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WESLEYAN THEOLOGICAL INSTITUTION, BRIMFORD.

MINISTERIAL EDUCATION

IN THE

METHODIST EPISCOPAL CHURCH.

BY

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WITH AN

INTRODUCTORY ESSAY,

BY

REV. B. F. TEFFT, D. D.,

PRESIDENT OF GENESEE COLLEGE.

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TO THE
REV. OSMON C. BAKER, D. D.,

ONE OF THE BISHOPS OF THE M. E. CHURCH,

This Work is dedicated,

AS A TESTIMONIAL OF RESPECT FOR DISTINGUISHED ABILITIES,
LONG AND SUCCESSFULLY EXERTED IN THE CAUSE OF
EDUCATION IN GENERAL, AND OF MINISTERIAL
EDUCATION IN PARTICULAR,

IN THE M. E. CHURCH,

BY

HIS FRIEND AND FORMER COLLEAGUE.

P R E F A C E .

THE object of this work is to defend the propriety and to show the importance of thorough ministerial education in general, and especially in the Methodist Episcopal church. Our fathers understood their mission when they declared that they believed it to be God's design in raising up the Methodist ministry "to reform the continent and to spread scriptural holiness over these lands."¹ They considered themselves to be under the direction of divine Providence, and we of this generation consider ourselves to have the best grounds for this belief. They were called upon to meet a great emergency of the times in spreading the knowledge of the gospel in this newly-settled country. We honor their memories because they ran in the way in which divine Providence directed them. They did their work. They did it nobly, and have gone to their rest.

¹ Lee's History, p. 96.

But the church has come to a new era in her history. She has extended her borders from ocean to ocean. Some of our churches are nearly a century in age, and we have grown to be the most powerful religious organization in the western world. Religious education, enlightened and evangelical,—the great want of the human mind,—must be met and supplied by us. It is as important now, and as much the dictate of divine Providence that we should take care of these churches and supply them with this needful want, as it was that our fathers should plant them in the first instance. If our fathers and brethren, now on the stage, differ with us as to the mode of accomplishing this object, we will have no controversy with them. They are at liberty to proceed in their own way. There is room enough for us all to work.

Our book is strictly *apologetic*, and not controversial. We stand simply on the defensive, and all we ask is, that we may have the privilege of acting out our own convictions of duty in respect to ministerial education in the church of our choice. This privilege we grant, this privilege also we firmly claim.

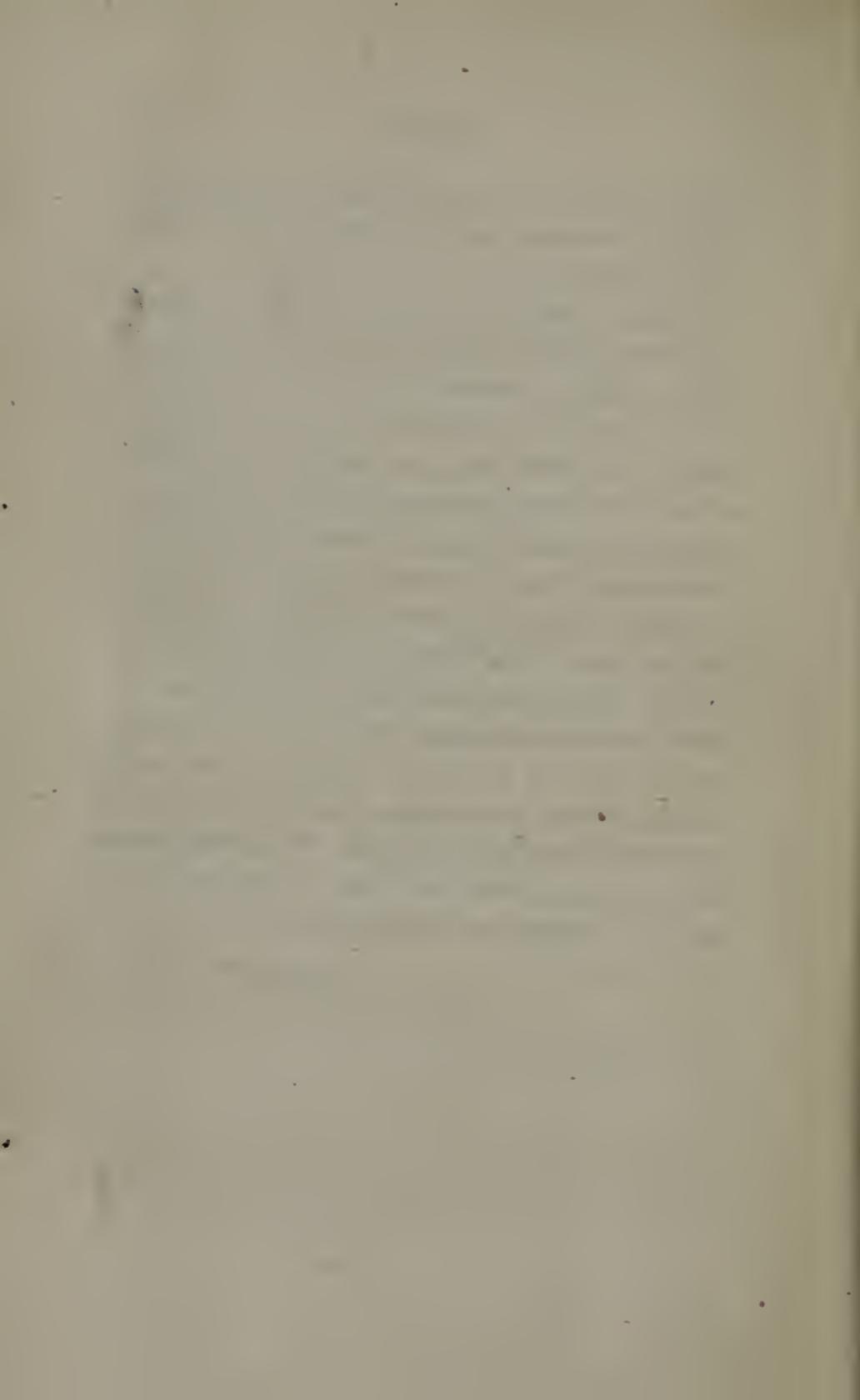
Our object is to raise up a ministry suited to the present emergencies of the church, and such as the times and the state of the world imperatively demand. We want a holy ministry, a well-instructed ministry, a ministry called of God, and endowed with the best gifts

of divine grace and human learning. This is our position, and we believe that Scripture, history, and reason will all unite their voice in sustaining it.

A large portion of our work originally appeared in the columns of the Northern Christian Advocate, in 1852. At the suggestion of a number of valued friends, I have consented to collect together these fugitive letters, and put them into a permanent form. Written as they were during hours snatched from onerous professional labor, no one can be more sensible of their imperfections than the writer. For several facts in the former part of the work I acknowledge myself indebted to an able Discourse on Theological Education, by George Howe, D. D., of South Carolina. To other works to which I am indebted due acknowledgment is made at the foot of the page. Such as the work is, I now present it to the church, and to the community generally, praying that the divine blessing may be upon it, and that it may be in some degree useful in bringing on the latter-day glory.

STEPHEN M. VAIL.

CONCORD, March 24, 1853.



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INTRODUCTION.

BY REV. B. F. TEFFT, D. D.

THE reader of the following work need not be told that the topic of it is one of exceeding interest, particularly at the present time ; and he will see, before finishing a perusal of the volume, that its author is entirely competent to the task which he has undertaken to perform.

He has given us, in a brief compass, a history of ministerial education from the earliest periods in the annals of the Jews to the present moment. He gives us, not only his opinions, but the opinions of the ablest divines of our own denomination, the opinions of our early bishops, and the action of the conferences soon after the organization of our church. He states, fully and fairly, as was to be expected of a Christian gentleman and scholar of his ability and candor, the strongest objections that have been mooted against the in-door education of our ministers, and then answers these objections as fully and

as fairly as he had stated them. In every way, in fact, so far as the manner and spirit of the author are concerned, he has entirely met the expectation of his special friends, who have long known him to be, not only one of the profoundest of our scholars, but among the best, and purest, and most reliable of our men.

It will be at once perceived, by the critical reader, that Professor Vail has made no attempt, in this work, at ambitious writing. There is no flare or flourish in his style. He had a plain topic to discuss, and he has discussed it in a plain, simple, unaffected way. He might, perhaps, have indulged in more ornament of diction without injury to his cause; but the ruling idea with him evidently has been to state facts, to answer objections, and to draw conclusions of a wholesome and useful character, — wholesome to the reader and useful to the church, — without turning aside to pick flowers, which his straightforward and honest heart did not seem to think of, when he was writing out his thoughts.

It was not to have been expected, on the other hand, that, in so considerable a volume, the author could state every fact, and every point,

precisely as the reader, or as the writer of this introductory note, perhaps, would have stated them for himself. It is enough, however, that the facts are facts; that they are stated honestly, without exaggeration, retrenchment, or distortion; that no unworthy advantage is taken of the authorities referred to and quoted; that the labor is all done in such honor, that those readers who have not the original authorities to consult, or have not the scholarship or the time to read them, may rely with the most perfect safety upon the truthfulness of every representation of the author, and upon the exactness or honesty of every one of his citations.

So far, it is confidently believed, there will be but one opinion and one sentiment among the readers of this volume. When they look upon the import and purpose of the book, on the contrary, it is not to be expected that there will be the same unanimity. It cannot be denied, nor is it attempted to be concealed, that, though the work is chiefly historical, and deals in facts, the facts are presented with the design of constructing out of them a thorough historical argument in favor of ministerial education in the

Methodist Episcopal church, as well as in all other churches. On this point there have been, and there yet are, some differences of opinion, in the ministry of our denomination; and yet those differences, when carefully examined, do not seem to be as great, or as important, as they are generally apprehended.

No one of us denies, for example, that, before a man has a right to enter the holy office, and perform its sacred functions, he must be well satisfied, by the best of evidence, that he has received a call from God to that high work. That call is not a mere impression that the subject of it can do a great deal of good by entering into the Christian ministry; or that he may be able to do as much good in it as in any other walk of life; or that he may enjoy himself and be happy and successful in it; or that his brethren and acquaintances think he is well adapted to the profession as a profession, and ought to undertake it. No reasons or inducements of this sort will answer the requisition, or justify a man in becoming a minister of the gospel. The true idea of a Christian minister is, according to every epithet applied to him, that he is a person expressly employed by God to perform a par-

ticular and peculiar work for him. He is sometimes called a messenger, a herald, an evangel; but no one becomes a messenger, to carry news for another person, until he is specially employed to do so. He is sometimes called a servant, — of course a voluntary servant, — a servant of Jesus Christ; but no man becomes such a servant until, by some overt act of the master, he is made one. If, out of a group of children, a father calls one to go for him and do a piece of service, two, or three, or even more may run, but only one is sent, only one goes officially, only one can speak in the name of the father. So, in the Christian ministry, as we all agree, a man must be expressly called; he must know that he is called; and then he must speak, and can speak, not his own words, but the words of Him that sent him.

But, in selecting a child, as has been here supposed, would an intelligent father, would a wise and good parent, make choice of one too small, or too weak, or too ignorant to perform the required service? Or, if unqualified at the moment, would he not, if he could, give him all needed qualifications for the duty? This is the great question, and I have endeavored to state

it in its full force, that it may be met and answered fully.

Let us look, reader, into a well-regulated household, and draw to ourselves such a scene as happens every day in domestic life. The father has a work which he is about to assign to a member of his family. He calls his son, lays out the matter to him, and then directs him *to get in readiness* for the undertaking as soon as possible. The father tells him, it may be, what preparation will be necessary, and how and where it may be made to the best advantage, and is sure, it seems to me, to charge the son not to enter upon the work until he has duly qualified himself to execute the commission given him.

Suppose, now, that the son goes out without due preparation. Suppose that, after having gone through with the piece of service given him, as well as he could with a faulty preparation, but still with less success than he might have had, he returns to the father, and gives an account of his performance.

“You have done something,” says the father, “but not what you might have done, nor what I expected you would do.”

