession.

Theological Seminaries, then, such as we have attempted to describe, are in a high degree beneficial to society ; and they, who found and support them, deserve to be considered benefactors.

And while clergymen of the character, which I have attempted to draw, are no useless drones in society, receiving benefits and conferring none ; they are employed in a very important subordinate agency, by which men are fitted for another and higher state of existence. God has graciously determined to employ the instrumentality of man, in carrying on his works of mercy in this world. There is much wisdom and goodness in this determination. It institutes many new relationships, and affords opportunity for the exercise of many of the kindest feelings of the human heart. It is no valid objection, that the institution has been abused ; because every blessing is abused, health, wealth, reason, and even the most precious earthly boon, liberty. Shall we object to these blessings, because men, in their perverseness, abuse them ? Assuredly not. No more ought we to object to the christian ministry, because, through the depravity of the human heart, it has been perverted to selfish and sordid purposes. Unhallowed ambition employed bigotry and priest-craft as its instruments long before that mischievous device, an alliance between the Christian church and

the state was thought of, and in countries where the religion of Christ was never known. No doubt, one of the designs of the Author of our religion, in establishing a kingdom which is not of this world, and appointing an appropriate ministry, was to correct the enormous abuses which, by means of the priests of a false religion, were practised in the world. It is the part of the candid inquirer, then, to ask, what is the legitimate use of the pulpit? And having ascertained that according to the benevolent intention of our Lord, its influence is all salutary, he is ready with all his might to aid in fulfilling that intention.

But if the ministry of the gospel is connected with so many dear and valuable interests; if it extends its influence through every department of human life, and involves the awful concerns of immortal existence, how unmeasurable is the responsibility of those, whose office it is to train young men for that ministry! How great is the extent of knowledge and prudence; how deep and fervent the piety required of them! The church and the country, are, in a peculiar manner, interested in the conduct of Theological Seminaries, and in the character of those who manage them.

No one, I do conscientiously believe, is so ready to declare, as no one so deeply feels my own insufficiency, as I myself do. And in this case, there is no affectation of humility in saying, that I should neither be surprised nor offended at the question, *What do you here?* In answer, I would say, the office was not of my seeking—I had no earthly motive to desire it. And my earnest wish was, to continue where Providence had placed me. In accepting this office, I made the greatest sacrifice that I ever expect

to be called upon to make in this world.* But I have long been of the opinion that the interests of the church do most urgently require a Southern Seminary; I believed the place fixed on to be peculiarly suitable, from the character of the surrounding population; from its proximity to a literary institution, at which we hope that many pious young men will be educated for the ministry of the gospel; from its being near the high road which runs through the centre of the state to the South; from the fact that the citizens of North and South Carolina and Georgia have always had more connexion with the neighbouring College, than with any other institution in Virginia: But what is more, I knew that the institution was to be under the particular direction of the Presbytery of Hanover, in connexion with which my whole ministerial life has been spent; whose members I have been so habituated to love

* This declaration in the sermon, needs a little explanation. I wish it, then, to be understood, that I do not here speak of a sacrifice of worldly interest. This is comparatively a light matter. I mean a sacrifice of feeling. God had made use of my instrumentality in founding the church in the city of Richmond, of which I was Pastor. I regard the members with a sort of parental affection; while many, I know, look to me as their spiritual father. They had never known any thing of the changes which too often take place in ecclesiastical relationships; they had never called any other person by the endearing name of *Pastor*. The whole intercourse between us for twelve years was one of affection. Love was mutual and fervent. It was strengthened by many afflictions endured, and many precious privileges enjoyed together. To have the cords, which bound me to this dear people, broken asunder—this was the sacrifice. But this dissolution of official relationships, cannot break the bonds of christian love. Our affection will be cherished through life, and we hope, in a better world, to renew our intercourse. But I cannot help, in this place, thanking them for all their kindness, and praying that God in his infinite mercy may bless them richly with all things to enjoy, and especially that it may please Him speedily to send them a Pastor after his own heart, for a blessing to them and their children.

