

IMPORTANCE OF THEOLOGICAL INSTITUTIONS.

AN

ADDRESS,

DELIVERED BEFORE THE

TRUSTEES, STUDENTS AND FRIENDS

OF THE

NEWTON THEOLOGICAL INSTITUTION,

NOVEMBER 14, 1832.

BY JAMES D. KNOWLES,
Professor of Pastoral Duties.

Boston:
LINCOLN & EDMANDS.
1832.

CHARLESTOWN, November 21, 1832.

Respected and Beloved Brother,

I have the pleasure to inform you, that at a special meeting of the Trustees of the Newton Theological Institution, held in the Baptist meeting house in Newton, on the 14th inst. immediately after the services of your inauguration, the following resolution was unanimously adopted, viz:

"Resolved, That the thanks of this Board be presented to the Rev. James D. Knowles for his able and very appropriate Address, this day delivered in the presence of the Trustees and of the friends of the Institution, and that a copy be requested for the press."

A compliance with this resolution will not only gratify the Trustees, but subserve the general interests of the Institution.

Affectionately and respectfully yours.

By order of the Trustees,

HENRY JACKSON, *Secretary pro. tem.*

TO REV. JAMES D. KNOWLES,
*Prof. of Pastoral Duties in
Newton Theol. Institution.*

ADDRESS.

THE introduction of a new Instructor into a Theological Institution is an event, which is important to himself, and which must affect, either for good or evil, the cause of truth and learning. It surely becomes him, and all the friends of the Institution, to bow down together before the throne of grace, to entreat the blessing of God on the connection which has been formed, and to commend the Institution and themselves to His protection.

For this purpose, we have assembled here this day. May God listen to the prayers which we have offered, and grant to each of us His continual help, that we may, in the several stations which He assigns to us, perform His will and enjoy His favour.

Our principal duty, on this occasion, having been fulfilled, you will, perhaps, expect me, before I proceed further, to allude to the causes which have led me to my present situation. An explanation of my reasons for resigning the pastoral office, and accepting this post, may properly be required of me.

As the pastor of a flourishing and affectionate church and society, I enjoyed, for seven years, as large a portion of happiness, as a minister of the Gospel, amid his numerous toils and inevitable anxieties, can experience. It was in my heart to live and to die with that beloved church. No other station seemed to me so useful or so desirable. I have been accustomed to view the office of a Pastor as the highest to which God ever elevates a human being in this world. I have considered the pastoral connection as a very sacred tie, to be formed with the utmost care and solemnity, and not to be dissolved, except by death, or by some other act of God Himself.

Such an intervention appeared to me to have occurred. The duties and cares which the Pastor of a large congregation, in a populous city, must sustain, were slowly undermining my constitution; and warnings, which I could not mistake, admonished me, that I ought to seek relief from the pressure. I was convinced, though with great reluctance, that I could no longer perform the duties which I had been accustomed to discharge, and that to do less would increase my own anxieties, and injure the welfare of the church and society.

At this juncture, the necessity for an additional Professor in this Institution became urgent. The Trustees saw, in my failing health, an indication of the will of God, and they invited me to occupy the station. It is an office which I should not have presumed to seek; for I am well aware, that to fill it, with the utmost success, requires qualifications, to which I can make few pretensions. But I felt it to be my

duty, to yield to the wishes of my friends, and to the providence of God. I have, therefore, with many painful feelings, left the bosom of the church, and have commenced my labours here. It consoles me, that I may toil for the benefit of this Institution, which has been dear to me from its commencement. I have watched its progress, with strong interest and cheering hope. I have marked its increasing reputation, and its widening influence, with joy. I have anticipated its future history, with earnest desires that our churches may feel the vital importance of this Seminary to their own welfare, and to the prosperity of the Redeemer's kingdom, and that, while they allow it a constant remembrance in their prayers, they may furnish it, amply, with the means of accomplishing the high purposes for which it was established.

Having made these personal allusions, I will now, in the first place, present a brief review of the progress of theological education among our churches in this country. This review will lead me to speak, next, of the reasons for establishing this Institution. I shall then state, what is the general course of instruction here, and what portions of that instruction are assigned to the Professor of Pastoral Duties.

I. The Baptists have never, as a denomination, deserved the reproach of considering human learning as an unnecessary, and much less, as an undesirable, acquisition to a preacher of the Gospel. The first Baptist minister in this country, Roger Williams, was well accomplished in the learning of his times, and was fully able to cope with Cotton and Hooker. Among the Baptist ministers of each succeeding generation, there have been a respectable number of well educated men. Our churches, it is believed, have always selected, as their Pastors, the ablest and most learned men whom they could obtain, and who possessed, in addition to learning, the more important qualification of piety. It is an honour to the Baptist churches, that they have always considered piety as the first and indispensable requisite in a minister. They have never allowed any degree of genius or of mental cultivation to compensate for the want of a heart renewed by the Holy Spirit, and moved to undertake the care of souls, by the constraining love of Christ. They have steadily resisted the allurements of worldly policy, which, by admitting brilliant and learned but unholy men into the pulpit, might have contributed to the temporary popularity and growth of the denomination. This fundamental principle led, of necessity, to the introduction of many unlearned men into the ministry. Well educated and pious men have always been, and still are, too few in number, to furnish an adequate supply of pastors. The churches were increasing, and must have ministers. They would, generally, have preferred learned men, but these could not be found in sufficient numbers. The churches were glad, therefore, to enjoy the services of zealous and holy men, who, though destitute of the valuable aids of erudition, were taught by the Holy Spirit; and who, from the good treasure of hearts warm with love to the Redeemer, poured forth the precious truths of the Gospel, with a power, unction and success, which have not always been the accompaniments of a learned ministry. Of many of these laborious pastors, might be said, what Wesley affirmed of his preachers, that, although they were not skilled in gene-

ral science, they were not unlearned in their own profession, but could sustain an examination in theology, as ably as many of the more accomplished clergy from the Universities.

Another well established principle in our churches led to the same result. The Baptists have always believed, that it is the exclusive prerogative of the Head of the Church to give pastors and teachers. They have seen many individuals, who did not enjoy the means of early education, were considerably advanced in age, and had families, who nevertheless furnished satisfactory evidence, that they had been called by the Saviour to preach the Gospel. These men could not, under these circumstances, pursue an extended course of education, and must preach, if at all, with such mental furniture as they then possessed; or such as some of them could acquire by a very brief and desultory attention to study. While these facts proved, that the Saviour does appoint some uneducated men as preachers, and consequently that to reject and despise them, is to resist and insult Him, they increased the number of ministers who were unfurnished with human learning. The churches, doubtless, sometimes erred in judgment respecting the nature of a call to the ministry, and thus detained in private life, till the best season for intellectual culture had passed, some individuals, who ought, many years before, to have been engaged in a course of preparation for that ministry, which they were compelled, at length, to perform, under the greatest disadvantages.

It was not, moreover, a contempt of education, which prevented the early Baptists from providing the means of literary and theological instruction. They were too few in number, too poor, too widely scattered, and, we may add, were, in some parts of the land, too sorely oppressed, during the first generations, to erect seminaries of learning.