“I have done as well as I could,” replies the son, “with the means at my command when engaged in the business.”

“Yes,” says the father, “but the means you took with you were not sufficient, not commensurate with the magnitude and difficulties of the enterprise.”

“True, my father,” rejoins the son, “but they were all the means I had when you called me, and you gave me nothing more.”

“Gave you! that is,” says the father, “I did not go and get the implements, and put them into your hands! But you knew where they were; you knew that you could have any thing you wanted; you knew, or might have known, that you would need more than you had about you at the precise moment when I called you. Did you expect me to go and gather them up for you, and bind them upon you, and treat you as an ignorant beast of burden, and not as an intelligent human being? You knew very well that I had trusted you with a very delicate, difficult, and decisive piece of business; that, to execute it properly, you would need a careful and critical preparation; that the means of that preparation were all about you; that I was not so unwise, nor improv-

ident, as to wish you to go to do my work without it ; and, what is still more, that it is not my custom, in the management of my affairs, to equip my servants with my own hands, without any care or coöperation on their part. I tell them what is to be done ; I assign to each one his task ; I furnish them fully with every necessary article of use ; and expect them then to *make themselves ready*, without delay, to do what I have commanded them, as speedily and as perfectly as possible."

It matters not, so far as the argument is concerned, whether the service required; in the example given, be a trivial or a great one. Let us suppose it to be a very trivial thing. The father wants the child to run half a mile for him and convey a message. The child, thoughtless of what lies before him, starts, it is most likely, without hat or shoe, or a proper understanding of what he is to say when he gets to the place appointed. "No," says the father, "go in and get yourself ready." The child obeys, and when he again presents himself, the father repeats to him, over and over, the idea of which he is to be the vehicle. It is plain that, in this case, the *message* is the father's; but the *preparation*, though sug-

gested and provided for by the parent, was the boy's. The preparation, too, is made before the errand is begun. This is nature. This is the course dictated by common sense.

Let us suppose, on the other hand, that the thing to be done is something of great magnitude and importance. Let it be a profession or a business for life. The father wishes the son to practise law, and chooses this work for him. Does the father wait till the hour arrives when the profession is actually to begin, and say, "Son, from this moment you must *practise* law?" Does he not rather say, some time before the period when the duties of the bar are to commence, "Son, my desire is that you should *study* law?"

All this, however, implies a very essential thing, which has not yet been granted. It implies that, when the divine call is given to a man, the call itself does not necessarily signify, whether the man is to go out immediately, or whether time is not allowed him to prepare to go. In the ordinary affairs of life, there would be no dispute respecting such a question. There would be no question. Every person of ordinary sense would say, if the individual called to do a secular work is not fully qualified to do it, at the moment when

the call is made, he must prepare himself for it, before undertaking it, or be guilty of presumption ; but that, on the contrary, if he is qualified, if he has a previous preparation, he may go at once. The same is true, as it seems to me, of the ministerial call.

It may be asked, at this point, What is to be understood by this heavenly call? Does God call men to *preach* the gospel, or to *prepare* to preach it? Both, I answer, accordingly as they are ready, or not ready, to begin to preach. There seems to be no little mystification in the minds of some in relation to the nature of this call. Does any one suppose, can any one suppose, that the call is so definite as to imply and carry in itself every thing in respect to time, place, manner, and circumstance? Does it say, Thou must preach a sermon this moment? Does it say, Thou must preach in America, or in Great Britain, or in India? Does it say, Thou must be a Methodist, or a Baptist, or a Presbyterian preacher? Does it positively say, Thou must preach now, just as thou art, without tarrying a moment to get in readiness? Does it not rather say, when the trembling Christian is deciding the great question as to how he can do the most for the cause of God and the

world, Thou art to be God's messenger ; all work inconsistent with this calling must be laid aside ; arise, get thee ready, and go into it?

If this be so, the actual time to be spent, or means to be employed, in getting ready, will depend entirely upon the condition of the individual called, and upon the circumstances surrounding him at the moment. If he has had, like Saul of Tarsus, the previous training, he will only need to stop a few days in Damascus to be told, by some devout man employed of God, "*what* he must do." If, on the contrary, he is young, like Samuel, or ignorant, as Peter, he must tarry some years with Eli, or a shorter period upon the mount, in the study of the word, before he can become himself a prophet, or a successful "fisher of men."

It is still a question, perhaps, in the mind of the reader, how much preparation, whether received before or after the call, a man should have to fit him for the ministerial work. This will depend very much on the circumstances of the case. A man may be a sailor ; but the skill and knowledge required of him will differ very much according to the place, manner, and occasion on which he is to exercise his craft. He may be called to sail across the ocean, or along the coast,

or up and down the rivers. He may sail as a merchantman, or as a ship captain of the navy, or as a discoverer and explorer in seas but seldom visited and little known. He may go out before the mast, or behind it, or at the helm, or as physician, or as carpenter, or as clerk, or as the highest or lowest officer of the vessel. The knowledge demanded of him will depend on the particular department of the work of sailing which he attempts to occupy. So in the Christian ministry. One man feels inclined to go to China, or to Japan, or to Germany, or to France; but not without having made a previous preparation peculiarly requisite in his peculiar field. Another man sees his way clearest to stay at home; but the people where he dwells, in his day and generation, may be very indifferent as to the language their preacher uses, or the depth or shallowness of his thoughts, if he can only talk; or they may be so exact in their knowledge, and so refined in feeling, that nothing but a very great accuracy of matter and manner will satisfy them, or do them good. In every respect imaginable, there is the utmost variety of demand; and the demands of one age are changing into the demands of another age all the time. Only one thing is fixed. The

man, whatever be his circumstances, should thoroughly understand his work, because it is the most momentous work ever done by man.

There is another question, however, that rises up, the moment that this last one is settled. Where, in what way, by what means, shall this needful preparation be effected? It is not disputed, the objector claims, that preparation, even great preparation, is required for so great a work ; but all this can be accomplished, he maintains, while the preacher is engaged in his daily toil. The arguments of this class can be stated in a proverbial form — *The minister must learn to do his work by doing it* ; and this is entirely true, if properly understood. A part of the minister's business is to explain the Bible ; and this, according to our adage, he must learn to do by doing it. So of every other part of his sacred calling ; but it is still to be asserted, and remembered, that this can be done without doing it in public. This is exactly what the clerical student may do, and does do, at school. He learns to read the original Scriptures by reading them ; he learns to interpret by interpreting them ; he learns to collate and compare texts by collating and comparing them ; he learns to expound by expound-

ing ; and he learns to preach, even while at school, by preaching. Every thing that he will be called upon to do in public he first learns to do by doing it in private ; and he has wise men, experienced men, holy and devout men, to stand by him, to listen to him, to guide him in his efforts, to correct his faults, to prompt and quicken his virtues, and thus greatly help him in his work of preparation.

That all this can be done out of school, on the other hand, there is no room to doubt. It can be done because it has been done. It has been done repeatedly and successfully. The earlier ministry of American Methodism is a standing demonstration of this fact. That ministry embraced a class of men whose like the world had never seen, and whose equals it may never see again. No one may disparage them, by talking of a learned ministry, as if they were unqualified for their exalted work. Considering the peculiar nature of that work, and the circumstances under which they were called to do it, they were emphatically the best prepared ministry of their age, either in this country or any other quarter of the globe. Their success proves this statement. The clergy of that day could not stand before

them. They were utterly afraid of them. It was seldom that one of them dared to stand up alone against one of our stalwart itinerants. Sometimes, however, very frequently at first, a number of them would fly together at some point, where they expected a visit from one of our mighty men ; but, when the mighty man appeared, the rabble of clerical gentlemen, learned, refined, genteel, and very graceful and goodly in their fashion, were swept away like so many feathers by the wind. Every where this vanguard legion of our thundering hosts held sway, until a continent, once given up to heresies, or armed to the teeth for the defence of erroneous doctrines, or lost in infidelity and ungodliness, was subdued, if not conquered, and handed over in glorious triumph to the care and possession of their successors.

Still, this great fact, acknowledged in all its strength, proves nothing against, as the one next preceding it proves nothing for, the education of ministers in ministerial schools. They both prove, when taken together, that a man may learn what he ought to know either *in* a biblical seminary, or *out* of it, according to his circumstances, if he has sufficient power of pur-

pose. They do not show that a ministry is the worse for being educated in a seminary, nor that another is any the better for being educated outside of one. They do not show that the scholastically educated portion of our early ministers were not better for their education, nor that the other portion would not have been abler ministers, able as they were, if they had had similar advantages. They do not show that John Wesley was any the less useful because he graduated from Oxford, nor that Adam Clarke, or Richard Watson, mighty as they were, would not have been still more mighty if they had enjoyed the educational privileges of John Wesley. Nor do they prove that the settled clergy of this country, in early times, were weak *because* of their education, or that our own veterans were strong *because* they had not been reared among books and schools. In neither of these instances is the one fact the cause of the other fact. The two facts only happened to come together. Wesley would have been a strong man without a college education ; but no one can say that he was not very much stronger with it. Clarke would have been a man of deep and various learning had he spent

ten years at Cambridge ; and it is not possible for any one to prove, if to believe, that he was as learned or as useful as he would have been had he had that amount of close, consecutive, thorough college training. The weakness of the American clergy, in the early days of Methodism, was not their learning, but their worldly spirit, their want of high and holy purpose, their ignorance of true piety ; and the strength of our Spartan band, at the same period, was certainly not their lack of scholastic discipline, but the irresistible resolve, the flaming zeal, the burning love engendered in their hearts by a heart-renewing and heartfelt religion. Where this religion and that learning met together in the same persons, as in Wesley, Fletcher, Clarke, Coke, Benson, there was a double power, a double usefulness, as the history of that age, and the history of every age, have demonstrated ; while it is equally true, that neither the religion, nor the learning, though both are the gift of God, can come to us, or grow in us, without our personal coöperation.

It has been said, indeed, that all needed qualifications come to us with the call, without any exertion on our part ; but this is simply fanati-

cism, as Mr. Wesley himself has declared. It is contrary to all facts and all analogies. The husbandman sows his seed, and waits upon the powers of nature, which are but the powers of God, to give it growth; the seaman launches his ship, and spreads his sails, and calls for the winds of heaven to come and fill them, and push him to his destined port; the mechanic, the artisan, in all their varied works, are but uniting their skill to the rude material previously prepared for them by an almighty hand; and, in the same manner, according to the universal order of the divine government, in secular and in sacred things, a sinner *repents* that God may save his soul, and a minister *studies* that he may learn God's works, and ways, and will. So universal is this law, that a man can accomplish nothing for himself, even in worldly matters, without personal exertion; and, as the Scriptures every where clearly teach, and the history of the church militant most positively proves, when any thing has been done, or is to be achieved, in the religious world, it is the "sword of the Lord *and* of Gideon" — God's power and man's instrumentality united — that does the work.

Whether, however, this work of acquiring a

ministerial education is to be performed in a biblical seminary, or out of it, is not a question to be decided *a priori* from elements existing within itself, but from the external circumstances of the case. Some may not have the time, others not the means, and others not the opportunity, to be regular students at a school. Where the time, the means, and the opportunity are all favorable, or where the individual can do the work at school, there is no question but the question of expediency that remains undetermined. The pupil simply inquires where he can get the necessary learning quickest, cheapest, best; and the answer is the answer of analogy, experience, and common sense. If a person wishes to learn how to make a watch, he does not go to carrying or selling watches, for this would teach only how to carry and to sell; but he goes into the workshop, where watches are manufactured, and where there are those who can tell him exactly how good watches as well as bad watches are made and put together. He there learns the business, and comes out a skilful watchmaker, and commences the business of making watches, because he has learned how to make them. He might, it is true, have

taken up the business of his own head ; and, if more than commonly ingenious, he might have become a good watchmaker by himself. But would he not have wasted, for the want of good instruction, a large portion of his time and toil? So of every kind of business. So of every possible profession. Men may become good lawyers, and good physicians, without attending schools of law, or schools of medicine, or studying under gentlemen learned in these professions. But what says all experience, what says common sense, about the *economy* of such a course? What is the uniform practice, in all countries, at the present day? What has been the practice for the last two thousand years? In all business, in every profession, do not those who wish to learn study, for a longer or shorter period, at the beginning of their career, with those who know? And as one man is not likely to be equally expert in every department of his profession,—as he cannot, in his own house, or while engaged in general business, give the necessary attention to a pupil even in what he understands the best,—why is it not reasonable, why is it not wise, why is it not entirely the better plan, to set up several of these professional

gentlemen together, and make it their only business to teach those who have a desire and a need to learn? As we do so in teaching and in learning every other thing, why not in teaching and in learning what a minister of the gospel ought to know?