and honour, that use has become second nature ; in whose zeal, prudence, and fraternal love I have been accustomed to place the highest confidence ; to whose counsels I could look for direction and assistance ; through whose prayers I hope to be strengthened and encouraged ; whose indulgence I have often experienced ; and who, after having known me for many years, appointed me to the office, and urged my acceptance of it. In weakness, and in fear, and in much trembling, I consented. And now I am here to take on myself the required engagements. But I cannot go forward, without beseeching my brethren in the ministry, and all christian friends who hear me this day, in the name of the Lord Jesus Christ, to help me by their prayers.—So may God bless you, and the institution which your pious zeal is erecting ! And may we all rejoice together in seeing it, as a copious fountain of living water, sending out its streams in every direction, to fertilize the land, and make glad the city of our God. And to Him, even the Father, Son and Holy Spirit, be glory by the church, through all ages. AMEN.

The Charge delivered to the Rev. John H. Rice, D.D. at his Inauguration as Professor of Theology in the Theological Seminary at Hampden Sidney, the 1st of January, 1824. By Rev. Clement Read, A.B.

REVEREND AND DEAR BROTHER,

To say that you are now about to enter on an office which is important, is saying not enough. The office of Professor in this Theological Seminary, is of the highest responsibility, and deepest interest to the church. To give an adequate idea of the magnitude of the trust now committed to you, we must be able to exhibit all the importance of the sacred ministry, in its various bearings

on the best interests of many ; we must be able to show its influence on the peace, order and prosperity of the church ; on the moral improvement and refinement of civil society ; on the comfort and happiness of individuals, and all the charities of social life ; we must be able to point out its connexion with the peace, happiness and prosperity of nations : nay, we must be able to do more ; we must show the value of an immortal soul. If the office of the minister of the Gospel be important, much more important is the office of the Professor of this Seminary. If a high degree of responsibility is connected with the preaching of the Gospel, a much higher degree is connected with the office of forming the preacher. The preacher is accountable for the acts of his own ministry, but the Professor is accountable for the improper ministerial acts of every preacher whose theological education was committed to his care, and which arose either from his negligent or defective instruction. As wide and extended then as is the influence of the instructions which shall be received from this institution, so wide and extended is the responsibility of its Professor

The object of this Theological Seminary is to furnish the church, and especially the southern part of it, with a useful and successful gospel ministry. And in the accomplishment of this object, the learning, piety, orthodoxy and mode of preaching, of those who shall be called to the sacred office, demand the greatest attention.

That a ministry may be useful, it is important that it be learned. As long as the Gospel ministry shall be committed to uninspired men, so long shall we be obliged to maintain the necessity of learned qualifications for the pulpit. Could we, like the Apostles, preach under the immediate inspiration of the Holy Spirit, the necessi-

ty of all theological institutions would be given up. But this inspiration will not be pretended; nor will the warmest opposers of the necessity of learning for a minister of the gospel, deny the necessity of some knowledge for the pulpit; but what measure of it is essential, seems to be the subject of controversy. If we advert a moment to the duties of a minister, we shall see the importance of high literary attainments for the pulpit. To expound the Scriptures, to defend its doctrines, to clear up difficulties and reconcile seeming contradictions in the sacred text, to meet the subtle arguments of heresy and the specious objections of infidelity, is certainly the duty of every minister of the Gospel. And in the performance of this duty sound learning is evidently important. That usefulness in the ministry is attainable without the highest literary acquirements, we are ready to admit; but even for usefulness itself, a pretty considerable degree of learning is needful; and without it the ministerial office would be degraded. But in setting up a standard for ministerial qualification, it is evident the question should be, how high, not how low ought the standard to be.