A generous English Baptist, Thomas Hollis, in addition to the establishment of two Professorships in Harvard College, and other donations, founded, in 1722, "ten scholarships (of ten pounds per annum each) for pious young students, devoted to the work of the ministry," four of whom were to be Baptists.* How many Baptist students have enjoyed the benefit of these funds, we have no means of ascertaining. If four students had, constantly, from that time till the present, been sustained at Cambridge, on that foundation, more than one hundred graduates would have been added to the number of educated Baptist ministers. By some cause, which has not been satisfactorily explained, the funds of these scholarships have been lost, and the benevolent designs of Hollis have, to a great extent, at least, been frustrated.†

After the churches had multiplied in number, and increased in wealth, efforts began to be made to provide the means of education for their ministers. In 1756, an academy was opened at Hopewell, (N. J.) by Rev. Mr. Eaton, whose principal aim seems to have been the literary instruction of young Baptist ministers. For the support of this school, the Philadelphia Baptist Association raised a fund of about

*Holmes's American Annals, Vol. I. 529, 552. Backus' History, Vol. II. p. 65.

† See Appendix, Note A.

four hundred pounds, which was afterwards, for the most part, lost, by being invested in continental money. At this school, President Manning, Dr. Samuel Jones, Dr. Hezekiah Smith, Dr. Isaac Skillman, and others, commenced their education. This academy, though it continued in operation but eleven years, seems to have given the first effective impulse to education among the American Baptists. Several of its pupils became leaders in the cause. Dr. Samuel Jones established an academy at Lower Dublin, (Penn.) at which a considerable number of Baptist ministers received the rudiments of their education. Dr. Manning was the chief founder of Brown University, which commenced its operations in 1766. This institution was endowed principally by Baptists, and it has, to a great extent, fulfilled the purpose, which its wise and liberal founders contemplated. A large number of ministers, of our own and other denominations, have been educated there. Among them have been many of the most valuable pastors who have adorned our churches, and who have laboured, with the spirit of Manning, to carry forward the great work of education, which he began in weakness and in troubled times.

Academies were opened, at subsequent periods, at Wrentham, (Mass.) by Rev. William Williams; at Statesburg, (S. C.) by Rev. Mr. Roberts; in New York city, by Rev. Mr. Stanford; at Bordentown, (N. J.) by Rev. Dr. Allison; and in various other places, which contributed much to the advancement of education among our ministers.*

Several Baptist Associations have devised liberal things in this good cause. The Philadelphia, Warren and Charleston Associations raised, at an early period, a considerable amount of funds, by the aid of which, a number of valuable ministers have been enabled to obtain an education.

I have not time to trace the history of the Massachusetts, (now the Northern) Baptist Education Society; of Waterville College; of the Hamilton Theological Institution; of the Columbian College; of the Furman, New Hampton and South Reading Academies; of the Rock Spring Seminary; of Georgetown College; of the Granville Institution; and of other seminaries, which have arisen in our denomination in rapid succession, and which are evidences of a widely spread conviction of the importance of ministerial education.

Justice to the memory of a distinguished benefactor of the Baptist denomination requires me to pause here, for a moment, that I may record, among the foremost leaders in the work of education, the name of DR. STAUGHTON. Gifted with a brilliant eloquence, which left him few rivals in the pulpit; with an active, elegant and admirably inventive mind; and with learning, which, if not profound, was various and ample, he was always a zealous friend of education. Amid his innumerable cares, he devoted much time to the personal instruction of his young brethren; he received some of them into his own family; and always exhibited a parental solicitude for their happiness, improvement and usefulness. A number of ministers are now among the brightest lights of our churches, who were his pupils; and who will ever remember their beloved instructor, with admiration of his great

* Benedict's History of the Baptists, Vol. II. pp. 449, 450.

talents, and with filial love for the virtues of his character. The history of missions and of education, in this country, can exhibit no brighter name than that of Dr. Staughton. His services to both, considering the time and the circumstances in which they were rendered, were valuable beyond all computation.*

II. After this rapid and imperfect review of the progress of education, I will proceed to speak of the causes which led to the establishment of this Institution.

Seminaries, for the cultivation of theological learning, were established among the ancient Jews. Under various modifications, they have existed in later times. The Dissenters in England, being excluded from the Universities, erected, many years since, a number of seminaries for the literary and theological education of their ministers. But in this country, no distinct theological seminary was founded until 1801, when the General Synod of the Associate Reformed Church established a seminary in New York, under the superintendence of Dr. Mason. Our earliest Universities and Colleges were, in fact, designed to be theological schools. Harvard College was founded, with a principal reference to the education of ministers. It was dedicated to "Christ and his Church." The course of study, like that in the great Universities in England, had a strong theological cast. "While," says Cotton Mather, "the President inspected the manners of the students, and unto his morning and evening prayers in the hall, joined an exposition upon the chapters, which they read out of Hebrew into Greek, from the Old Testament, in the morning, and out of English into Greek, from the New Testament, in the evening, besides what sermons he saw cause to preach in public assemblies on the Lord's day in Cambridge; the Fellows resident on the place became tutors to the several classes, and after they had instructed them in the Hebrew language, led them through all the liberal arts ere their first four years expired."† Yale College was founded, with the same principal design, of training up a learned ministry. The same views, we may presume, impelled Manning and his coadjutors to erect Brown University. A large proportion, not less, perhaps, than two thirds, of the earliest graduates at Harvard, Yale, Brown, Nassau Hall, Dartmouth, and other Colleges, became ministers. They proceeded from the College to the pulpit, immediately, or, in some cases, after a brief residence with a pastor, from whom they received some instruction in theology and in pastoral duties.

But since the commencement of this century, various causes have induced most of the denominations of Christians to establish seminaries, in which theology should be the sole object of attention.

Among these causes, may be mentioned the progress of general science, which has so multiplied the subjects of study at the Colleges, that little space can be allotted to ethics or to theology. There have, it is true, been some efforts, within a short time, to introduce the Bible as a text-book; and the cultivation of the Hebrew language is beginning to revive, but it is, at present, we believe, an optional study. It is presumed, that the sound of Hebrew is not now heard in the devotional services at Cambridge, and that none of the undergraduates

* See Appendix, Note B.

† Magnalia, B. 4, § 4.

could now read a chapter "from the Hebrew into the Greek," at morning prayers, as the custom was in the days of the Mathers.

The Colleges, have, accordingly, been forced to increase greatly the amount of attainments requisite for admission, and to exclude from the circle of studies, all but those branches of knowledge, which belong to the education of a general scholar. They leave the work of professional training to be afterwards accomplished, as a superstructure to be reared on the foundation which they have laid. As a natural consequence, numerous medical schools and law schools have been founded in this country, in which, respectively, the sciences of medicine and law are exclusively studied. These sciences have derived great advantages from this arrangement, and the standard of attainments among physicians and lawyers, it is believed, has rapidly risen.

The tendency of things has thus been towards a separation of the great branches of professional learning into distinct objects of pursuit. Why should not this tendency reach theology? While medicine and law are studied with increased diligence and success, why should theology be considered as entitled to less attention, and as requiring a less earnest and exclusive effort of the mind? It will not be denied, except by infidels, that theology is of superior importance to all other sciences. It opens a far wider field for investigation, embracing, as it does, the character of God and man, the whole range of natural and revealed religion, and the duties and happiness of men in the life that now is, and in that which is to come. A thorough knowledge of the Bible—without which, assuredly, a man must be imperfectly fitted to be a teacher of religion—requires a vast amount of study, and includes a great variety of learning. Languages, criticism, geography, history, oriental manners and customs—these are but parts of that manifold knowledge, which the accomplished student of the Bible needs. If, then, it is as important, that the minister of the Gospel be well qualified for his duties, as that physicians and lawyers be thoroughly trained for their functions, he must apply himself, like them, to the learning appropriate to his office; and theology must have her places of retired study, where the young minister, with adequate aids from books and instructors, with sufficient leisure, and above all, with much prayer and constant dependence on the Spirit of truth, may labour to obtain a knowledge of God's word, and to prepare himself to teach his fellow men the way to heaven.