All that can be acquired, nevertheless, at a college, or at a biblical seminary, is only a beginning of what a good and growing minister will feel inclined, if not impelled, to learn. A great deal of harm has been done to the cause of learning by talking of "getting an education," general and professional, at these institutions; as if an education for life, perfect and entire, is to be obtained as a person would obtain a coat ready made, by staying a few years at school. A man who has thus acquired what he considers a "finished education" is a man that will be shunned, and that ought to be shunned, all the days of his after life. He has completed his studies; and he will now most likely be a drone, an idler, a busybody, a seeker of high places, gradually becoming more and more ignorant, as the world around him becomes more knowing, till the day he dies. There is no such thing as a finished education. We are capable of learning, and we

are bound to learn, every day and hour, as long as we live ; and in the future world, where the veil shall be taken from our vision, and the glasses, through which we now "see darkly," shall be removed, we shall increase in knowledge, as in goodness, while the ages roll. Let no man, therefore, whether he goes through the ministerial curriculum in the seminary, or on horseback, cease to study when that certain elementary task is done. Let every one every where carry his books, his studies, his meditations, with him to the end of his earthly course. Let every minister, young, middle aged, and old, "*study* to show himself approved unto God, a *workman* that needeth not to be ashamed, *rightly* dividing the word of truth." In every part of his career, whether he has learned much or little, therefore, let him press forward with constantly accelerating zeal ; and, at those moments when he makes his largest acquisitions, let him not be satisfied, but encourage his heart with those words, which, once used, became the motto of the great discoverers of our continent—"*There's light, light ahead !*"

Such are some of the thoughts and considerations, only a few of which, however, could be presented in so brief a compass, which have brought the

writer of these pages to the deliberate conviction, that no man has a right to preach who has not been called ; that the call does not necessarily qualify the subject of it, excepting as to the authoritative-ness of his holy mission, and the unction it brings with it, for the daily duties of the profession ; that, like all good things here below, spiritual as well as temporal, the needful qualifications have to be acquired by the personal efforts of the individual ; that, though there is no *a priori* reason, or principle *per se*, to decide whether these efforts ought to be made in a seminary, or out of it, analogy, experience, and common sense concur in determining the question, in most cases, on the side of the positive and well-directed discipline of a ministerial school ; but that the advantages of these schools should be used only as a help at the beginning of the minister's studious career, leaving him, when they are past, a lifetime of still more diligent and constantly growing zeal in studying into the deep things that a teacher of the "mysteries of the kingdom " ought to know : —

"The clouds may drop down titles and estates,
Wealth may seek us, but wisdom must be sought."

MINISTERIAL EDUCATION.

CHAPTER I.

Schools in the Early Ages.— Ministerial Education in the Jewish Church.— First secured by Means of the Levitical Schools.— The Levites the divinely-appointed Religious Teachers of the People.— Inferences.

MINISTERIAL education arose with the formal establishment of the priestly office under the Mosaic economy. Anterior to this, the priesthood does not appear to have been regularly organized as a distinct class. The father of a family was both priest and patriarch in his own house.

There were, doubtless, schools for instruction both in divine and secular learning, anterior to the time of Moses. The fact that books were made,¹ and writing generally understood, in the

¹ Gen. v. 1. *Book of the Generations* seems to show that the antediluvians kept their family records. Josh. xv. 15. See also Judg. i. 11, 12. קִרְיַת-סֶפֶר, *Book City*, the name of a Canaanite city. See, on the antiquity of writing, "Ancient Egypt," by G. R. Gliddon, and the great works of Champollion and Rosellini.

East before this time,¹ (Deut. xi. 19, 20, xxiv. 1-3, xxxii. 6, 7,) seems to imply this.

It pleased God to choose the tribe of Levi, instead of the first born, to be devoted to himself, to perform the rites of the sacred office, and to act as the civil and religious teachers of the tribes. The idea that the priests and Levites were not public religious teachers, and that teaching was no part of their duty, as has been recently contended by Professor Stuart, in his work on the Old Testament, p. 85, also by Rev. J. F. Denham, in Kitto's Cyclopædia of Biblical Literature, art. *Priest*, I cannot regard as entirely correct. That the Levites were called to be the teachers of the people, in addition to the performance of the Jewish ritual, appears from the following scriptures and Scripture incidents.

1. In Deut. xxxiii. 9, 10, it is said, "They" (the children of Levi) "*shall teach Jacob thy judgments, and Israel thy law.* They shall put incense before thee, and whole burnt sacrifice upon thine altar." This is a very beautiful compend of the duties of God's chosen tribe, first, *to teach* his people; second, to perform the duties of the sanctuary. *Specific* directions as to the mode and matter of preaching or teaching were not needed, for this was well understood, while directions in regard

¹ And these words, which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house," &c. Deut. xi. 19; xxxii. 6.

to the ritual were needed. For the ritual was new, and designed to be peculiar and distinct from any thing then existing in the world.

The first school was that of *the family*, such as is referred to in Deut. vi. 6, 7, "And these words, which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house," &c. The heads of the family were the teachers of their children and domestics. (Prov. vi. 20.)

The second class of schools was that of the learned men; where one or more of the more learned among the people gathered around them the young, and others who chose to attend their lectures, and instructed them. It is scarcely supposable that a religious people, with a written law, and with other books,—some of which are mentioned, as *The Book of the Generations*, (Gen. v. 1,) *The Book of the Wars of the Lord*, (Num. xxi. 14,) *The Book of Jasher*, (Josh. x. 13; 2 Sam. i. 18,)—and a large portion of which people were able to read and write, (see Deut. vi. 9,) and a twelfth part of whom were set apart as priests of God, and as teachers of his law, would be altogether without schools. There must have been schools accessible to the Jewish people in their earliest history; otherwise they could not have been able to read and write to the extent implied in Deut. vi. 9. It appears very probable that, in connection with

this class of teachers, the Levites did much for popular instruction.

2. But there are left on record *some* directions, to which we would briefly refer. In Deut. xxxi. 9, 13, it is said, "And Moses wrote this law, and delivered it unto the priests, the sons of Levi; . . . and Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God, in the place he shall choose, *thou shalt read this law before all Israel in their hearing.* Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn," &c. This solemn periodical instruction was committed to the Levites; and the spirit of this ordinance, as Dean Graves well remarks, bound them to take care, at all times, that the aged should be improved, and the children instructed in the knowledge and fear of God, the adoration of his majesty, and the observance of his law; and for this purpose the peculiar situation and privileges of the tribe of Levi, as regulated by the divine appointment, admirably fitted them.

3. They were the public teachers of the people, and they were the only ones, till the times of the prophetic order, which does not appear to have existed as such till the days of Samuel. They were to be "divided in Jacob, and scattered in Israel." They were to have "no inheritance with their breth-

ren." Forty-eight cities were set apart for them, as nearly as possible at the central points of the land, from Kadesh, at the extreme south, to distant Bashan and Asher on the east and north. This could not have been done for the performance of the Jewish ritual merely, for this could be performed only at one place, viz., at the seat of the tabernacle. No assignable reason, therefore, appears, why the Levites were thus *scattered*, except that they might act with greater advantage in the work of teaching the people—acting as their priests and jurisconsults through all the land.

4. In further confirmation of this position, I would refer the reader to the following passages: "The priest's lips should keep knowledge, and they [the people] should seek the law at his mouth, for he is the messenger of the Lord of hosts." (Mal. ii. 7.) In 2 Chron. xv. 3, Israel is spoken of, in a season of great declension, as being "without the true God, and without a teaching priest." In Hos. iv. 6, the people are represented as "destroyed for *lack of knowledge*," and this through the ignorance and fault of the priests. In Micah iii. 11, the priests are accused of "*teaching for hire*," which is charging them with perverting their office as *teachers* for the purposes of gain. In 2 Chron. xvii. 7-9, it is said Jêhoshaphat sent "Levites and priests," as the most appropriate persons, "through all the cities, and they *taught* in Judah, and had the book of the law with them, and taught the

people." When the captives returned from Babylon, we find the Levites entering upon their ancient office, "*teaching the people, and causing them to understand the law.*" (Neh. viii. 7.)

From the above Scripture facts, the following inferences are clearly deducible:—

1. That the priests and Levites were charged with the national instruction of the people, both religious and secular.

2. That, as teachers, they must themselves have first been taught.

3. That the forty-eight cities in which they resided were, as the learned Lightfoot says, "so many universities."¹

4. That the Levites went forth from these centres of light, itinerating through the land, teaching the people the law of God.

5. That the young men of the tribe were trained up in a careful knowledge of the law, — not in the labors of the field, — that they might, in due time, take the place of their fathers in the sacred office.

6. That the priests and Levites were the regular and ordinary ministry of the church of Israel. The prophets were the *extraordinary* religious teachers. For at some times there were no prophets, and the prophets sent the people to the priest for instruction. (Hag. ii. 11. Mal. ii. 7.)

We conclude, therefore, that ministerial education by human means was provided for, and most munificently provided for under the Mosaic econ-

¹ Works, vol. v. p. 120.

omy, inasmuch as one whole tribe was set apart with abundant means of support for the special and exclusive service of religion. Cities were given to this tribe to dwell in, and being released from the labors of the field, they gave themselves to spiritual services, among which prayer and the study of the Holy Scriptures were doubtless prominent exercises. We would remark, in closing this chapter, that the priesthood under the Mosaic economy were called of God to this office. Moses received a command to consecrate Aaron and his sons to the priest's office. (Ex. xxviii. 41.) They were to be washed at the door of the tabernacle of the congregation, as an emblem signifying that they should be pure who bear the vessels of the Lord — pure both as to their inward spirit and their outward conduct. Whatever be the value of human learning, nothing can compensate for that inward divine teaching — for the callings and qualifications of the Holy Ghost. We admire the following sentences of Mr. Newton: "None but he who made the world can make a minister of the gospel." "If a young man has capacity, culture and application may make him a scholar, a philosopher, or an orator; but a true minister must have certain principles, motives, feelings, and aims, which no industry or endeavors of men can either acquire or communicate. They must be given from above, or they cannot be received."¹

¹ Newton's Works, vol. v. p. 62.

CHAPTER II.

The Prophet Schools, a new Mode of Ministerial Education. — Cause of their Origin. — Their Location. — Their Instruction. — Number of Students. — How supported. — Their Dwellings. — Sometimes their Members married Men. — Continuance of this Form of Ministerial Education. — Inferences.

A NEW mode of ministerial education arose in the days of Samuel, by means of the *prophet schools* — in distinction from the schools of the Levites.

The Levitical schools in his time had lost much of their primitive purity and power. Hence God raised up another order of men, *the prophets*, of whom Samuel was the head, to carry on his work, and to perpetuate his knowledge and fear in the earth. The corrupt and wicked house of Eli had brought discredit upon the Levitical orders, and it was fitting that another order should arise to minister to the people, as their spiritual teachers. Hence arose the *schools of the prophets*.¹ Samuel

¹ “After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company* of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophecy: And when they came thither to the hill, behold, a company of prophets met

* The original word for “company” means *band* or *school*; hence we may translate *the school of the prophets*. See note on p. 22.

gathered around him the devoted young men of the nation, and presided over them, and taught them as a *father*.¹ And according to the Hebrew idiom, the pupils or learners of course were called *sons*.² (2 Kings ii. 3-5, 15; iv. 1, 38; v. 22, et al.)