We deem it unnecessary now to stop and answer the pleas in favour of a weak and ignorant ministry, drawn from the illiterateness of the Apostles, and the pretended usefulness of such a ministry. Until the present ministers of the gospel can show such credentials as the Apostles possessed; until they can work miracles, heal all manner of diseases, raise the dead, and speak with divers tongues, nothing can be urged, in favour of an unlearned ministry, from the example of the Apostles.— And with regard to the usefulness of ignorant preachers a fact is assumed as true, which we take the liberty of

denying. Until ignorance can teach, and darkness communicate light, we are obliged to say that the opinion that an ignorant ministry may be useful, is absurd. But we have a sure word of prophecy, we have the Scriptures to direct our inquiries on this subject, and to them we appeal. "And the things," says Paul to Timothy, "thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Permit me, therefore, Reverend Sir, to charge you to train for the church able ministers of the New Testament—for we need them. We need men who can defend the faith once delivered to the saints, champions of the cross, who can meet, at least, on equal ground the most learned and subtle of its adversaries. I am persuaded that the knowledge of the Scriptures furnishes the best armour for the christian warrior. The Scriptures carry with them their own demonstrations of truth. As they become better understood, heresy gives way, and infidelity hides its head. The study of all those helps, therefore, by which a more accurate and critical knowledge of the Scriptures may be obtained, ought doubtless to form an important part of the theological course in this Seminary. Although the Bible is translated into the vulgar tongue, yet it should be recollected that in all cases of controversy, the original is the standard of appeal; and it is evident that our translation though good, does not in every instance express the best meaning of the text: and moreover, the knowledge that is obtained of the Scriptures immediately from the original, is as much superior to that obtained from a translation, as the knowledge of any fact received by our senses, is superior to that received from testimony. An accurate knowledge, therefore, of the Hebrew and Greek languages, will be

important to the theological student. And the frequent allusions in the Scriptures to the manners and customs of the country where they were written, make an acquaintance with oriental literature necessary to the true interpretation of many important passages of the Bible. And as, in the defence of the Scriptures, the various forms of attacks of enemies should be well known ; and as much of the Bible is prophetic, to know what has been fulfilled, and what remains to be accomplished ; the study, therefore, of both profane and ecclesiastical history, and even the passing events of the world, is important to the student of theology. And also as the cavils and objections of infidels have been more readily answered as natural science has been enlarged, that branch of knowledge should form a part of that fund of general information, which every minister of the Gospel should possess. In short, so extensive is the subject of Theology, that a knowledge of the whole circle of sciences will be found important, in forming the able Theologian.

2. That the gospel ministry may be useful, it should be plain and simple.—Plainness and simplicity in preaching the gospel, are not inconsistent with the most profound learning. Indeed the most plain preachers of the gospel have been found among the most learned men. As the great object of the Gospel ministry is the instruction of the church in practical truths, it is obvious that sermons should be plain in relation to their matter and style. The discussion of learned subjects, or the treating of those that are plain, in a philosophical manner before a popular assembly, is useless. It is worse than useless, it is wicked. The ambition of being considered great and splendid orators, has often betrayed young preachers into a style of preaching so highly rhetorical, that their sermons have not been understood by common hearers.

And in the midst of the trappings of oratory, truth has often been overlooked, while the attention of the hearer has been drawn more to the manner of the preacher, than to the matter of the sermon.

We want, Reverend Sir, a useful, not a splendid ministry. It should therefore be your special care to correct a vicious taste in your pupils, in relation to the manner of preaching. The exhibition of proper models for sermons will be found important. And in this respect the Scriptures themselves might furnish a good guide. The manner of our Lord in the delivery of his discourses in particular, and the language of the Bible in general, may be regarded as an example of that plainness and simplicity of style, which should characterize sermons. The Scriptures evidently show that simplicity of style is not only essential to instruction, but to grandeur and sublimity of description—to the most beautiful and affecting narrations.

Repress, Reverend Sir, as much as possible, a desire in your pupils of being great at the expense of usefulness. Let the great object of the gospel ministry be constantly kept in their view. Let them be taught that as ambassadors for Christ, their chief business will not be to display fine parts, but to bring about the reconciliation of sinners to Christ.