Another cause, which has increased this necessity, is the general advancement of society. Education, like a mighty tide, has been elevating the whole community. The public mind, having become more enlarged and cultivated, has demanded higher attainments in its religious teachers. An enlightened, inquisitive understanding requires, that whatever is proposed for its belief and guidance, should be sustained by adequate evidence and enforced by sound argument. This evidence and these arguments, too, must be presented in a manner suited to gratify a cultivated taste, or the attention cannot be won, and the mind cannot be approached. The days, when religion was received with implicit trust, have nearly passed, and the minister now must not expect men to believe his declarations, merely because they emanate from the pulpit.

To produce this state of things, the progress of infidelity, within the last forty years, has greatly contributed. A bold spirit of scepticism has been widely diffused. Where it has not unsettled all religious opinions, it has produced an irreverent temper, a disposition to treat sacred truths with indecent levity, and a diminished respect for the institutions of Christianity. Where it has not impelled men to open infidelity, it has seduced them into more plausible, but scarcely less dangerous, heresies. Innumerable forms of error, which were scarcely known in this country fifty years ago, have extensively infected the public mind. The ministers of the Gospel have, in consequence, needed armor of sterner proof, and weapons of keener edge, to wage successfully the warfare to which they, as the defenders of truth, have been summoned by this new invasion of falsehood.

The revival of the missionary spirit, in all its diversified yet kindred forms of benevolence, has created an urgent demand for increased mental cultivation and resources in the ministers of Christ. They must go to the heathen, to learn uncouth languages, and contend with the corruptions of the human heart, under novel and hideous forms. They, too, must be the leaders in managing the complicated benevolent operations at home; a duty, which, while it severely tasks the intellect, consumes so large a portion of a minister's time, as to leave him very little leisure for study. There is, consequently, a stern necessity for previous and thorough training.

The character, institutions and destiny of our country may be properly mentioned here, as one of the strong reasons, why the ministers of the Gospel should possess powerful and well furnished minds. Here religion has no connection with the civil power, and must sustain herself by the might which God has given her. Here is the chosen place, to display before mankind a bright example of the power of Christianity to achieve her conquests, without the aid of human legislation; and to shed over the community her holiest influences, with no other ministers than the beloved pastors, whom the churches themselves have chosen and freely maintained. The success of this experiment must obviously depend much on the character of the ministers.—Our political institutions rest on the basis of public virtue; and virtue, in its true sense, is impossible without religion. If, then, our free government is to continue, and to be, what it has been, a glorious and inspiring model to the nations, religion must flourish. But religion cannot prosper, in a country like this, where the intellect is unfettered, and the press is as free as air, unless her ministers shall be men, whose minds shall command respect, and whose moral qualities shall win for them reverence and love.

Since ministers must, in order to meet the demands of this age and country, be better educated than they were in former generations; since the colleges cannot, in addition to the literary and scientific discipline, supply the requisite theological learning; and since private study, or the solitary instructions of a pastor, are manifestly insufficient, the need of theological institutions became, several years since, evident and pressing. Thoughtful men perceived, that the residence of many young ministers at one place, where they might study and pray together; where one library could supply the wants of hundreds; where

a few instructors could guide their studies ; where they might animate each other to diligence, and where friendships might be formed, which would contribute greatly to their happiness, their harmony and their mutual cooperation in subsequent life, would be a wise arrangement, more efficient than any other, more economical, more adapted to facilitate the progress of the student, and more conducive to the unity of the faith, the peace of Zion, and the advancement of the Redeemer's kingdom.

Theological institutions have, accordingly, multiplied rapidly, within the last thirty years. The whole number in our country, at this time, exceeds twenty.*

While all the general reasons for the establishment of these institutions applied, with their full force, to the Baptist churches, the fact, that other Christians had erected theological schools, formed another and a strong motive to the Baptists to make a more adequate provision for the education of their ministers. Justice to the cause of truth required them not to allow that cause to suffer, for the want of ministers as well furnished with human erudition as those of other denominations.

The Newton Theological Institution was founded in November, 1825, by the Massachusetts Education Society,† which appointed the first Professor, and commenced the measures which resulted in the incorporation of the Institution, in February, 1826, and the appointment of a Board of Trustees. The Institution began its operations, November 28th, 1825, with three students, in the family of Professor Chase, that able and steadfast friend of learning, to whose toils and sacrifices, the Baptist churches are incalculably indebted for the advancement of education among their young ministers. The failure of his health, and his temporary absence, we all deeply regret. May his gracious Master preserve him, and speedily restore him to his family and to this Institution.

On the gradual progress of this Seminary to its present prosperous condition, I need not enlarge. From three students, it has increased to forty, the present number in the regular classes. More than thirty have received instruction here, and have left the Institution, most of whom are now toiling in this country, chiefly as pastors, three are missionaries to Burmah, and six are in the great western valley.‡ By the blessing of God, by the liberality of the churches, by the unwearied labors, prudence, piety and learning of the two senior Professors, as well as by the general demeanor and proficiency of its students, the Institution has risen to its present elevation, and has won its present place in the confidence and affections of the churches.

It now remains to speak,

III. Of the studies pursued in this Institution, and of the duties of the Professors.

It was the design of the founders, that the course of study here should be as liberal and thorough as at any similar institution in this country. The education needful for a minister consists of two parts : first, that mental discipline, which may fit him for intellectual toil, and those literary attainments which may enable him to reach, interest

* Appendix, Note C. † Note D. ‡ Note E.

and move the minds of his fellow men: secondly, a knowledge of the Bible, and of whatever learning may help him to become a skilful interpreter, an able preacher, and a good pastor. The first part, the minister needs, in common with all well educated men. It does not belong to a theological seminary to give him this part of his education, which can be obtained at the literary institutions. The rules of this seminary, accordingly, require, that candidates for admission shall be graduates, or persons "whose attainments enable them, along with graduates, to proceed profitably in theological studies." The Trustees have been careful, at the same time, to insist on the more important qualification of piety, and a clear, scriptural call to the ministry. They require of each candidate, a "certificate from the church of which he is a member, approving of his devoting himself to the work of the ministry." The responsibility thus rests on the churches, and this Institution cannot be perverted while the churches shall remain pure.

The regular course occupies three years, and embraces "Biblical Literature, Ecclesiastical History, Biblical Theology, Pastoral Duties, and, in short, the various studies and exercises appropriate to a theological institution, designed to assist those who would understand the Bible clearly, and as faithful ministers of Christ, inculcate its divine lessons the most usefully."

The plan of the Institution thus contemplates four Professorships; and it has been the design of the Trustees, that all these chairs should be occupied, as soon as their funds would permit. Two Professors have hitherto sustained the labours which the regulations assign to four. A third Professor is now added to the number, and a fourth will, it is hoped, be introduced at an early period. A Professor of Ecclesiastical History seems to be specially needed in a Baptist institution, since the principles which distinguish the Baptists require them to sift thoroughly the great mass of history and tradition, and extract from the rubbish the pure truth.