These schools were located in places easy of access, and in centres of influence. There was one at Naioth, near Ramah, (1 Sam. xix. 20, &c. ;) another at Bethel, (2 Kings ii. 3;) another at Jericho, (2 Kings ii. 5;) another at Gilgal, (2 Kings iv. 38; vi. 1;) and another, probably, in

him; and the Spirit of God came upon him, and he prophesied among them." 1 Sam. x. 5, 10.

"And Saul sent messengers to take David: and when they saw the *company of the prophets* prophesying, and *Samuel standing as appointed over them*, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that *is* in Sechu; and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah. And he went thither to Naioth in Ramah, and the Spirit of God was upon him also, and he went on, and prophesied until he came to Naioth in Ramah." 1 Sam. xix. 20, et seq.

¹ "And Elisha saw *it*, and he cried, My father, my father! the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces." 2 Kings ii. 12.

² "And a certain man, of the sons of the prophets, said unto his neighbor in the word of the Lord, Smite me, I pray thee. And the man refused to smite him." 1 Kings xx. 35.

"And the sons of the prophets that *were* at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take

Mount Ephraim.¹ It is remarkable that none of these were Levitical cities, which seems to confirm the view presented above, in respect to the origin of the prophetic order and schools.

As to the instruction of these schools, we have only a few hints left us by the sacred writers. As these sons of the prophets were to be the future teachers and pastors of Israel, they doubtless devoted much of their time to the study of the divine word. Here they learned the history of the world, the wonderful dealings of God with their ancestors, and the doctrines and precepts of their holy religion. They doubtless studied the Jewish ritual in its deepest meanings, teaching purity and salvation through the Messiah that was to come. Also as the Jewish civil code is inseparably connected with religion, they doubtless became expert in all the civil knowledge of their times.

away thy master from thy head to-day? And he said, Yea, I know *it*; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee, for the Lord hath sent me to Jericho. And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know *it*; hold ye your peace." 2 Kings ii. 3-5.

¹ "And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of garments." 2 Kings v. 22.

Instruction in music and sacred song was also much attended to in these schools.¹

The number of the sons of the prophets was often large. Obadiah hid one hundred of them in a cave to save them from the wrath of the cruel Jezebel.² And at the translation of Elijah there were fifty sons of the prophets gathered together to witness this glorious scene.³

These schools were supported, in part at least, by the contributions of the pious. After the rebellion under Jeroboam, the Levites and priests left the territory of the ten tribes, not being willing to conform to the idol worship of Jeroboam. The prophetic orders, therefore, naturally took their place as the religious teachers of the people, and the contributions which before were given to the Levites were now given to them.⁴ Obadiah himself protected and fed one hundred of them in a cave. (1 Kings xviii. 13.) And in the

¹ See note 1, p. 16.

² "Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?" 1 Kings xviii. 13.

³ "And fifty men of the sons of the prophets went and stood to view afar off; and they two stood by Jordan. And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest upon Elisha, and they came to meet him, and bowed themselves to the ground before him." 2 Kings ii. 7, 15.

⁴ "And there came a man from Baal-shalisha, and brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat." 2 Kings iv. 42.

times of Elisha miracles were wrought to provide the sons of the prophets with food.¹

They also had dwellings in common, and when they needed additional accommodations, they labored with their own hands to accomplish their desire. The distress of the poor young prophet, who cried out, "Alas! master, for it was borrowed!" when he lost his axe in the Jordan, while cutting timber for a new building for the sons of the prophets, and the miracle of Elisha, in causing the axe to swim, will be remembered by all as a pleasing and instructive incident.²

¹ "And Elisha came again to Gilgal, and *there was* a dearth in the land, and the sons of the prophets *were* sitting before him; and he said unto his servants, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds, his lap full, and came and shred *them* into the pot of pottage; for they knew *them* not. So they poured out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot; and they could not eat *thereof*. But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot. And his servitor said, What, should I set this before a hundred men? He said again, Give the people, that they may eat; for thus saith the Lord, *They shall eat, and shall leave thereof*. So he set *it* before them, and they did eat, and left *thereof*, according to the word of the Lord." 2 Kings iv. 38-44.

² "And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And

The sons of the prophets were sometimes *married men*.¹ This beautiful story is full of instruction to us of this day, as to our duty towards the wives of pious ministers who are left in widowhood in the providence of God — a fact showing that men called into the sacred office, when surrounded with the cares of life, were yet called upon in those early times to prepare themselves for their work by attendance upon the instructions and opportunities of the prophet school.

These schools continued, probably, till the times

when they came to Jordan, they cut down wood. But as one was felling a beam, the axe head fell into the water; and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim. Therefore said he, Take *it* up to thee. And he put out his hand, and took it." 2 Kings vi. 1-7.

¹ "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me: what hast thou in the house? And she said, Thine handmaid hath not any thing in the house save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, *even* empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her, and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel; and he said unto her, *There is* not a vessel more. And the oil stayed. Then she came and told the man of God: and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." 2 Kings iv. 1, et. seq.

of the captivity, and perhaps longer — a period of five hundred years. A very clear reference is made to them in the days of Isaiah, by the prophet Amos. He says, “I was no *prophet*, neither was I a *prophet's son*, but I was a herdman,” &c.; i. e., I was not brought up in the prophet schools, but went immediately, from following the flocks, into the prophetic work; showing that, in his time, the ordinary method of entering the prophetic office was through the prophet school.¹ (Amos vii. 14.)

INFERENCES.

1. From the facts above collected, we infer, first, that these schools were designed to train up men for the sacred office, viz., that of teaching and enforcing morals and religion in Israel; and also to continue an organized band of men to reprove the corruptions of the regular priesthood, and to keep the people from resting in a merely *formal* religion.

2. Our second inference is, that these schools

¹ The phrases *לְהִתְחַבֵּל בְּנְבִיאִים*, or *הַנְּבִיאִים*, usually rendered *school of the prophets*, more literally means, a *school of preachers*, or *singers*, as the root *נָבֵא* means generally to *pour forth* as a fountain, hence to *pour forth words*, as in preaching or singing, in an animated manner, as if under divine influence. “And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.” 1 Sam. x. 6. See also x. 10, compared with xix. 20–24, and 1 Kings xviii. 29, quoted above. Hence the signification of foretelling future events.

were most like the theological institutions formerly and now existing in the Christian church, while the Levitical schools were more extensive in their range of study, and thus more like our universities.

3. And finally, that they often received contributions for their support, and, in one instance, a miracle was wrought at Gilgal to supply the students with food.

As our representation of the sacred schools among the chosen people of God would be quite incomplete without alluding to the schools, after the time of the prophets down to the Christian era, we will therefore make them the subject of our next chapter.

CHAPTER III.

The Levitical and Prophet Schools succeeded by the Synagogue and the Assemblies of the Wise. — The Beth Midrash of the Synagogue. — their usual Place of Meeting.

BEFORE we pass to develop the later history of the Jewish sacred schools, I would offer a few remarks showing the connection of the synagogues with these schools. As to the *origin* of the synagogues, the rabbins say the synagogue was as early as the patriarchs. Some modern writers, as Professor Stuart, have contended that they were not known till after the captivity, and that we must not look for any such thing as regular Sabbath worship, similar to the later synagogue worship, previous to this time. This view is not entirely satisfactory. It strikes me as highly improbable that a pious people, one of whose fundamental laws was the observance of the Sabbath, with divinely-authorized teachers,—the priests and Levites scattered through the length and breadth of the land,—did not meet ordinarily on the Sabbath for the purpose of worship, but idly spent this holy day in their houses. And yet it seems to me that the arguments of those who contend for a later origin of the synagogue worship comes to this.

The first clear mention of synagogues in the Old Testament is in Ps. lxxiv. 8, "They have burned up all the synagogues of God in the land." It is objected, by those critics who maintain the later origin of synagogue worship, that the Hebrew term *מִוֶּעֵדָי* does not necessarily mean synagogues, but *places of assembling*. We reply, it must mean here not only *places* but *houses of assembling*; else how could they have been burned up? Whether these synagogues were precisely the synagogues of the apostles' times may admit of question. But it is clear that there were places appointed for the assemblies of the people on the Sabbath, besides those of the tabernacle and temple. The law required that the people should make the Sabbath a day of holy convocation.¹ And Isaiah speaks of the solemn assemblies on the new moons and Sabbaths. (Is. i. 13 ; iv. 5.) Permit me to ask, Can it be supposed that

¹ "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the Lord which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts. Six days shall work be done; but the seventh day *is* the Sabbath of rest, a holy convocation; ye shall do no work *therein*; it *is* the Sabbath of the Lord in all your dwellings. These *are* the feasts of the Lord, *even* holy convocations, which ye shall proclaim in their seasons." Lev. xxiii. 2, et seq.

"And on the seventh day ye shall have a holy convocation; ye shall do no servile work. Also in the day of the first fruits, when ye bring a new meat offering unto the Lord, after your weeks *be out*, ye shall have a holy convocation; ye shall do no servile work." Num. xxviii. 25, .26.

the people held these assemblies without some organization in the different villages, and a house appropriate for their worship? The natural necessities of the case demand something like the synagogue from the earliest time. However this may have been, it is most probable that the synagogues in the later form had their germ in the Levitical and prophet schools; and about the times of Ezra and the later prophets, assumed the form in which we now find them.¹

The use of the synagogue was not for sacrifice, but for reading the Scriptures, prayer, and preaching; sometimes for courts of justice, and finally for *schools of learning*. In each synagogue there was an apartment for reading the law. Such a meeting hall is called by the Talmudists *Beth Midrash*, i. e., *house of learning*.

After the cessation of the Levitical schools, the synagogue, with its school, must have been the great means of popular instruction. But this was not sufficient for the instruction of the professional men of the nation — the jurists, priests, and public instructors. Hence there arose, as a substitute for the Levitical and prophet schools, the *assem-*

¹ The above view of the early use of synagogue worship is strongly confirmed by Acts xv. 21, where it is said, *Moses of old time* (literally, *from ancient generations*) hath in every city them that preach him, being read in the synagogues every Sabbath day. The expression *from ancient generations* seems to place the origin of the synagogue at a remote period.

blies of the wise, or the elders, as they are sometimes called.

These assemblies were very similar to the literary and philosophical societies of the present day. They were in the habit of meeting together and discussing all questions of interest, especially those relating to the religion and to the civil institutions of the nation. References to these assemblies cannot be looked for in the Old Testament, as they arose after Old Testament times. We must therefore look for accounts of them in subsequent writings, as the Talmud, the Apocryphal books, the works of Philo and Josephus, and the New Testament.¹ As our limits will not permit us to quote the passages referring to them, we will simply subjoin a few references. Wisdom viii. 8-10; Sirach xxxv. 3, &c.; xxxix. 2, 3; xlv. 3-5; 1 Mac. vii. 12; 2 Mac. vi. 18.

¹ "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers." Luke ii. 46, 47.

"Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." Acts vi. 9, 10.

"And he went into the synagogue, and spake boldly for the space of three months, disputing, and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." Acts xix. 8, 9.

"I am verily a man *which am* a Jew, born in Tarsus, a city in

From the Talmud we learn (Tract Sanhedrin) that these schools were established at Lydda, Pekun, Jabuch, Benebarak, Rome, Sikim, Zipporim, Jerusalem, Cesarea, Bethshan, Acco, Bether, Magdala, Tiberias, Alexandria, and other places.

In Tiberias, the most learned men of the age assembled to compose that famous monument of Jewish learning—the Talmud. Gamaliel, Paul's teacher, was president of the learned assembly or college at Jabneh, which numbered not fewer than three hundred and eighty students. The celebrated Rabbi Judah Hakkodesh was president of the schools at Zipporim, in Galilee. In the same tract it is said, "The meeting rests upon men;" on which the gloss is, *Whenever there are ten men whose occupations do not prevent them from devoting their whole time to sacred learning, a house for their meetings must be built.* In the Jerusalem Talmud,¹ a tradition is alleged, that there had been in Jerusalem four hundred and sixty synagogues, each of which had its *Beth Midrash*. There were three of these in the temple,² and in all of them it was the custom for the students to sit on the floor, after the Oriental manner, while the teachers occupied raised seats; hence Paul describes himself as having, when a student, sat at the feet of Gamaliel.

Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." Acts xxii. 3.

¹ Tract Megillah.

² Tract Chetub.

From the facts and passages referred to above, we learn :—

1. That the prophet schools were succeeded by the assemblies of the wise men.

2. That such schools existed not only at Jerusalem, but in places remote, as Galilee, the frontiers of Idumea, Mount Lebanon, and even in heathen countries.

3. That the common meeting-place was the synagogue.

4. That the *Beth Midrash*, connected with the more able synagogues, was the professional school at which those aspiring to be teachers heard lectures.

5. That these assemblies of the wise must be distinguished as schools, not for the priests only, but where any eminent men of the nation, whatever might be their tribe, might act as teachers.

6. That those members most venerable and eminent for learning were chosen the presidents of these assemblies.

7. That these schools were flourishing in the times of the New Testament ;—and we may remark that at the present day an imitation of these assemblies exists among all Jewish congregations generally, and the room where the rabbi of the place lectures is called, after the ancient custom, *Beth Midrash*.

All this, permit me to remark in conclusion, is interesting, as bearing on the general subject of

Ministerial Education. The Jewish people, after the time of the prophets, as a general thing, lost their spirituality. The law of God was made void by their traditions; yet these schools preserved not only the *form* of religion, but also much of its life; and its sacred records they have handed down to our times inviolate.

CHAPTER IV.

An Answer to the Question, What Provisions were made in the Times of the New Testament for Ministerial Education?

IN answer to the question, What provisions were made in the times of the New Testament for ministerial education? it has been too commonly taken for granted, that in the times of Christ and his apostles there were no provisions whatever made for the instruction and training of the first pastors and teachers of the Christian church; and that there was no human instrumentality or means used for the training of the apostles and their successors for the sacred office. For such weighty responsibilities as the early teachers of Christianity were called to, they needed the best preparation, both of divine and human aids. The times demanded that the apostles, in part at least, should be acquainted with letters, and the learning of the people to whom they were called to minister. It is true that these qualifications might have been communicated to the apostles directly by miraculous agency; but it is not God's way to work miracles for the accomplishment of that which may be effected by human and ordinary means.

The age was an age of learning. In Roman

learning it was now the Augustan age—often called the golden age of Latin literature. The Romans were masters of all the East, but yet were themselves overcome by the letters and arts of Grecian genius. The study of the Greek language and the employment of Grecian teachers had become common with the noblest families both in Italy and the East. The elder Cato, although nearly forty years of age, had commenced the study of the Greek tongue; and Cicero subsequently spent about ten years of his early life under the tutelage of the best Grecian masters. It was an age of the commingling of the nations. Greece had conquered the East, and Rome, with her invincible legions, had overcome them both. With a commingling of the nations there was formed a mixture of the Oriental and Occidental learning. The Greeks sought to acquire the knowledge of Hebrew learning,—hence the Septuagint translation; and the Hebrews wished to commend themselves to their powerful and learned masters,—hence the writings of such authors as Josephus and Philo. Since the terrible chastisement of the Jews in their captivity, on account of their idolatry and departures from the law of God, the Jewish nation was more than ever interested to preserve and promote a knowledge of its theocratic institutions, of its ancient annals, and the burning words of its ancient seers. Hence arose its assemblies of the wise, specially treated of in our

last chapter ; its synagogues schools ; its Targums or Commentaries on the Old Testament, of which there are eleven now extant ; its Mishna, or collected traditions, now found in the Talmud. All these great works were commenced, and some of them completed, before the times of our Savior. Let us ask, in view of all this intellectual activity, whether it is probable that the early teachers of Christianity were ignorant of these things. The apostles certainly disputed in the schools of their times, and the Savior himself honored them by visiting and discoursing with the learned doctors, "both hearing and asking them questions." (Acts xix. 9 ; Luke ii. 46.)

The disciples were acquainted not only with the common language of the country, — the Syriac, — but also with the Greek, as is evident from their writings — the Gospels and Epistles. They doubtless also read the Hebrew of the Old Testament, as our Lord, and the apostles afterwards, constantly attended and performed the service of the synagogue, the most important part of which service was to read the Scriptures.¹ From these facts, a partial answer to our question will at once be

¹ "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." Matt. iv. 23.

"And when he was departed thence, he went into their synagogue." Matt. xii. 9.

"And when he was come into his own country, he taught them

inferred, viz., that the learned assembly, and the synagogue, the provisions of the age immediately preceding, were still the provisions for ministerial instruction among the Jews, and sanctioned by the Savior himself and the apostles.

But the apostles were destined to be the teachers of the new and more spiritual economy of the gospel. Hence the Savior established *a ministerial school of his own*. He called into it twelve men, and afterwards seventy, and instructed them in the doctrines and duties of the ministry they were about to undertake. (Matt. x. 1, &c. ; Luke x. 1, &c.)

in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and these mighty works ?" Matt. xiii. 54.

" And when the Sabbath day was come, he began to teach in the synagogue ; and many, hearing *him*, were astonished, saying, From whence hath this *man* these things ? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands ?" Mark vi. 2.

" And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up ; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him." Luke iv. 16-20.

" The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world : I

It is true our Savior had no fixed abode for his school. Sometimes he delivered his discourses at the dwellings of his friends, by the wayside, on the mountains, or in the desert waste. There was a reason for his thus delivering his instructions at various times and places. He wished to make his disciples *practical* men. It was needful for him to present to them an example of *doing*, as well as of teaching. Thus for three years he continued to instruct them in the doctrines and duties of the kingdom of God, and under this greatest of teachers, the disciples finished their *ministerial course*. If it be said they did not study Greek and Hebrew in this school, we answer, that they knew these sacred languages already, and therefore there was no need of their making them a subject of critical study. But they did study the Bible; and Jesus, even after his resurrection, staid away from

ever taught in the synagogue, and in the temple, whither the Jews always resort: and in secret have I said nothing." John xviii. 19, 20.

"And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts xiii. 5, 14.

"And it came to pass in Iconium that they went both together into the synagogue of the Jews, and so spake, that a great multitude believed." Acts xiv. 1.

"For Moses of old time hath in every city them that preach him, being read in the synagogues, every Sabbath day." Acts xv. 21.

"Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." Acts xvii. 17.

"And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts xviii. 4.

the heavenly glory, and for forty days instructed the disciples, and expounded to them in all the Scriptures the things concerning himself.¹ Does any one of our readers object to ministerial schools? then let him object to this school of the Savior. Is it objected that it is wrong for our young men to stay in a biblical school for two or three years, while souls are perishing? then let it be objected also against the Savior for retaining the disciples for three years from the full duties of the ministry. Were not souls perishing then as well as now? We may not be more wise than Christ in this matter, and more righteous than he.

Is it pleaded further, that the apostles Peter and John were taken² for unlearned and ignorant men by the rulers and scribes. (Acts iv. 13.) We answer, that their being so *taken* by these persons did not make them so. They may have been unlearned, so far as Jewish traditional knowledge was concerned; but in the Scriptures, and in the doctrines of Christ, there were no living men that were their equals. Except the apostle Paul, none

¹ "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke xxiv. 27.

² καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί ἐσιν καὶ ἰδιῶται, and having understood that they were (or having taken them for) unlearned and plebeian men, i. e., men who were not versed in Jewish traditional learning, and who had arisen from the common walks of life, they (the members of the Jewish council) marvelled. The passage does not imply that they were unlearned or unlettered generally, but only so in the apprehension of the council, and that in the Jewish sense. See Bloomfield's Recensio Synoptica, vol. iv. pp. 134, 135.

of the apostles give better evidence of general learning than the apostles Peter and John. With the exception of Paul and Luke, John wrote the largest part of the New Testament canon ; and the Epistles of Peter show a comprehensive knowledge of the Old Testament Scripture, and of Christian doctrine, equal to that of any other portion of the New Testament.

It is worthy to be remarked that, in supplying the place of Judas, one was chosen "who had companied with the apostles all the time that the Lord Jesus went in and out among them, beginning with the baptism of John unto that same day that Jesus was taken up from them." Matthias, having been trained up in the seminary of our Lord, was for this very reason deemed the most fit person to be chosen into the college of the apostles.¹

The importance attached to both human and divine teaching, as preparatives for the work of the gospel, is well illustrated in the history of

¹ "Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots : and the lot fell upon Matthias ; and he was numbered with the eleven apostles." Acts i. 21-26.

Paul and Luke. Paul was born at Tarsus, the capital of Cilicia, a city, according to Strabo,¹ which even excelled Athens and Alexandria in respect to its schools of philosophy and the polite arts. Its learned men emigrated and settled in other cities, and Rome itself was filled with them. Paul probably received a part of his education in the schools of his native city. Here he may have become acquainted with the Greek poets, of whom he quotes Aratus, Menander, and Epimenides.² Being of Jewish parents, he was sent to the school of Gamaliel, "a doctor who was had in reputation among all the people." (Acts v. 34; xxi. 3; xxiv. 14.)

Another remarkable fact in the history of the apostle is that, after his conversion, he retired into Arabia, and remained there about three years. What was Paul doing there? It can hardly be supposed that he was preaching the gospel in the desert, for we have no account of any churches having been founded in Arabia till several ages after. In the absence of direct testimony as to the apostle's employment in Arabia, what supposition is more probable than that the apostle,

¹ Book xiv.

² "As certain also of your own poets have said, For we are also his offspring." Acts xvii. 28.

"Evil communications corrupt good manners." 1 Cor. xv. 33. From the Thais of Menander.

"One of themselves, *even* a prophet of their own, said, The Cre-
tians *are* always liars, evil beasts, slow bellies." Titus i. 12.

during this period, devoted himself to the study of the Jewish Scriptures, and like John, in the lonely Island of Patmos, received those wonderful and glorious revelations from the Lord Jesus, to which he afterwards several times referred? ¹

We suppose, then, that Paul was here a *pupil* of the Lord Jesus, as his fellow-apostles had been before him. However this may have been, it is certain that the great Head of the Church has made great use of his learning, in giving to the world the largest part of the Holy Scriptures of the New Testament.

Next to Paul is the evangelist Luke, in the amount he has given us of the New Testament writings. In Colossians,² he is called "the beloved physician;" and according to the testimony of Origen and Theophylact, he was one of the seventy. It is certain that he was a man of fine culture and learning. Both the purity of his Greek and his profession as a physician indicate this. In his case then, as in that of Paul, it has pleased the Lord Jesus to make great use of his learning also, in publishing his will, having first instructed him in his own divine school.

¹ "But God hath revealed them unto us by his Spirit." 1 Cor. ii. 10.

"It is not expedient for me doubtless to glory; I will come to visions and revelations of the Lord." 2 Cor. xii. 1.

"I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 12.

² "Luke, the beloved physician, and Demas, greet you." Col. iv. 14.

From the foregoing, then, we would give as the answer to the question proposed in the first part of this chapter, that our Lord used the provisions then existing in the church; viz., the synagogue and the assemblies of the wise, and then super-added his own instructions for the purpose of completing the ministerial education of his apostles and evangelists.

CHAPTER V.

The Education of Apollos. — The Apostle Paul personally engages in instructing Candidates for the Ministry. — Dr. Mosheim's Exposition of 2 Tim. ii. 2.

WE come now to inquire as to the provisions for ministerial education in the times of the apostles. We have seen that the Savior made use of the synagogue, and the assemblies of the wise men, as well as his own instructions, in preparing his disciples for their work. This continued to be the case, to some extent, even in the apostles' times. It seems highly probable that Apollos, who is called "an eloquent man, and mighty in the Scriptures," had been thoroughly instructed in the Jewish schools. "The term λόγιος, rendered eloquent," says Raphelcus, "embraces all learning, but has a more special reference to eloquence; and lest it should not be known in what species of science he excelled, I suppose the words *mighty in the Scriptures* are added epegetically. His erudition and eloquence, therefore, were great, but were both drawn from the sacred Scriptures."