3. The ministry of the gospel, to be useful, should be orthodox, as well as learned.—Learning, when employed on the side of truth, is a blessing, when on the side of error, a curse to the church. How great soever the acquired abilities of the theological student may be, if he be master of the Greek and Hebrew languages, if he be deeply acquainted with oriental literature, if he be well versed in all history and all science ; yet if he be heretical in his principles, he will be a curse to the church.

It is only by the influence of truth that the church can be sustained. This is the rock on which it is built. The opinion that it is immaterial, as it relates to his moral or religious character, what a man believes, is contrary to reason and Scripture. As every action of a man's life is under the influence of his faith, his religious creed becomes a matter of great importance. What that system of doctrine is, which is taught in the Holy Scriptures, is indeed a subject of controversy. This controversy has divided the church into various and distinct parties; and each party has its own articles of religion as a standard of faith. The Presbyterian church has adopted the Westminster confession of faith as its standard of orthodoxy. It is therefore from this confession that we know what our church receives as true, and what it condemns as heretical. A Theological Seminary, professedly erected under the patronage of the Presbyterian church, should teach no doctrines, but such as are agreeable to this standard.

In charging you, therefore, Reverend Sir, to adhere strictly to the doctrinal articles of our church, which you have professed to believe, and have so solemnly engaged to support, the considerations that the confession contains the doctrines of the reformation, and that it presents the most correct, lucid and systematic view of the doctrines of the Scriptures, that can be found in any language; and moreover, that a departure from it would endanger the peace and purity of the church, gives additional force to this charge. Guard against innovations in this system, under any pretence whatever. And in explaining the doctrines of the confession, it will be of importance to follow the method, and even to use the terms employed by the standard writers of the church. This will not only give uniformity to the religious opin-

ions of the church, but will shut the door against much wild and mischievous speculation. It will be your duty not only to see that the main pillars in the building of that system of faith, which has been reared by the piety, and sealed with the blood of our ancestors, be not overturned, but that not a single stone in the edifice be removed out of its place. The least departure from truth is dangerous. Error, like the breach in a dam, though small at first, becomes wider and wider, until one general ruin is presented to view.

4. The gospel ministry, to be useful, must be pious as well as orthodox.—There can be nothing more preposterous than an attempt to preach the gospel without piety. Experimental religion lies at the foundation of all evangelical preaching. To be able to give consolation to the mourner in Zion, and suitable encouragement and instruction to the inquirer of the way of salvation, to remove the difficulties and perplexities of doubting christians, and, in short, to edify the church of Christ, implies a knowledge in the preacher, of the pardon of his own sins, and of the sanctifying influences of the Holy Spirit on his own heart. The influence of grace in preparing the theological student for future usefulness in the ministry, is greater than is generally believed. That deep sense of divine truth, that humble dependence on divine aid, that ardent love for the souls of men, and that active zeal for the glory of God, which are essential to successful preaching, is conferred only by the saving grace of God. That dignity and solemnity of deportment, that meekness and patience under trials and sufferings, that gentleness to the froward and condescension to the weak and ignorant, and that courtesy to all, which give such great weight to the ministerial character, is the effect only of eminent piety. Without piety the min-

istry would be a curse to the church. Banish experimental religion from our Theological Seminaries, and what would be the consequence? Mere moral lectures would be substituted for evangelical sermons, and christianity would exist only in name. The great design of the gospel ministry is to make true disciples of Jesus Christ, to illuminate the minds of men, to subdue their corruptions, sanctify their hearts, and to make them new creatures; in short it is to make men perfectly holy, and thus fit them for the kingdom of heaven. And who shall be the instruments in carrying on such a design as this? Surely none but christians, real christians, men who have themselves felt the power of godliness in their own hearts.