The duties of the Professors are thus briefly defined by the Trustees: "Under the head of Biblical Literature, shall be required instruction on the Hebrew language, with the requisite view of its kindred dialects, especially of the Chaldee that occurs in the Old Testament; on the Hebrew poetry; on the geography and the natural history of the Bible; on the ancient arts and customs of the Jews and oriental nations; on the Greek of the New Testament, with special reference to its peculiarities, and the probable origin of them; on the history, character, influence, and uses of the ancient versions and manuscripts of the Old Testament and of the New; on modern translations, especially our common English version; and on the principal editions of the original Scriptures.

"To the Department of Ecclesiastical History, shall be referred instruction on the evidences of the Christian religion; on the formation, preservation, transmission, and canonical authority of the sacred volume; on the ancient and the subsequent history of the Hebrews, and, so far as may be requisite, of the nations with whose history that of the Hebrews is connected; on the history of CHRISTIANITY, and the various opinions and practices which, under its name, have been sup-

ported, with the causes and the consequences; on the attempts at reformation; and on the present state as well as the origin of the different denominations of professed Christians; and of unbelievers, and the unevangelized throughout the world.

"To the sphere of Biblical Theology it shall belong to aid the students in acquiring a knowledge of the sacred Scriptures in the original languages as well as in the English; to guide them to correct principles of interpretation, and habituate them to employ, in seeking to understand the various parts of the Bible, all those helps which may be derived from the different branches of Biblical Literature; to analyze, and lead the students to analyze, in the original, the most important portions of the Old Testament, and the whole, if possible, of the New, exhibiting the scope of the respective parts, and whatever of doctrinal or of practical import they may contain, and showing *how* they are applicable at the present day, and 'profitable for doctrine, for reproof, for correction, for instruction in righteousness;'—and after thus surveying the rich field of Scripture, and viewing the products as scattered profusely on every side by the bounteous hand of God, it shall be required, for the sake of convenient reference, to classify and arrange the particulars, and, for this purpose, to bring the students to the examination of a series of theological subjects, in such a manner as most to awaken the efforts of the genuine disciple of Christ, and lead him to 'search the Scriptures.'"

The Professor of Pastoral Duties is required to "give instruction on the nature, objects, difficulties, responsibilities, and supports of the pastoral office; on *the great work of preaching the gospel*; on the various ways and occasions of promoting the welfare of a church, and commending the gospel to the consciences of men by private labours as well as by public preaching, exhortation, and prayer; on the dangers of the preacher, and the appropriate guards; on his visits to persons in health, and in sickness, and in other affliction; and on administering consolation, or reproof, or instruction, or entreaty, as different individuals may need, and as becomes one, who is to watch for souls as they that must give account."

While the other Professors will aim to furnish the students with the learning which shall make them skilful theologians, to the Professor of Pastoral Duties it will belong, to teach them the best methods of performing their functions as preachers and pastors. To him is intrusted the department of sacred rhetoric. Although the general literary training must be accomplished before the student enters this Institution, yet he needs to continue, throughout his course here, a regular series of literary and rhetorical exercises. The art of writing with ease and purity, is an essential part of a minister's education. It not only calls into exercise the best faculties and attainments, but it requires constant practice. The art of speaking, with propriety and force, is so necessary to the success of a preacher, that he can scarcely bestow on it too much attention.

There will, therefore, be regular exercises, in all the classes, in composition and in elocution. Much attention will be given to the philosophy of our language; to the principles of rhetoric, with special reference to the eloquence of the pulpit, and to the preparation of ser-

mons. The instruction in Pastoral Duties will be chiefly confined to the Senior Class, and will be conveyed, partly, by the aid of such books as may be adapted to the purpose, but mainly by a series of lectures on the vast and multifarious duties which, in this age and country, belong to the minister of Christ.

This brief sketch is sufficient to display the wide extent of my duties. To enable me to discharge them, I shall need much wisdom from above. I can promise nothing but my utmost efforts to fulfil my duty. If a sincere desire for the prosperity of the Institution, and the results of some experience, shall enable me to be useful to my young brethren who may resort hither, I shall rejoice and praise God.

Allow me to remind you, that in the arrangement of the studies here, there is a gradation, no step of which can be omitted, without serious injury. While all the Professors extend their labours over the whole course, the Professor of Biblical Literature occupies a large part of the first year in aiding the student to acquire a competent knowledge of languages, dialects, criticism, geography, and other branches of learning, which are necessary to enable him to understand the sacred text, and to ascertain what the Bible is.

The Professor of Ecclesiastical History will endeavor, during the first and subsequent years, to instruct the student in the evidences, that the Bible is from God, and, consequently, that the Christian religion rests on His authority. He will unfold the progress of truth, and the rise of error, through the long succession of ages, and will thus exhibit to the student the most important lessons for his encouragement, warning and guidance.

The Professor of Biblical Theology endeavors, through the second year, to lead the student to apply the knowledge and skill which he has acquired, to a critical investigation of the Scriptures, in order to draw from them the whole system of Christian doctrines and precepts, arranged under proper heads, and fortified by the appropriate proofs and arguments.

The Professor of Pastoral Duties, in addition to the literary exercises which will be continued throughout the whole course, will attempt, during the third year, to teach the student how he may best employ all this learning in the great work of preaching the Gospel and fulfilling the pastoral office.

He, then, who loses any part of this discipline will have received a mutilated education. He who neglects the studies of the first year, cannot be qualified for the critical study of the Bible. He, who, after completing the studies of the first year, omits those of the second, has acquired the instruments needful for working the sacred mine, but he loses the opportunity of employing them to extract the precious ore. And the student, who masters the studies of the first two years, and neglects those of the third, loses whatever advantages he might here enjoy of learning how to perform the practical duties of a minister. He engages in the pastoral function with learning, indeed, but with no experience. He will be very liable to fail, notwithstanding all his acquisitions, merely because he had not patience to wait, till he could receive some practical instruction respecting his duties, his dangers, his

responsibilities, and his best supports, in the delicate, arduous and most solemn office of a watchman over the flock of God.

Permit me, then, in closing this address, to urge you, my young brethren, the students in this Institution, to estimate very highly the privilege which you enjoy, of pursuing, at this tranquil spot, the studies which may best prepare you to be blessings to the churches. Let gratitude to God, and to your brethren, who have furnished you with these means of instruction, prompt you to diligence. Consider these fleeting hours of study as inestimably precious. You are fast approaching the moment, when you must rush into the crowd and bustle of the world. When the cares of pastoral life shall press on your minds; when its labours shall exhaust your strength, and its anxieties shall weigh heavily on your hearts, then, and then only, will you fully feel how important is a thorough preparation, and how valuable are the privileges which you now enjoy. Be persuaded, now, to make the best possible use of every advantage which is here offered you. Suffer nothing, but absolute necessity, to deprive you of the benefit of any part of the instruction here. Consider a voluntary abandonment of your studies as deeply injurious and unjust to yourselves; unjust to the Institution, for you will, so far as your education may be imperfect, diminish its reputation; unjust to the Professors, for they will thus, in a great measure, be defeated in their efforts for your good; unjust to the churches, for you will deprive them of the benefit of the more mature faculties and larger attainments which you might have acquired; and, above all, unjust to the Saviour, for you will go forth as his ambassadors, with less ability to plead his cause with men than you might have obtained.

The Trustees will allow me to congratulate and rejoice with them, that God has bestowed on them the honour of being the founders of this Institution. You have here, Gentlemen, kindled a great light, which will, we hope, shine on, with increasing lustre, till the end of time. Already have many of our churches rejoiced in its brightness, and some of the dark places of the earth have been made glad by its beams. Thank God, Gentlemen, and take courage. You have laid the foundations wisely and successfully. Persevere in your efforts to rear an ample superstructure; to increase the number of Professors; to replenish the library; and to make this, what it should be, a place, to which our young ministers, from all parts of the land, may resort, to receive the most thorough training for their work, as pastors at home, and missionaries to the ends of the earth.