Apollos was a native of Alexandria, the most important city, in many respects, of the whole world. It was founded by Alexander the Great,

and was the capital of his mighty empire. Under the fostering care of the Ptolemies, it became the seat of literature and science. Its libraries were the largest in the world ; two of which contained 700,000 volumes. Here was a temple of the Jews, which rivalled that at Jerusalem. Its synagogue, with its school and its rabbies, was the most splendid of the times. The Septuagint version of the Old Testament is a noble monument of the literary labors of the Alexandrine Jews. Here, also, the great Philo, the celebrated teacher of Judaism to the pagan Greeks, was born and flourished. Under such favorable circumstances and 'influences, Apollos received his early training. He was afterwards converted to Christianity, and his Christian education seems to have been completed under the private instructions of Aquila and Priscilla, themselves having been previously instructed by the apostle Paul.¹ Apollos was a

¹ " And a certain Jew, named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord ; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue ; whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him ; who, when he was come, helped them much which had believed through grace. For he mightily convinced the Jews, *and that* publicly, showing by the Scriptures that Jesus was Christ." Acts xviii. 24-28. See, also, the first four verses of this chapter.

burning and shining light. By his powerful preaching "he mightily convinced the Jews," and, by some of the Corinthians, was even more highly esteemed than the apostle Paul. As an interesting incident, it may also be mentioned that Zenas the lawyer, another educated man, travelled in company with Apollos in the labors of the gospel.¹

The ministerial education of Timothy and Titus appears to have been superintended by the apostle Paul in person. When they were separated from him, he continued his instructions in his epistles to them, giving them various directions as to their studies, their private walk, and their pastoral and public duties.

In the opinion of the learned Mosheim,² the apostle Paul taught Timothy and Titus, not singly and alone, but as candidates for the ministry are now taught in the society of one another. In 2 Tim. ii. 2, he finds proof of this in these words: "The things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Mosheim thus remarks upon this text: "The apostle here, we see, directs Timothy, in the *first* place, to select from amongst the members of the church a certain

¹ "Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them." Titus iii. 13.

² Mosheim's Commentaries on the affairs of the Christians before the time of Constantine. Vol. i. p. 132, note 1. Vidal's translation.

number of men who might appear to him to possess the talents requisite for conveying instruction to others, and who were persons of tried and approved faith ; for it will not admit of a doubt that, by the ' faithful men ' here alluded to, we ought to understand not merely believers, or those holding the faith, but persons of approved and established faith, to whom things of the highest moment might be intrusted without danger or apprehension.

" *Secondly.* To the persons thus selected, he was to communicate and expound that discipline in which he himself had been instructed by St. Paul, ' before many witnesses.' Now, it is evident that St. Paul could not, by this, mean that they were to be taught the mere elements, or rudiments, of the Christian religion ; for with these every one professing Christianity was of course brought acquainted ; and doubtless, therefore, those whom the apostle in this place directs Timothy to instruct must have known and been thoroughly versed in them long before. The discipline, then, which Timothy had received from St. Paul, and which he was to become the instrument of communicating to others, was, without question, that more full and perfect knowledge of divine truth, as revealed in the gospel of Christ, which it was fitting that every one who was advanced to the office of a master or teacher among the brethren should possess, together with a due degree of instruction as to the most skilful and ready method of impart-

ing to the multitude a proper rule of faith, and correct principles of moral action. But what is this, I would ask, but to direct Timothy to institute a school or seminary for the education of future presbyters and teachers for the church, and to cause a certain number of persons of talents and virtue to be trained up therein, under a course of discipline similar to that which he himself had received at the hands of St. Paul? It may, moreover, be inferred from these words, that the apostle had personally discharged the same office which he thus imposes on Timothy, and applied himself to the properly educating of future teachers and ministers for the church; for it appears by them that he had not been the tutor of Timothy only, but that his instructions to this his favorite disciple had been imparted 'before many witnesses.' . . . The more natural way of explaining this, as it appears to me, is by supposing that St. Paul had under him a sort of seminary or school, which he had instituted for the purpose of properly educating presbyters and teachers, several other disciples or pupils besides Timothy; and that the witnesses here spoken of, before whom Timothy had been instructed, were his fellow-students, persons destined, like him, for the ministry, and partakers together with him of the benefits that were to be derived from the apostle's tuition. It is highly credible, I may indeed say it is more than credible, that not St. Paul alone, but also all the other

apostles of our Lord, applied themselves to the properly instructing of certain select persons, so as to render them fit to be intrusted with the care and government of the churches ; and consequently that the first Christian teachers were brought up and formed in schools or seminaries immediately under their eye. Besides other references which might be given, it appears from Irenæus, (*Advers. Hæreses.*) book ii. chap. xxii. p. 148, ed. Massuet, that St. John employed himself at Ephesus, where he spent the latter part of his life in qualifying youth for the sacred ministry. And the same author, as quoted by Eusebius, *Histor. Eccles. lib. v. cap. xx. p. 188*, represents Polycarp, the celebrated Bishop of Smyrna, as having labored in the same way. That the example of these illustrious characters was followed by the bishops in general, will scarcely admit of a doubt. To this origin, in my opinion, are to be referred those seminaries termed 'episcopal schools,' which we find attached to the principal churches, and in which youth designed for the ministry went through a proper course of preparatory instruction and discipline under the bishop himself, or some presbyter of his appointment."

CHAPTER VI.

Dr. Mosheim's Exposition confirmed. — The New Testament Teacher, what was his Office? — Ministerial Education by the Apostles confirmed by the early Church Writers, as Eusebius and Jerome.

THE exposition of 2 Tim. ii. 2, by the learned Mosheim, given in the last chapter, is confirmed by other passages of this Epistle, as, e. g., 2 Tim. i. 13, "Hold fast the form of sound words, which thou hast heard of me;" and 2 Tim. iii. 14, "Continue in the things thou hast learned, and hast been assured of, knowing of whom thou hast learned them." It appears, therefore, certain that Paul himself superintended the ministerial education of Timothy and Titus, and probably of many others.

Confirmatory of this view, that the apostles provided for the ministerial education of their candidates for the holy ministry, is the fact, that there was a class of men in the primitive church called to the special business of *teaching*, in distinction from the pastoral work and preaching. It is said, "At Antioch were certain prophets and *teachers*." (Acts xiii. 1.) "And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, *teachers*," &c. (1 Cor. xii. 28.) "And he gave some apostles, and some prophets, and some evangelists, and some pastors and *teachers*," &c. (Eph.

iv. 11.) Again : Paul bids Timothy not to give heed to fables and endless genealogies, as certain false teachers did, " who, desiring to be teachers of the law, understand neither what they say, nor whereof they affirm." (1 Tim. i. 7.) The office of the New Testament *teacher* seems to have nearly corresponded with the office of rabbi. In John i. 38, it is interpreted by διδάσκαλος, or teacher. The business of the rabbi was, among other things, to have the oversight of the school or academy, to teach and to decide questions of law, and to preach in the synagogue.

In the primitive church, these teachers were, *first*, the ordinary catechists, who instructed those who were probationers for full church membership. In this respect the office corresponded with those of our Sunday school teacher and class leader combined.

They were, *second*, the public professors in the schools where higher degrees of instruction were required. Such were the teachers of the (so called) catechetical school at Alexandria, of which we shall speak more at large hereafter. These teachers, like the Jewish rabbi, taught the divine law, (1 Tim. i. 7,) and, of course, next to the apostles, became the appropriate instructors of those who aspired to the duties of the sacred office. As such, they correspond with those ministers and theological tutors and professors who, at the present day, receive young men, and personally in-

struct them for the work of the ministry. This class of laborers in the early church seems to have been a large and respected class.¹ (Acts xiii. 1.) And they were, equally with the ministry, to be supported by the contributions of the church. "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. vi. 6.)

We are not to suppose that the offices of pastor and teacher were always distinct. In the apostolic church, the higher office often included the lower. As the apostles were also evangelists, and ministers of the word, and teachers, so the pastors or elders were also very frequently *teachers*.² We cannot resist the conclusion, therefore, that the apostles did concern themselves to raise up after them a well-instructed people and a well-instructed ministry; and the office of teacher must have been established to aid in this great work.

We would further add that the frequent expressions of the earlier church writers, especially Eusebius and Jerome, in regard to certain apostolic

¹ "So we, *being* many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; or ministry, *let us wait* on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Rom. xii. 5-8.

² Let the reader consult Beza and Benson on Eph. iv. 11; and Owen, on the office of teacher, Works, vol. xx. p. 461.

men, proves the fact conclusively, that several of the apostles did, as they had opportunity, personally instruct men for the sacred office. For example, Jerome says, Polycarp was "*a disciple of St. John*;" Papias was "*an auditor of John*;" Quadratus was "*a disciple of the apostles*;" and that Irenæus was "*a disciple of Polycarp*." And that Jerome means that these men were trained up *in the schools of the apostles*, is evident from the fact that he uses precisely the same terms in respect to Clement and Origen, and others, who, we know, were trained up in the Alexandrine school. For example, he says that *Clement was an auditor of Pantænus, and succeeded him as head of the ecclesiastical school at Alexandria*; that *Origen was a disciple of Clement, &c.*¹

The apostle John, as Mosheim says,² erected a school of this kind at Ephesus; Polycarp one at Smyrna; and, as is generally supposed, Mark founded the one at Alexandria, which was the most famous of them all. Dr. Murdock, in his note on this passage of Mosheim, has endeavored to throw discredit upon its statements, principally on the ground that the early Christian church was too poor to erect such schools — that is, buildings for such schools. It is true, we may doubt whether the apostles erected buildings; and the

¹ See Jerome, *De Scriptoribus Ecclesiasticis*.

² Vol. i. p. 101, McLean's translation; and Murdock's *Mos.* vol. i. p. 81.

passages referred to by Mosheim, from Irenæus and Eusebius,¹ do not imply this ; and it is doubtful whether Dr. Mosheim intended this ; for surely a school may be established in a very modest building, or in no building at all, as was done by the Greek philosophers. That St. John gave instructions to the neighboring clergy and others at Ephesus, and Polycarp at Smyrna, the passages referred to sufficiently show. In regard to the school at Alexandria, Jerome says, "It was in being from the time of St. Mark ;"² and Eusebius says, "from ancient times."³ Dr. Murdock also has, without good grounds, attempted to discredit the fact that St. Mark was the founder of the school at Alexandria, because no writer has declared it, except Jerome. We might just as well discredit the fact that Paul was beheaded under Nero, or that St. Bartholomew preached the gospel in the East, because only one writer of the early ages has recorded these facts.

In regard to a multitude of facts of this age of the church, we have to depend upon the testimony of Eusebius alone. And though *all other* contemporary writers omit to say any thing on that point, this does not invalidate, in the least, the clear testimony of one credible witness. Such is that of Jerome on this point. He testifies to the

¹ Iren. lib. ii. chap. xxii. p. 148, ed. of Masscut ; Euseb. Hist. Eccles. lib. v. 20.

² De Scrip. Eccles. chap. xxxvi.

³ Hist. Eccles. vi. 10.

fact that St. Mark was the founder of the school, and Eusebius testifies that St. Mark was the founder of the church at Alexandria.¹ Now, we ask, what could be more natural than that the school should come into existence in connection with the church, in this greatest city of the world—a city full of learning and learned men, but yet many of whom were miserable worshippers of idols? From all that we know of the city, the catechetical school was *necessary*, from the very beginning of the church. It is on the same principle that our missionaries to the heathen find the school to be necessary for their members on probation, both before and after conversion.

The nature of Christianity, which depends for its progress upon instruction, makes it necessary that schools should go hand in hand with the establishment of its churches, and of its congregations. There must be schools for its children, and schools for its teachers. It always has been so ; it always must be so.

If our representations be correct in regard to the provisions made in New Testament times for the education of the first teachers of our holy religion, many of whom, perhaps all, were qualified by the heavenly *χαρισματα*, or miraculous gifts, what folly it is in us of this age of the church, without these gifts, to disregard learning and biblical schools!

¹ Euseb. ii. 16.

That we may not be misunderstood, we will now state our view of the nature of the New Testament schools for ministerial instruction, in a few brief sentences.