• To promote piety in this Seminary, Reverend Sir, should be your principal care. And much may be done in this respect both by precept and example. The eminence of your station gives to your actions an influence fearfully great. Let therefore your light so shine, that your pupils shall see your good works, and follow your pious example. Encourage and honour humble piety, wherever it shall be discovered. Much may be done by precept. Teach constantly the necessity of vital religion, not only as a preparation for heaven, but for the pulpit. Let it be distinctly known that it is your opinion, that the greatest attainments in learning, without piety, will not qualify the student of theology, for a useful and successful preacher. Both by precept and example let it be seen that you yourself count all things but loss for the excellency of the knowledge of Jesus Christ, and that you consider a close imitation of the example of your Divine Master, the greatest glory of a christian minister.

Thus, Reverend Sir, we have laid before you, though imperfectly, our views of that sort of ministry which the church wants. The church wants a plain, learned,

orthodox and pious ministry. A ministry, which though able to rise to the highest eminence of learning, yet can descend to the level of the meanest capacity—a ministry which, though enlightened and sound in doctrine, yet shall derive its chief glory from winning souls to Christ. This is, we repeat, the sort of ministry we want; and this we ask at your hands. Your work is difficult, but it is glorious. In this work you may greatly promote the interest of the Redeemer's kingdom. In this work you may be the honoured instrument of saving millions of souls yet unborn.

But I should perhaps be deficient in my duty, were I on this occasion to keep entirely out of view the discouragements you may likely meet with in the performance of the duties of your office. Besides those difficulties which necessarily attend the office of imparting instruction, there are others which may arise not only from the open enemies of the cross, but from the ignorance and bigotry of professed christians. The fear of the loss of a certain kind of influence, jealousy of the Presbyterian church, may excite in some, while mistaken views of the object of this Seminary may produce in others, prejudices against it. And these prejudices will have an influence. But in addition to this, as the object of this institution is professedly the establishment of the Christian faith, by furnishing the best means for its propagation and defence, it cannot fail to meet the decided opposition of the enemies of the cross. All the powers of darkness will be up against it.

But of the discouragements, which are likely to be of the most disastrous influence on the growth of this Seminary, that of the lukewarmness of friends will probably be the most pernicious. The impression received among many of them, that a Seminary, commenced with

means so scanty as those we possess, can hardly succeed, paralyzes exertion in its favour. And no less prejudicial to its interest is the sentiment that the undivided means of the Church should be given to only one theological institution, and that one the Seminary erected by the General Assembly of the Presbyterian Church. This sentiment, founded partly on an erroneous calculation of the means of the church, and partly perhaps on local policy, bears down heavily on the growth of this Seminary.

But, in the midst of discouragements, there is much to excite hope and quicken exertion. Our funds, though humble, must augment, as the necessity of a theological seminary for the southern part of the church shall be perceived and felt—And time will produce this conviction. And if at present great things cannot, something may be done for the interest of the church. And it should be remembered that the rewards of faithfulness will be in proportion to the means with which we were possessed.

The call, Reverend Sir, you have received from the Presbytery of Hanover to the highest station in the church, that was in their gift, is a signal proof of the confidence of that Reverend body, in your talents and integrity, and is a sure pledge of their future support in the discharge of your official duties. And I hazard nothing when I say you will have the undivided support of the Theological Board of Trustees of which I have the honour of being a member. And judging from the countenances of this respectable audience of the interest they feel on this occasion, I am persuaded that you go into office with the good wishes and prayers of all present; and above all, I trust with the blessing of the Head of the church, whose plaudit in your favour in the day of final distribution, "Well done, good and faithful servant," will be a full compensation for your labour of love.

PLAN OF THE THEOLOGICAL SEMINARY.

The Committee appointed to report a plan for the Theological Seminary, established under the auspices of the Presbytery of Hanover, beg leave to submit the following.

The doctrines of the gospel, like their Author, who is the same yesterday, to-day, and forever, are unchangeable. The great design of a Theological Seminary, is, to afford to candidates for the ministry of the gospel, the best means of becoming acquainted with these doctrines; that is, the best means of learning the true and proper meaning of the Holy Scriptures.