And let the churches pray much for this Institution. It is their seminary, erected for their benefit, and sustained by their bounty. It is, most truly, dedicated to "Christ and his Church." Let the churches cherish it. Let them feel a constant interest in its welfare. Let them supply all the necessary funds. Let them search out among them the young servants of the Redeemer, and send them hither. Let them be cautious not to divert the students from their duties, by too frequent invitations to preach.* Let them especially consider it as a serious wrong, to entice any student to leave his studies, till his course

* Appendix, Note F.

here shall have been finished. Let the churches be patient, and permit the fruit to ripen, before they pluck it from the tree.

And could my voice reach the whole vast multitude of Baptists in our country, I would beseech them, by every possible motive, to give all diligence to prosecute the great work of education, and to support liberally this and all kindred Institutions. I call on you, beloved brethren, as the PROTESTANTS of our times, without whose steadfast fidelity through evil and through good report, the precious initiatory ordinance, once given to the saints, might have been utterly perverted and lost to the church; I call on you, as embracing within your influence, one fifth of the whole population of this country, and as bound to labor, in your proportion, to save and bless our land;* I call on you, as under the most solemn obligation to perform your part in the conversion of this whole world to God: I call on you, therefore, in the name of Him, who loved us and gave himself for us, to strive earnestly, that so far as it may depend on you, the number and the qualifications of your ministers may be multiplied a thousand fold.

And finally, may He, by whose kind providence this Institution has been founded, and has so greatly prospered, still grant to it His gracious blessing; that its Instructors may be endued plenteously with heavenly gifts; that its students, along with the lessons of human learning, may be taught the better wisdom from above; and that this Institution may be so preserved pure, and so conducted in His fear, that it may largely aid in hastening the approach of that period, when the knowledge of the Lord shall cover the earth, and his will be done, as it is in heaven.†

* Appendix, Note G.

† Note H.

APPENDIX.

NOTE A. PAGE 5.

Dr. Holmes, in his *Annals*, Vol. I., page 552, after stating, that Hollis died in 1731, at the age of 72 years, adds, in a note: "In 1727, the net produce of his donations to Harvard College (exclusive of gifts not vendible) amounted to £4900, New England currency, which, placed at interest at 6 per cent. produced £294 per annum. This sum he appointed to be laid out annually in the following manner:—To a Divinity Professor, £80; to a Professor of the Mathematics, £80; to the Treasurer of the College, £20; to ten poor students in Divinity, [four of whom were to be Baptists—see Backus, as cited in the text] £100; to supply deficiencies, £14. In addition to these generous donations, he gave the College a valuable apparatus for mathematical and philosophical experiments. He also sent a set of Hebrew and Greek types for printing, the present of a friend of his, valued at £39 sterling; and at different times augmented the College library with very valuable books, partly his own gift, and partly by procurement from his friends."

The provision for poor students was very liberal. Ten pounds, at that time, were probably sufficient to defray all the expenses of a student. The exact value, in the money of this day, it would be impossible, perhaps, to ascertain. But eighty pounds were then thought sufficient to support a Professor permanently, and, of course, must have included the support of his family. We should not err, probably, in supposing, that ten pounds, in 1722, were worth as much as from \$150 to \$200, at the present period.

The funds of these scholarships, it is said, have been lost. No account, we believe, has ever been given of the manner. The general reply has been, in answer to inquiries on the subject, that the money was lost, during the American Revolution. If so, the facts can be shown, how, when and where, the loss occurred. We have no right to dispute the assertion; but we have a right, as a part of the community to whom the University belongs, and especially as Baptists, and in some sort representatives of Hollis, to ask, respectfully, for an explanation. We are friends to the University, and consider it as an honor and a blessing to the country. It is because we are friends, that we wish the suspicions which exist on this subject, to be removed. We know that her moral character, which is the best treasure of any College, has suffered, and is daily suffering, injury on this account in the minds of many, who have no unfriendly feelings towards her. And these suspicions are strengthened by the known fact, that indigent students are aided at Cambridge, with various sums, not exceeding fifty dollars each. One Baptist student, as we have been informed, has within a few years received twenty dollars per annum; and it was, we have also been told, intimated to one of his friends, that this money was derived from the Hollis fund. Does this fund exist, then? Was it lost? Has it been recovered? Has it been replaced by other funds? If it exists, why is not the rule prescribed by Hollis observed, and the sum of ten pounds given to each student? We think, that a reply to these questions is due to the public, and is required by the honor of the College.

In regard to the Hollis Professorship of Divinity, also, widely spread suspicions of wrong undeniably exist. It is a matter of history, that Hollis was a Baptist and a Trinitarian. His own letters prove it. His statutes, too, require, that the Professor of Divinity, to be supported by his donation, should be "of one of the three denominations, Congregational, Presbyterian or Baptist," and that he should be "of sound or orthodox principles." Is it conceivable, then, that Mr. Hollis, if he was an honest man, and thought his own religious opinions right, could have been willing, that a man who denied several of the doctrines which he thought fundamental, should hold his Professorship? Could Mr. Hollis think a man "sound or orthodox" who held opinions concerning the Saviour utterly irreconcilable with his own? Would he have given his money for the propagation of such opinions? Is it not too plain for argument, that Mr. Hollis' own views must have been those which he meant by "sound or orthodox?" Of course, then, a man who holds opinions on fundamental points inconsistent with those held by Mr. Hollis, is, *ipso facto*, disqualified for that Professorship. He violates the *spirit* of the statutes, though he may dextrously argue about the letter. The Hon. Mr. Gray, in his able, and, in most points, satisfactory defence of the College, has occupied several pages, in endeavouring to prove, that Hollis merely meant by orthodox, a man who believes the Scriptures, and interprets them according to his own conceptions of their meaning. But why did he require, that his Professor should be either a Congregationalist, Presbyterian or Baptist? Is not this limitation inconsistent with Mr. Gray's definition of orthodoxy? If the Hollis Professor should become an Episcopalian, or a Friend, would he still be qualified for the post? He might still be orthodox, according to the definition, and yet manifestly he could not hold the office. Mr. Hollis thus fixed certain boundaries, beyond which the circle of orthodoxy should not expand. Was it more inconsistent and illiberal to fix other limits, such as a belief in the Trinity, which Hollis himself declared in one of his letters to be "a glorious truth?"

Mr. Gray shows, too, that Hollis was liberal in his feelings and conduct towards Unitarians, and hence argues, in effect, that he would have had no objection to a Unitarian's being appointed to the Professorship. We are not convinced by his reasoning. It amounts to this, that because Mr. Hollis would not persecute men whom he thought wrong, and would not impose a test on others, who were equally free with himself; therefore, he was willing, that his money should be employed, in all future times, to propagate any doctrines, however repugnant to his own, which the Professor, for the time being, might suppose that he found in the Scriptures!—Mr. Gray, we presume, is an enemy to persecution, and would not impose tests; but would he be willing to establish a Theological Professorship, and allow the incumbent to teach the doctrine of the Trinity?

But this is not the place to discuss this subject at length. One suggestion we beg leave to make here: Hollis provided that his Professor might be a Baptist; but a Baptist has never held the office. Is it not due to the memory of Hollis, that the denomination to which he belonged should furnish a Professor, once, at least, in a hundred years?