1. They were private companies of men, whom a living faith in our Lord Jesus Christ had banded together, first under our Lord himself, and afterwards under the apostles and elders of the church.

2. Their studies and lectures were on the great subjects of the Messiah's kingdom — its doctrines, duties, and relations, as presented in the Holy Scriptures.

3. In this age of the church, we have no evidence that there were any buildings erected for these schools, or that any books were used, save the Holy Scriptures. The place of meeting was the synagogue, the church, or the private apartment.

4. There were no endowments, but the elders and teachers were supported by the contributions of the benevolent, and of those taught. (Gal. vi. 6.)

CHAPTER VII.

Provisions for Ministerial Education in the Primitive Church.—The Alexandrine School.—Occasions of its Foundation.—The Number of Teachers and Pupils in this School.

HAVING finished our account of the provisions for ministerial education down to the close of the New Testament times, we now ask the attention of our readers to a brief account of the biblical schools of the early Christian church subsequent to this period, as provisions for ministerial education.

It should be premised that the scanty remains of those early times do not leave us a full and detailed account of these schools. We have already seen that the venerable apostle John, at Ephesus, spent the later years of his life in instructing the younger clergy in connection with the churches in that city and the adjacent neighborhoods. Polycarp, his disciple, did the same thing at Smyrna. But we must not suppose that these early instructors of the church had any thing like regular and established schools, such as our biblical schools of the present day. They were rather private establishments, kept in being by the great personal influence and abilities of their chief teachers.

The one which comes nearest to that of a regular and established school for the education of ministers was *the ancient school of theology at Alexandria*. We have already referred to the report of Jerome, that this school was founded by St. Mark, and we have declared our opinion that it was so reported on the ground that St. Mark, as the founder of the church in that city, made provision for the instruction of catechumens, which provision was afterwards extended so as to instruct the youth of the church in general knowledge, and the candidates for the ministry in those particular branches which would best prepare them for their sacred work.¹

Athenagoras was probably the first teacher of theological students in this school. So testifies Philip Sidetes.² *When and how long* Athenagoras presided is uncertain. From all the facts we can collect, it must have been as early as the latter half of the second century, from about the year 160 to 181.³

The successor of Athenagoras was Pantæus. According to Eusebius, he took charge of the school in the beginning of the reign of Commodus, about A. D. 181. Under this great man, the

¹ Euseb. vi. 6.

² See Socrates, vii 27.

³ For an account of this school, we would earnestly refer our readers to the very elaborate articles upon it, published in the *Biblical Repository*, in the year 1834, by Rev. Prof. Emerson, of Andover. We are indebted to this essay for many facts here stated.

school attained a high reputation. He had been a missionary to India, and is uniformly spoken of as having been a man of uncommon powers and acquisitions. Mosheim says of him, "The first Christian who composed explanations of the sacred volume, if I mistake not, was *Pantænus*, the master of the Alexandrine school;" but none of his writings have reached us. He died A. D. 211, and was succeeded by *Clement*. The lives of the great men who presided over this school for upwards of two hundred years constitute one of the most instructive portions of the history of the church. For sketches of the same, we must be content to refer the reader to the first article of Professor Emerson, and to the original sources. The school continued in existence until the time of Theodosius the Great, A. D. 395. After this period, we hear nothing more of it in history. And as to the causes of its decline, we are not well informed.

OCCASIONS OF ITS EXISTENCE.

Miraculous gifts ceased from the church probably as early as the first part of the second century, and the church, assailed by Jewish envy and heathen philosophy from without, and by swarms of heresies from within, began to feel the need of giving a regular training to her sons, to meet the learning and skill of these assailants. Clement says, "He who would gather from every quarter

what would be for the profit of the catechumens, especially if they are Greeks, must not, like the irrational brutes, be shy of learning, but he must seek to collect around him every possible means of helping his hearers." Again: he says, "All culture is profitable, and particularly necessary in the study of the Holy Scriptures, to enable us to prove what we teach, and especially when our hearers come to us from the discipline of Greeks."¹

The occasions of its rise are thus stated by the great Neander: The church felt "the want of a scientific exposition of her faith, and of a Christian science. This school was frequented partly by those educated pagans, who, after having been converted to Christianity, were seized with a desire of devoting themselves, and all they possessed, to its service, and with this view chose the Alexandrian catechists for their guides; and partly by young men, who, standing already within the Christian pale, were only thirsting after a more profound knowledge, and aiming to prepare themselves for the office of church teachers. Thus there grew up, in a manner perfectly spontaneous, a theological school. It was the birthplace of Christian theology, in the proper sense. Theology, as it sprung partly from the inward impulse of the mind, thirsting after scien-

¹ Strom, lib. vi. fol. 660, c.

tific knowledge, and partly from an outwardly directed apologetic interest to defend the doctrines of the church against philosophically educated Greeks, and against the Gnostics." ¹

Another reason, doubtless, was to break down the influence of the heathen philosophic schools, especially in Alexandria, where there was a splendid establishment, supported by royal bounty, with its spacious buildings, called the *Museum*, and its libraries, surpassing all others in the world, and supposed to contain a copy of every book then in existence. Under the very shadow of such an establishment, the *true philosophy from heaven* was taught, with glorious success, by such men as Pantænus, and Clement, and Origen, and Dionysius, to hundreds and perhaps thousands of pupils. These men were the ornaments of the early church, and, down to the present day, their writings have been among its principal defences. We will close this chapter by referring to

THE NUMBER OF TEACHERS AND PUPILS IN THIS SCHOOL.

History has handed down the names of fifteen teachers ; and it appears that sometimes only one, generally two, and at other times *three*, were employed at the same time in this work.

¹ Neander's Hist. of the Church, vol. i. p. 529.

From the remarks of Eusebius, it is clear that the number of students was, at times, very numerous. He says, for instance, of Origen, that "so many flocked to him that he had scarcely time to breathe, one company after another coming from morning to evening to his school."¹ It is recorded of very many of the distinguished men of the eastern church, that they were raised up at this school. "We may, therefore, regard as well founded," says Professor Emerson, "the lively remark of Hospinian, that multitudes, renowned for learning and piety, issued forth from this school, as from the Trojan horse, and applied themselves to the blessed work of the Lord, in the churches of the East."

We have a few more interesting facts connected with this school, which we will reserve for our next chapter.

¹ Euseb. vi. 15.

CHAPTER VIII.

Alexandrine School. — Why located at Alexandria. — Studies pursued by the Alexandrine School. — What Length of Time was devoted to this Course of Study. — Support of the Alexandrine Teachers. — Other Biblical Schools of the Primitive Church.

THIS inquiry is interesting, inasmuch as it suggests some considerations of importance as to the location of biblical schools at the present day. According to our opinion, there was no location, in all the Christian church of that day, better adapted to train up young men for the gospel ministry, than the city of Alexandria.

It was, in the first place, the centre of trade and commerce for all the east; and the connecting link between the east and west. The products of the East Indies, of Arabia, and Egypt, had no other convenient outlet to the west but by the Red Sea, the Nile, and the canal to Alexandria. Such a great centre of trade brought to itself a great multitude from many nations. It was a common resort of Egyptians and Greeks, of Jews and Romans, of Persians and Arabs, with their merchants from all parts of the trading world. Such a place as this was of peculiar advantage to the rising ministry of the early church, by bringing them in contact with Chris-

tians and heathen of different and distant nations, and in affording them opportunities of preaching the gospel to foreigners, who, like "the dwellers at Jerusalem, out of every nation under heaven," might return with this gospel to bless their countrymen. Professor Emerson justly remarks, "that such considerations could not have escaped the notice of men like Pantænus and Origen, who themselves went abroad, the one to India, and the other to Arabia, to preach the gospel. How eagerly would such a place be selected at the present day for a theological seminary! How admirably adapted should we regard it as the seat of a missionary school!"

2. It was easy of access from all parts of the Roman empire, both by land and by sea — a very important consideration in the location of a great professional school, designed to supply the wants of many different countries.

3. It was the seat of a powerful Christian influence. Here was located one of the earliest and ablest of the primitive churches. It was a metropolitan church, with its bishops, and presbyters, and deacons. Here arose a long list of worthies, — the great lights of the church, — many of whom were teachers in this school, and bishops, as Clement and Origen, and Dionysius and Didymus, and Athanasius, the last of whom fought with such vigor against the Arian heresy, that *Athanasius contra mundum* has passed into a prov-

erb. The importance of having young men, candidates for the ministry, in a location where they may hear the ablest preachers, and receive the best instruction, and where they may see the practical operations of the Christian church on the largest scale, and where they may themselves be engaged, especially on the holy Sabbath, in the work of preaching the gospel, will, I think, be generally conceded.

4. Alexandria was one of the most learned cities of the east. Its great libraries, and its academy of learned men, its synagogues and temple, its religionists and philosophers, made this place, above all others, the most suitable for a great Christian biblical school, where the *philosophy* from Heaven might be taught by its ablest human masters.

STUDIES PURSUED IN THE ALEXANDRINE SCHOOL.

These were, first, the Holy Scriptures in the Greek and Hebrew originals. Eusebius calls the school *διδασκαλεῖον ἱερῶν λογῶν*, which, as Neander observes, may be most naturally interpreted as meaning *a school for the expounding of the Scriptures*. But great use was made also of the Grecian philosophy, Grecian literature and science generally — studies of the highest utility when rendered subservient to the illustration and establishment of Biblical truth.

Gregory Thaumaturgus has left us an interesting account of the studies pursued by himself and his brother Athenodorus under Origen. He says, "Of Origen they learned logic, physics, geometry, astronomy, ethics. He encouraged them also in the reading of all sorts of ancient authors, poets, and philosophers, whether Greeks or barbarians, restraining them from none, but such as denied a Deity or a Providence, from whom no possible advantage could be obtained. *But above all, he inculcated a diligent attention to the mind of God as revealed in the prophets ; he himself explaining to them the obscure and difficult passages.*"¹

Such, in substance, was the course of study pursued in this school. 1st, *sacred* ; 2d, *profane learning*, so far as it might minister to the solid instruction and mental discipline of the minister of Christ. There was, doubtless, in *some* of the teachers of this school too great a love for Grecian philosophy, which sometimes led them away from the simplicity of the Scriptures. Yet, as a general thing, both the teachers and students stood manfully by the orthodox faith. We inquire next,—

WHAT LENGTH OF TIME WAS DEVOTED TO THIS COURSE OF STUDY ?

On this point we have a few facts which will serve to lead us only to some general conclusions.

¹ Orations of Gregory Thaumaturgus, quoted in Lardner's Works, vol. ii. p. 610.

After Origen was banished from Egypt by his envious bishop, Demetrius, he opened another biblical school at Cæsarea, in Palestine. Here "myriads," according to Eusebius, flocked around this distinguished teacher, and among them was Gregory Thaumaturgus, and his brother Athenodorus. These young men remained under the tuition of Origen *five years*. (Neander says *eight years*.) At the end of this time, they were judged qualified to take the charge of churches, which they did in Pontus. We may hence infer that the early fathers were in favor of a thorough training for the sacred office, and that five years were not considered too long a time for those who were already well instructed in Grecian and Roman learning, as was the case with the above-mentioned young men. Another interesting question is, —

BY WHOM WERE THE ALEXANDRINE TEACHERS
SUPPORTED ?

We answer, By the voluntary contributions of the benevolent and wealthy friends of the school and its teachers. In the providence of God, such men as Ambrose, a wealthy deacon of Alexandria, were raised up from time to time, who freely bestowed their goods to support the teachers and the school. Ambrose not only supported Origen, but became the publisher of his numerous works,

employing a great number of amanuenses to make fair copies of the same. He also purchased manuscripts of the Scriptures, and, in a variety of ways, used his wealth to advance the cause of sacred learning.¹

When Constantine embraced Christianity, it is said he made public provision for the payment of regular salaries to the teachers of Christian schools, and gave his assistance in supporting poor scholars who had the ministry in view.²

OTHER BIBLICAL SCHOOLS OF THE PRIMITIVE CHURCH.