But as the truth has its adversaries in every age, it is necessary to adapt our methods of instruction to the prevalent errors of our time; and to prepare the advocates of Christianity for the assaults, which will most frequently and skilfully be made against the faith once delivered to the saints. The Committee do not think it necessary to dwell on topics, so well understood by this venerable body, nor enter into a detail of the errors of the day.— Assuming therefore the justness and the importance of these general remarks, we beg leave respectfully to recommend the adoption of the following plan.

I. *Presbytery.*

The Presbytery shall exercise general superintendence of the Seminary, appoint the professors, direct measures for the raising of funds for its support, and do whatever may be necessary for its due regulation and prosperity. And as it is desirable that all parts of the church should be united by a common bond, the Presbytery shall annually report the state and progress of the Seminary to the Synod and the General Assembly. They may also

appoint Trustees without their own bounds, and the meetings of the Board shall always be held at the Seminary, or at the place of the meeting of the Presbytery.

II. Trustees.

1. The Presbytery shall appoint a Board of Trustees consisting of twelve members, of whom seven shall be clergymen and five laymen, which number shall be divided into three classes, of which the first class shall go out of office at the end of the first year, and the same number to be re-elected; the second class at the end of two years, and the third class at the end of three years: and that five shall be a quorum to do business.

2. It shall be the duty of the Board to attend the examination of the students at the close of each term, to take notice of the progress made by the individual members of each class; and should any appear grossly deficient in the necessary attainments of the class, to direct such review as may be necessary.

3. The Board shall examine the system of instruction proposed to be given by the professor, or professors, and make such alterations as they may judge to be necessary. The whole to be reported to Presbytery for their sanction.

4. The Board shall see that the Professors do their duty in the Seminary; and should there be any want of competence, or diligence, or prudence, they shall make report of the same to the Presbytery.

5. In case of a vacancy in a Professorship, by death, disability or otherwise, the Board shall have power to provide means for the instruction of the students, until the next meeting of the Presbytery.

6. The Board shall be authorized to adopt any regulations which they may deem requisite, for the particular government of the conduct of the students of the Seminary.

ary, to be submitted to the Presbytery for their approbation.

7. The Board shall at their meetings in the spring of each year, appoint a Committee of their body, to be called the Committee of Examination and Superintendence. It shall be the duty of this Committee to examine the young men who may apply for admission into the Seminary, where such examination is necessary, and to assist the faculty in any cases of discipline which may occur.

III. *Entrance.*

1. No person shall be admitted into the Seminary without satisfactory testimonials of good moral character, and of full communion in the church of Christ.

2. Every person previous to admission shall present to the faculty of the Seminary a Diploma from some College of established reputation, or wanting this, shall undergo an examination before the Committee of the Board. But persons not intending to pursue a regular course, may join any one of the classes, provided they bring satisfactory testimonials of piety and regular church membership.

3. Students whose circumstances enable them to do so, shall pay tuition fees according to the rates established by the Trustees of Hampden Sidney College; which fees shall go towards defraying the necessary expenses of the institution. All such payments shall be made to the Treasurer of the Board.

IV. *Instruction in the Seminary.*

1. The plan of the Seminary, when complete, shall embrace three Professorships—one of Biblical Criticism, one of Christian Theology, and one of Ecclesiastical History and Church Government.

2. The course of instruction herein afterwards presented, shall be conducted by such Professor or Professors as the Presbytery shall be able to support, until the whole number shall be complete.

3. The studies to be pursued in the Seminary shall be arranged for three classes, to be denominated the first, second, and third. And the course of study for each class shall be continued for one year.

4. The studies of the first class shall be the Evidences of Natural and Revealed Religion ; the Original Languages of the Old and New Testaments ; and all that, in general, is included in the phrase, Biblical Criticism.

5. The second class shall be employed in the study of Christian Theology, that is, of the peculiar doctrines of the Christian Religion as delivered in the Old and New Testaments.

6. The third class shall be engaged in the study of Ecclesiastical History, and Church Government, and the Composition of Sermons.

7. Professors on their inauguration shall be required to repeat the engagements made at ordination, so far as they respect the doctrine and discipline of the Presbyterian Church ; and the doctrines taught in the Seminary shall be in conformity with those of the confession of faith of the Presbyterian Church.