Mr. Hollis himself used his influence to obtain for the Rev. Mr. Callender, the Pastor of the First Baptist Church, in Boston, a seat in the Board of Overseers. (Backus, vol. II. p. 65.) Would he not have been gratified, if a Baptist, of suitable character and qualifications, had been elected Professor? We recommend this subject to the consideration of the friends of the College, and to the Baptists generally. Mr. Gray says, that if there were a vacancy in the theological school, "and the man best qualified to fill it were a Calvinist, provided that he were orthodox also, according to my understanding of orthodoxy, I would vote for him to-morrow." We could name several Baptists, who are orthodox in the best sense, who adhere firmly to what they believe the Scriptures teach, while, in accordance with the principles of religious liberty, which the Baptists, from Roger Williams downward, have steadily maintained, they allow to others the same rights, which they claim for themselves. They are as well qualified, we presume, as any Unitarian gentleman, with the additional claim, that they are Baptists. Will Mr. Gray vote for one of them, if he should be present, when the next Hollis Professor shall be chosen

NOTE B. PAGE 7.

It is due to Dr. Staughton, that a Memoir should be prepared, in which his life and character, the qualities of his mind, his merits as a preacher, and especially his services to the cause of missions and of education, should be faithfully recorded. Baptists have not been sufficiently careful of the reputation of their great men. Dr. Staughton was engaged during a great part of his life, in teaching female and other schools. Female education owes much to him. As early as 1807, he had young ministers residing in his family, to whom he gratuitously gave such instruction as his engagements allowed. In 1812, the "Baptist Education Society of the Middle States," was formed. Funds to the amount of about \$1500 were raised. Dr. Staughton was appointed tutor, and a small class of young ministers was formed, who resided in his house. In 1818, a Theological Institution was established in Philadelphia, by the Baptist General Convention. Dr. Staughton was appointed Principal, and the Rev. Irah Chase, Professor. A number of students, amounting, at one time, to about twenty, were taught in a building hired for the purpose, until the Institution was removed, in 1821, to Washington City, and merged in the Columbian College. A history of Dr. Staughton would include a narrative of many of the most important operations in which the American Baptists have been engaged. *Pars magna fuit.*

NOTE C. PAGE 10.

The following list of the Theological Seminaries in the United States, is copied from the American Almanac, for 1833. The statistics of the Newton Institution are corrected to the present time.

Name.	Place.	Denomina- tion.	Com- oper- ation.	No. edu- cated.	Stud. in 1831.	Vols. in Lib.	No. Prof.
Bangor Theol. Seminary,	Bangor, Me.	Cong.	1816	50	14	1,200	2
Theological Seminary,	Andover, Mass.	Cong.	1808	514	139	10,000	4
Theological School,	Cambridge, do.	Con. Unit.	1824	87	33		4
Mass. Epis. Th. School,	Do. do.	Episcopal,	1831				4
Theological Institution,	Newton, do.	Baptist,	1825	30	40	1,800	3
Theol. Dep. Yale Col.	New Haven, Ct.	Cong.	1822	70	48		3
Theol. Ins. Epis. Ch.	New York, N. Y.	Prot. Epis	1819	134	28	3,600	4
Theol. Sem. of Auburn,	Auburn, do.	Presbyt.	1821	157	51	4,000	3
Hamilton Lit. & Th. In.	Hamilton, do.	Baptist,	1820	100	80	1,600	4
Hartwick Seminary,	Hartwick, do.	Lutheran,	1816				
Th. Sem. Du Ref. Ch.	N. Br'wick, N. J.	Dutch Re.			24		
Th. Sem. Pr. Ch. U. S.	Princeton, do.	Presbyt.	1812	537	111	6,000	3
Sem. Luth. Ch. U. S.	Gettysburg, Pa.	Evang. L.	1826		43	6,200	2
German Reformed,	York, do.	G. Ref. Ch.	1825	11	14		2
Western Th. Seminary,	Allegh'ny, T. do.	Presbyt.	1828		22	3,964	2
Epis. Th. School, Va.	Fairfax Co. Va.	Prot. Epis.			19	1,500	3
Union Th. Seminary,	Pr. Ed. Co. do.	Presbyt.	1824	30	42	3,000	3
South Th. Seminary,	Columbia, S. C.	do.	1829		9		2
South West. Th. Sem.	Maryville, Ten.	do.	1821	41	22	5,500	3
Lane Seminary,	Cincinnati, Ohio,	do.	1829				
Rock Spring Seminary,	Rock Spring, Il.	Baptist,	1827		5	1,200	1

There are *Roman Catholic* Theological Seminaries at *Baltimore*, and near *Emmitsburg*, Md., at *Charleston*, S. C., at *Bardstowen*, and in *Washington County*, Ky., in *Perry County*, and *St. Louis*, Mo., and at *Cincinnati*, Ohio.

The Seminary at *Rock Spring*, mentioned in the table, has been, or is to be removed to *Alton*, (Illinois), and placed under the superintendence of *Rev. Hubbell Loomis*.

NOTE D. PAGE 10.

The *Massachusetts Education Society* was formed in 1814, and incorporated in 1818. It continued its operations for several years with increasing success.

In 1829, it had patronized one hundred and thirty-four beneficiaries, of whom, besides those who were then engaged in study, two were foreign missionaries; forty-three were pastors of churches; five were professors or teachers in literary Institutions; eight were preaching as evangelists, and five had died. The progress of the Society required an enlargement of its plan, and in 1830, a new charter was procured, and the name of the "Northern Baptist Education Society," was assumed. Since that period, it has enjoyed great prosperity, much of which is due to the judicious and energetic labours of the Secretary, the Rev. Ebenezer Thresher. Branches have been formed in Maine, New Hampshire, Vermont and Rhode Island. The following is an extract from the Report of the Society in May, 1832:—

"The whole number assisted during the past year, is *one hundred and twenty-nine*. *Seven* during the same period have completed their studies, and have chosen their respective fields of labour. *One* goes as a missionary to Burmah. *One* has gone to the valley of the Mississippi. *Two* have become settled in Massachusetts; *one* in New Hampshire, *one* in New York, and *one* in Rhode Island. *Two* have withdrawn from the patronage of the Society; *two* have died, and *two* have been discontinued for the want of suitable promise.

"There are now upon the funds of the parent Society, *eighty-four*; *thirty-nine* of whom were received during the past year, previous to March. Since that time applications for patronage have been made on behalf of *eighteen others*, who have not as yet been received, making the whole number of applicants during the past year, *fifty-seven*. Upon the funds of the respective branches there are *thirty-two*; *twenty-five* of whom have been received during the past year.

"Of the whole number under patronage *forty-seven* are from Massachusetts, from Vermont *seventeen*, Rhode Island *six*, Maine *ten*, New Hampshire *nine*, New York *eight*, Ohio *two*, New Brunswick *two*, Pennsylvania *one*, Wales, (England,) *one*, New Jersey *one*, South Carolina *one*, Connecticut *ten*, Virginia *one*. They are pursuing their studies in *eight Academies*, five Colleges, and two Theological Institutions. Twenty-three are in College, and twenty are in Theological Institutions. The remainder are in various stages of preparation, some for college, and others for the study of theology, not expecting a collegiate education.

"It has also been ascertained that there are in New England, at least three hundred young men of the Baptist denomination, who are pursuing a course of study preparatory to the Christian ministry. We have seen that one hundred and sixteen of this number are now under the patronage of Education Societies, and the probability is, that a considerable number of those who are now prosecuting their studies unassisted will need patronage before their education shall have been completed."

The receipts during the year, ending May 29, 1832, were \$6182 55, the whole of which was expended. The Society is in debt about \$1400. It needs the increased liberality and prayers of all the churches.

We wish it to be distinctly understood, that the Northern Baptist Education Society has no more connection with the Newton Institution, than it has with any other seminary, where its beneficiaries are studying. A number of the students in the Institution are beneficiaries of the Education Society, but the Society has no control over the Institution, and no agency in managing its concerns.

The present officers of the Education Society are:—

President. Rev. Daniel Sharp, D. D.

Vice President. Levi Farwell, Esq.

Honorary Vice Presidents. Alfred Richardson, Esq. Portland, (Me.); Joseph Colby, Esq. New London, (N. H.); John Conant, Esq. Brandon, (Vt.); Nathan Waterman, Jr. Esq. Providence, (R. I.); George Mitchell, Esq. Bristol, (Ct.); Joel Marble, Jr. Worcester.

Directors. Rev. Ebenezer Nelson; Rev. Cyrus P. Grosvenor; Rev. Joseph A. Warne; Rev. C. O. Kimball; Rev. William Hague; Augustus A. Gould, M. D.

Recording Secretary. Rev. Henry Jackson.

Corresponding Secretary. Rev. Ebenezer Thresher.

Treasurer. John B. Jones, Esq.

Presidents and Secretaries of Branch Societies, being ex officio Members of the Board.

New Hampshire.—Rev. William Taylor; Rev. Ebenezer E. Cummings.
Rhode Island.—Rev. Francis Wayland, Jr. D. D.; Rev. Alexis Caswell.
Maine.—Rev. Daniel Merrill; Rev. Henry K. Green. *Vermont.*—Rev. Leland Howard; Rev. Eli B. Smith.

The Society meets annually, on the last Tuesday in May. The Board meet quarterly, on the second Tuesday in June, September, December and March, at the Society's Room, No. 14 Joy's Buildings, Boston. Subscriptions and donations should be transmitted to John B. Jones, Esq. Treasurer, No. 123 Washington Street, Boston, and communications to the Board should be addressed to Rev. Ebenezer Thresher, Corresponding Secretary, at the Education Room.

NOTE E. PAGE 10.

It may be useful to state, that the students who have enjoyed the benefits, in whole or in part, of this Institution, and who are now engaged in public labors, were natives of the following States and countries.

Maine,	1	New Jersey,	1
New Hampshire,	2	Pennsylvania,	1
Vermont,	3	South Carolina,	1
Massachusetts,	12	Georgia,	1
Connecticut,	3	Ohio,	1
Rhode Island,	1	Nova Scotia,	1
New York,	3	England and Wales,	2

These individuals are laboring in the following places :

Maine,	2	Ohio,	3
New Hampshire,	2	Kentucky,	1
Vermont,	3	Indiana,	1
Massachusetts,	10	Missouri,	1
New York,	2	Nova Scotia,	1
Georgia,	1	Burmah,	3

Besides those who are wholly devoted to the ministry, either as pastors or as missionaries, one is President of Georgetown College, (Ken.); two are Professors in the Hamilton Institution; one is a Professor in Waterville College; one is the Principal of South Reading Academy; one is an Instructor in the New Hampton Institution; one is the Principal of the Granville Institution, (Ohio); and one is the Principal of the Horton Seminary, (N. S.)

It is worthy of special remark, that Massachusetts, though she furnished 12 of the students, has retained but 10 in her service. The objection which has sometimes been made to the Institution, that it draws students from other States to settle in Massachusetts, is thus shown to be without foundation.

The students, who now belong to the regular classes in the Institution, are from the following States and countries:

Maine,	2	New York,	3
New Hampshire,	2	New Jersey,	3
Vermont,	3	Virginia,	1
Massachusetts,	17	Ohio,	2
Connecticut,	6	England,	1

These facts show, that this Institution is not to be considered as belonging to Massachusetts, nor to New England. It offers its advantages to all persons, who possess the suitable qualifications.

NOTE F. PAGE 14.

It is, plainly, undesirable, that the students should be very frequently engaged in preaching. If it is their duty to become members of the Institution, it is their duty to attend to its studies; and any engagements, which interrupt these studies, ought to be avoided. At the same time, it is most fully admitted, that

theological students ought to preach occasionally. All the students here, except those in the Junior Class, preach, on an average, twice every third Sabbath, and some of them more frequently. Four pulpits are now supplied wholly from the Institution; another is supplied once every Sabbath, and one twice every other Sabbath. Besides these regular engagements, there are frequent occasional calls for preaching; and a number of weekly lectures, conference and prayer meetings, are maintained by the students. The rules established by the Trustees commit to the Professors, for obvious reasons, the regulation of the times and places of preaching; and no student is at liberty to make any engagement to preach, during term-time, without the consent of the Professors. By an arrangement made by the Faculty, the direction of the preaching devolves on the Professor of Pastoral Duties. He requests the pastors and churches to assist him in discharging this somewhat difficult duty, by observing three rules: first, never to ask for a supply from the Institution, unless necessity shall require it; secondly, to let applications be made to him as early in the week as possible; and thirdly, if their requests shall not be complied with, or such a supply shall not be furnished as they desired, to attribute their disappointment to the impossibility, or in the conscientious judgment of the Professor, the inexpediency, of a compliance with their wishes.

NOTE G. PAGE 15.

The following table is copied from the American Almanac, for 1833. It will be seen, that the compilers of this table, who are not Baptists, have assigned to the Calvinistic Baptists alone a larger population than to any other denomination in this country. How great, brethren, are our responsibilities!

TABLE.

Denominations.	Min.	Ch. or Cong.	Communicants.	Population Estimate.
Calvinistic Baptists, - - - - -	2,914	4,384	304,827	2,743,453
Methodist Episcopal Church, - - - - -	1,777		476,000	2,600,000
Presbyterian, <i>General Assembly</i> , - - - - -	1,801	2,253	182,017	1,800,000
Congregationalists, <i>Orthodox</i> , - - - - -	1,000	1,381	140,000	1,260,000
Protestant Episcopal Church, - - - - -	558	922		600,000
Universalists, - - - - -	150	300		500,000
Roman Catholics, - - - - -			784	800,000
Lutherans, - - - - -	205	1,200	44,000	400,000
Christians, - - - - -	200	800	25,000	275,000
German Reformed, - - - - -	84	400	17,400	200,000
Friends, or Quakers, - - - - -			462	200,000
Unitarians, <i>Congregationalists</i> , - - - - -	160	193		176,000
Associate and other Methodists, - - - - -	350		35,000	175,000
Free-will Baptists, - - - - -	300	400	16,000	150,000
Dutch Reformed, - - - - -	159	602	17,888	125,000
Mennonites, - - - - -	200		30,000	120,000
Associate Presbyterians, - - - - -	74	144	15,000	100,000
Cumberland Presbyterians, - - - - -	50	75	8,000	100,000
Tunkers, - - - - -	40	40	3,000	30,000
Free Communion Baptists, - - - - -	30		3,500	30,000
Seventh-day Baptists, - - - - -	30	40	2,000	20,000
Six-Principle Baptists, - - - - -	25	30	1,800	20,000
United Brethren, or Moravians, - - - - -	23	23	2,000	7,000
Millennial Church, or Shakers, - - - - -	45	15		6,000
New Jerusalem Church, - - - - -	30	28		5,000
Emancipators, <i>Baptists</i> , - - - - -	15		600	4,500
Jews and others not mentioned, - - - - -		150		50,000

NOTE H. PAGE 15.