V. *Studies.*

1. The Professor or Professors shall, as soon as convenient after inauguration, present to the Board of Trustees for their approbation, a detailed view of the course of study, to be pursued by each class of the Students; and any alterations, to be at any time made, shall first be proposed to the Board and approved by them.

2. The studies thus prescribed shall be pursued by the Students of the Seminary with diligence and regularity ; the customary times of relaxation being allowed.

3. Each class shall attend a recitation or lecture and go through an examination, at least once a day during term time, except in periods that may be allowed for review, during which, examinations shall be held twice in a week.

VI. *Examination.*

1. At the close of each term, an examination of the Students shall be held in the presence of the Board of Trustees of the Seminary, or of a Committee appointed for that purpose by the Board, who shall determine whether the examination shall be sustained. And at the close of the year, there shall be an examination on all the studies of the year ; when the Board shall determine whether the Students of the first and second classes shall be advanced, and those of the third recommended to Presbytery for licensure.

2. At the close of the third year, the Students who shall, with approbation, have gone through the whole course prescribed, and shall have maintained a conversation free from reproach, shall receive a testimonial of approbation, signed by the President of the Board and the Professors.

3. When the examination of the Students for the first year shall be sustained, each Student may place himself under the care of the Presbytery of Hanover, or the Presbytery to which he most naturally belongs, in order to his licensure, so soon as he shall have completed the course of study prescribed.

VII. *Order.*

1. At every meeting of a class for examination, the exercises shall be introduced and closed by prayer.

2. During term time, the Students shall attend regularly to prescribed duties ; and none shall be absent from the Seminary without permission of their Professor.

3. Any Student who shall be guilty of any immorality, or shall give evidence of a want of piety, shall be dismissed from the Seminary, by the faculty, with the advice of a Committee of the Board.

VIII. *Improvement in Piety.*

It being the great object of the Seminary to furnish to the Church, Ministers of the Gospel thoroughly qualified for every good work, improvement in vital piety shall be steadily aimed at, through the whole course of instruction. To this end ;

1. There shall be two stated times of worship every day, at such hours as may be most convenient, when the Professor or Professors, if not unavoidably prevented, and the Students shall attend ; a suitable portion of Scripture shall be read with a special regard to practical improvement, a hymn shall be sung and prayer be offered.

2. The Sabbath shall be wholly employed in exercises, suited to produce a pious and devout frame of mind ; and such other measures as may be approved and recommended, shall be adopted for the same important object.

3. The Students shall carefully avoid all levity and every thing inconsistent with the sacred vocation, whereunto they are called, or injurious to a spirit of warm and active piety.

IX. *Vacations.*

There shall two Vacations in the year, one in the Spring, of five weeks ; and one in the Autumn of five weeks.

X. *Library.*

1. As soon as in the judgment of the Board of Trustees, the fund of the Seminary will permit, an annual appropriation shall be made for the purchase of such

books as may be most necessary for the use of the Institution. In the mean time, every member of the Presbytery shall use his influence in the way pointed out by his own discretion, to procure donations for books.

2. The Librarian of the Seminary shall keep a register of all books presented to the Seminary with the names of the donors.

3. Should books be obtained not suited to the use of the Seminary, or duplicate copies of works not much in use, the Faculty of the Seminary shall be at liberty to sell them and purchase others in more immediate demand, or to exchange them as may be found most expedient.

4. The books in the Theological Library shall be used by the Students under such regulations as the Faculty may prescribe.

XI. *Alterations.*

Any alteration may be made in this plan by an unanimous vote of the Members present at a stated meeting of the Presbytery.

Board of Trustees.

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The reader will please correct the following Typographical Errors.

Page 6, line 7, for *primary* read *primarily*

“ 8, “ 13 from bottom, for *observations* read *observation*

“ 25, “ 6 from bottom, for *love* read *tone*

“ 46, “ 4, for *for* read *of*