We will now present a number of facts, respecting the Institution, in addition to those which have already been stated in the address.

"It is situated in Newton, in the county of Middlesex, about seven miles west of Boston. It stands on an eminence, commanding a delightful view, not only of the surrounding country, but also of the city and the harbor. It has two principal buildings; the one a large mansion house fitted up for various purposes of the establishment, including the apartments of the steward; and the other a commodious brick edifice recently erected. This is eighty-five feet long, and forty-nine wide; three stories high, exclusive of the basement story; and has for students thirty-one rooms, to each of which is attached a bed-room. It also contains a reading room, a chapel for morning and evening prayers, and an apartment for the Library.

"The Professors shall take precedence, respectively, according to seniority. They shall receive to themselves no compensation for preaching; but whatever compensation may be made, shall go into the treasury. They shall steadily reside near the Institution; and they shall be considered as constituting a Faculty for the final admitting and the removing of students, and for the general regulation and government of the Institution, according to the principles already established, and the rules that may hereafter be approved and established by the Board. It shall be their duty to guard with vigilance against the admission, and against the retaining of unsuitable persons as members; to have frequent recitations and other appropriate exercises in the different branches of study; to devote their time and talents to accelerating the progress of their pupils in the acquisition of those attainments which shall be most conducive to their usefulness in the gospel ministry; to guard them against error; to guide them in their inquiries after truth; to communicate instruction adapted to their wants and capacities; to point out the course of study to be pursued, with the approbation of the Board; to name to the students, from time to time, such books as may be perused by them with the greatest profit; to intimate to them, as there may be occasion, the best method of studying; to animate their pursuits by frequent inquiries and examinations relative to their progress; to assign them proper subjects for their first compositions, and suggest a proper manner of treating them, to devote special attention to the improvement of their style and delivery, favoring them with free and affectionate remarks on their productions and their public speaking; to watch over their health with paternal solicitude; to teach them how they may distribute and employ their time to the greatest advantage; to give them friendly advice respecting their intercourse with persons in various stations and circumstances; above all, to confer with them freely and frequently on those subjects, and to take those measures which are best calculated to promote their growth in grace, and warm their hearts with love to God and the souls of men.

"No charge is made to any student for tuition, room-rent, and furniture, or use of library. The expense of boarding at the Institution, depends on the actual cost. Those students, who use tea and coffee, pay \$1.33 per week. Those who substitute milk pay but \$1.00. Washing is at the rate of thirty-seven and a half cents a dozen. For fuel and light, the sum of six or seven dollars a year is sufficient. It is the determination of the Trustees to reduce the necessary expenses as much as possible, so that the advantages of the Institution may be extensively enjoyed. They have also consulted for the health of the students: and, as the farm contains about eighty acres, and has a spacious garden, they are making arrangements for regular exercise by laboring on the lands, when the weather is suitable, and by various sorts of work within doors, when the weather is unpleasant. For this purpose a large and convenient shop has already been erected, and put under the constant superintendence of a carpenter and joiner.—A student, who is disposed to labor on the farm or in the shop, may, without interfering with his studies, and with great benefit to his health, earn a considerable sum.

"A reading room, supplied with the more important religious and literary periodicals, is resorted to by the students at hours not interfering with their regular studies.

There are two vacations in every year, each of six weeks; the first commencing on the second Wednesday in September; and the second on the third Wednesday in April. At the end of each term there is an examination.

"The Anniversary of the Institution occurs on the second Wednesday in September. The examination in the studies attended to during the term immediately preceding, is to be on the day previous to the Anniversary.

"Under a deep impression of the importance of making the regular course of studies here as thorough and as complete as at any Institution, and of encouraging at the Colleges a due attention to one of the most interesting of the ancient languages, it has also been required that candidates for admission be acquainted with Professor Stuart's Hebrew Grammar, and the first forty pages of his Hebrew Chrestomathy. Those who may not be able at College or elsewhere, to make this preparation, (and it is to be hoped that the number will be small) should, if possible, be in Newton as soon, at least, as the time of the Anniversary of the Institution, and employ the succeeding vacation in the most favorable circumstances for being prepared to enter at the beginning of the term. Special attention will be paid to their progress.

"It has been resolved, that, while the regular course of study is vigorously sustained, suitable persons, though having only an English education, upon presenting the requisite certificate from the churches to which they belong, may, in special cases, be permitted to reside at the Institution, (subject to its rules, and with the approbation of its immediate government,) for pursuing such a shorter course, as shall be adapted to their ages and circumstances, and as shall be consistent with the regular duties of the Professors.

"The shorter or select course is, ordinarily, to be made up of a selection from the most important English branches of study in the regular Theological course; namely, Biblical geography, and oriental customs; general principles of interpreting the Scriptures; a series of theological subjects; Ecclesiastical History; and Pastoral Duties."

The following gentlemen compose the Board of Trustees: Rev. Joseph Graf-ton, President; Rev. Lucius Bolles, D. D., Rev. Daniel Sharp, D. D., Jonathan Going, D. D., Bela Jacobs, Ebenezer Nelson, Francis Wayland, Jr. D. D., Cyrus P. Grosvenor, Howard Malcom, Hon. Nicholas Brown, Jonathan Bacheller, Ensign Lincoln, Nathaniel R. Cobb, Thomas Kendall, John B. Jones, Elijah Corey, Richard Fletcher, Charles Train, Levi Farwell, Treasurer; Henry Jackson, Secretary pro tem.

The present Faculty are:—

Rev. Irah Chase, A. M. Professor of Biblical Theology, and pro tem. of Ecclesiastical History,—[now absent in Europe, for the recovery of his health, but to return early in the next year.]

Rev. Henry J. Ripley, A. M. Professor of Biblical Literature.

Rev. James D. Knowles, A. M. Professor of Pastoral Duties.

There are at present in the Institution, in the several regular classes, forty students, and ten, not yet introduced into the regular classes, are receiving instruction.

In the Senior Class,	- - - - -	11
" Middle Class,	- - - - -	13
" Junior Class,	- - - - -	16
" Other students,	- - - - -	10

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The Institution has no funds, except a sum, the principal and interest of which will support two Professors for twenty years; and one permanent scholarship of \$1250, established by the Young Men's Baptist Education Society, in Boston, and called the "Knowles Scholarship."

There is a debt of about \$5000, incurred principally by the erection of the brick building. The Institution needs funds to pay this debt; to support two Professors, besides those now provided for; to erect additional buildings; to enlarge the Library, and for other purposes. The Library contains about 1800 volumes, many of which, however, are copies of text-books used in the Institution. A large Library is needed, to enable the Professors to perform their duties, and to furnish the students with the information which they require. The Library at Andover contains 10,000 volumes, and is still, no doubt, very defective. The Baptists need, somewhere in this country, one complete Theological Library. In no one place, at present, can all the works on baptism alone be found.

Surely, we owe it to ourselves and to our Master, to provide the means of thoroughly investigating, and successfully defending, his truth. A complete work on baptism is very much needed, but it could not be written in this country, without aid from European libraries. These things ought not so to be. Let us have at least one good Theological Library; and where can such a library be more easily collected, and more appropriately placed, than at Newton?

It is hoped, that God will incline the hearts of many, who possess property, to contribute it for the benefit of this Seminary. In no way, perhaps, could funds be more safely and usefully invested, with reference to the great and permanent interests of the Redeemer's kingdom.