Neander remarks, that "the Alexandrine school rendered itself particularly distinguished by diffusing a taste among the clergy for the thorough study of the Scriptures. From this, as the mother, several others sprung up in the Syrian church, whose salutary influence on the church continued long to be felt." Among these we have already referred to one founded by the presbyter Pamphilus, of Cæsarea, in Palestine, A. D. 290, where such multitudes of students flocked to hear Origen after his banishment from Egypt. Pamphilus founded a noble library in connection with this school, which, for a century afterwards, continued

¹ Neander, vol. i. p. 701.

² Magdeburg Centuriators, Cent. IV. chap. vii. p. 223; also chap. ii. p. 242.

in no small degree to the furtherance of biblical studies, being specially rich in manuscripts of the Scriptures.

The limits we have prescribed to ourselves in this book will not permit us to speak at length of ministerial education at this period in other schools, as the one at Antioch, which may have existed from the apostles' times, as this church was then supplied with teachers, as appears from Acts xiii. 1. We have only space to say, that there were many other schools in the primitive church for ministerial education. The more celebrated were located at Laodicea, Nicomedia, Athens, Edessa, Nisibis in Mesopotamia, Seleucia, Rome, and Carthage.

But I am persuaded that enough has now been adduced, both from the Scriptures and the practice of the primitive church, to convince all whose minds are capable of weighing evidence, that those among the Methodists of this day, who are seeking to establish schools for the better training of our young candidates for the sacred office, *are only following out a divinely-sanctioned practice*. In this we contend that we stand on the ground of Scripture and the practice of the primitive church; and we would say further, if the primitive church, in its *poverty, persecutions, and distresses*, did establish and sustain such schools, much more are we of this generation called to the same work, who are sitting quietly under our vine and fig tree, with none to molest or make us afraid.

CHAPTER IX.

Principle to be illustrated. — Christianity in the British Isles during the First Ages. — Biblical School of Iona. — Its Course of Study. — Influence of the School. — Its Decline and Fall.

MINISTERIAL education deteriorated after the times of Constantine. The Holy Scriptures were less and less studied, and the church generally departed from the simplicity of the gospel. Court patronage, place, and power were the great objects of ambition among the chief bishops and clergy. The great mission of the church, *the preaching of the gospel*, was forgotten; and its worship began to consist of a mere round of liturgical worship, and of rites and ceremonies. A solid education of the clergy, under such a state of things, was not necessary nor desired. Schools of learning were greatly abandoned, and the priesthood were educated in the monasteries in a round of rites and ceremonies, of prayers and penances. The principle, *that an ignorant and corrupt church produces an ignorant and corrupt ministry, and banishes from its care schools and learning*, was fully illustrated in this, as it had already been in the preceding ages of the church. So, on the contrary, when, in the providence of God, the church is aroused from her slumbers, she begins to seek for herself a spiritual and a well-trained ministry.

Thus it was with the degeneracy of the Levitical schools, which originated in the times of Moses and Joshua. When the nation was aroused anew to the service of God, under Samuel, Elisha, and Elijah, then the schools of the prophets arose and flourished. So the first ages of Christianity, which were certainly the purest periods of its history, as we have already seen, produced and continued, at various localities, the proper means of ministerial education. These continued to flourish till the commencement of the fifth century. From this period they generally declined, through all the Oriental and Occidental churches; and so it continued for about one thousand years. Let any reader of this book take any history of the church, e. g., Mosheim, and look over those parts relating to schools, and he will be surprised to see what a dreary waste the thousand years from the fifth to the fifteenth centuries present, and especially in regard to schools for the instruction of the clergy in the doctrines and precepts of the Bible. I need not dilate on this point. Nothing else could be expected than the banishment of such schools, and even of the Bible itself, during these long ages of ignorance, fanaticism, and corruption. During all this period we look in vain for the best expositions of the divine word. The woman had fled into the wilderness, and with her she carried the word of God, to be studied in solitude. As the sun of the Scriptures was setting on the Oriental churches,

it was gloriously rising away to the west. The distant shores of Scotland and Ireland, and the Western Islands, escaped the general corruption which had come upon the church ; and there the pure gospel was preached, and biblical schools and teachers arose as early as the sixth century, with an extent and power of influence in those regions superior even to that of the celebrated school at Alexandria. "The desert rejoiced and blossomed as the rose."

A short sketch of the history of the church in those regions is needful to an understanding of this remarkable fact. Eusebius and Theodoret mention the *Britons* as among those nations to whom the gospel was preached by the apostles. And Clemens Romanus, a companion of Paul, informs us, that he pursued his missionary labors "*to the utmost boundaries of the west.*" But whether he actually visited Britain cannot now be determined. Tertullian, who died A. D. 216, says that Christianity had extended not only to those provinces which were subject to the Romans, but beyond them. "The various tribes of the Getuli, and the numerous hordes of the Mauri, all the Spanish clans, and the different nations of Gauls, and *the regions of the Britons inaccessible to the Romans, are subject to Christ.*"¹ By "the inaccessible regions," Tertullian probably means the northern

¹ Advers. Judæos cap. vii.

coasts of Scotland and Ireland. The gospel flourished in Ireland, especially, during the sixth century. The Irish clergy were, at this time, the most learned and efficient of any in the world. "She was an asylum for the oppressed and persecuted of other lands, and her churches increased and prospered greatly. So true was this, that Ireland, at this period, was proverbially denominated *insula sanctorum* — the island of saints."

BIBLICAL SCHOOL AT IONA.

Among the evidences of the existence and power of Christianity in Ireland during the sixth century was the prevalence of the missionary spirit. Their missionaries went forth unto all the surrounding regions. Among others, Columba, born A. D. 521, after laboring with signal success in Ireland, set sail for Scotland. He first preached the gospel to the Picts, many of whom were converted through his instrumentality. As a reward for his exertions to convert this people, the king of the Picts gave him the island Iona, one of the Western Islands, containing about thirteen hundred acres of land. Columba then went to Ireland, procured him twelve assistants, and built a church, with some huts, upon the island, and laid the foundation of one of the most powerful biblical and missionary schools that ever arose in the church. The grand design of the whole establishment was, to train up

men for active service in the gospel ministry. Hundreds resorted to Iona. Permanent buildings were erected, and the whole island was covered with churches and cloisters.

COURSE OF STUDY.

The Bible was the great text book of the school. Though it had a valuable library of other books, yet the Bible was the great book for study. It is recorded of Columba, that "*he was much devoted to the study of the Holy Scriptures.*" He taught his disciples that these were our sufficient rule of faith and practice, and out of these all doctrines must be established. The venerable Bede, though a Catholic, says, "*They [Columba's disciples] were bound to exercise themselves in the reading of Scripture and the learning of psalms. They would receive those things only which are contained in the writings of the prophets, the evangelists, and the apostles.*"

But the devoted Columba, it would seem, was not content to confine himself to the routine of the school. He sallied out as a missionary, and visited the adjacent coast of Scotland, and preached the gospel to its rude inhabitants; thus instructing his numerous pupils by practice, as well as precept, in the work of the gospel. At the death of this good man, his disciple, Adamnanus, succeeded him in the presidency of the institution, who wrote the life of his venerated instructor.

INFLUENCE OF THE SCHOOL.

The missionaries and pastors who went out from this school scattered themselves over all the British Islands, and to some extent on the continent. But the all-absorbing power of Rome met their labors as they advanced southward into England, and violent and long-continued contests arose between the two parties. The Romish interests were generally sustained by the English and Scottish princes ; and finally, by their power, the Bible was driven from Iona, and Romish superstitions enthroned in its stead.

But, like the schools at Alexandria and Cæsa-rea, it became a model of many others, especially in Scotland, Ireland, and Wales. One was founded by Serf, or Servanus, a disciple of Columba, on a little island of Loch Levin, after whom it is still called Serf's Island. Another was founded at Abernethy ; another at Dunkeld ; another at St. Andrew's ; and others at Dunblane, Dumfermline, Monimusk, and Scone. There was, also, one at Bangor, in Wales, containing two thousand inmates ; one in Clogher, and another at Armagh, in Ireland, which was said to have been founded by St. Patrick. This institution, as well as the one before mentioned, at Bangor, was very extensive. At one time it had seven thousand students. Foreign students were gratuitously furnished with lodging, diet, clothes, and books. The institution

was possessed of a valuable library, and furnished with all the means necessary for a thorough course of study. These, and many other similar establishments, grew up under the influence of that at Iona, and continued to be sources of light and power down to the twelfth and thirteenth centuries. And their influence is, doubtless, felt at the present day, and continues to make Scotland and the north of Ireland among the most thoroughly anti-Popish countries in the world.

It should be remarked that this institution is usually called a convent, though it was, as we have seen above, more properly a school. And the members of these schools, and the missionaries from them, were called Culdees. And it is said, "that the very year in which we have the last mention of them in Scotland was the very same in which the Lollards made their appearance in Germany. Shortly after this, Wickliffe began to hold up a light in England which was not extinguished till the dawn of the reformation. It would seem, from this view, that God had witnesses to the reality and power of spiritual religion through all the dark ages, not only in the south of Europe, among the fastnesses of the Alps, but also in the north, among the rugged cliffs of Scotland and Wales."¹

¹ Dr. Pond, on the Convent at Iona.

ITS DECLINE AND EXTINCTION.

Iona was twice plundered and devastated, first by Danish, and second by Norwegian pirates; and finally it was subjected to the authority of Romish bishops, by the authority of the kings of Scotland. Thus perished one of the most useful and ancient of biblical schools for ministerial education, before the rising power of the man of sin. Nothing now remains of its former outward glory but the ruins of its buildings and the tombs of the great men buried there, forty-eight of whom were kings of Scotland, four of Ireland, eight of Norway, and one of France — “a fact which shows how much the Culdees were revered, and how far their influence had extended.” Dr. Johnson visited the island in 1773, and gave an interesting account of its ruins.¹

¹ For the facts in this chapter we are especially indebted to Dr. Howe's discourse on Theological Education, and Dr. Pond's Essay on the Convent of Iona. — Am. Quarterly Register, vol. xii. p. 153, and following.

CHAPTER X.

Ignorance of the Clergy in the Middle Ages. — The Paulicians and Waldenses Lovers of the Bible. — Ministerial Education in the Times of the Reformers. — Their Influence in establishing and carrying on the Work of Reform. — James Arminius and his Influence on Ministerial Education.

WE have already announced and illustrated the fact that *the purest ages of the church have always produced biblical schools, while the ages of superstition, corruption, and ignorance have destroyed them.* We are now prepared to go further, and to say that there is a reflex influence between biblical schools and the gospel work; that is to say, *the gospel produces and prospers them, and they promote and cause the work of the gospel to prosper.*

During the thousand years previous to the reformation, the spirituality of the gospel was lost sight of. The religion of nominally Christian nations generally relapsed into formalism and superstition. The gospel was buried under a great mass of observances. Image and saint worship, penance and purgatory, destroyed the living piety of the times. Deplorable ignorance resulted through all ranks, both of the clergy and laity. It was the interest of the clergy to keep the laity in ignorance, the better to secure their exactions;

and many of them sincerely thought that the greater the ignorance, the greater would be the piety and devotion of the people. It is true, the cathedral schools and monastic institutions did something towards preserving the light of knowledge in the earth. But their grand object was rather to uphold the clerical follies and wickedness of the times than to promote genuine learning, or an earnest love thereof. This state of things commenced at an early period, both in the Latin and Greek churches. A council held at Rome, A. D. 467, solemnly decreed that no one should be ordained a bishop who "could not read!" Further, it appears from the records of the councils, both of *Ephesus* and *Chalcedon*, in the same century, that of the bishops present, there were a number who were not able to write their own names, but were glad to get others to subscribe for them. The subscriptions of two bishops in one of these councils is in the following style: "*I Helius, Bishop of Hadrianople, have subscribed by Myro, Bishop of Rome, being myself ignorant of letters.*" And again: "*I Caiumus, Bishop of Phœnicia, have subscribed by my colleague, Bishop Dionysius, because I am unacquainted with letters.*"

Facts might be adduced, abundantly proving that the ignorance of the clergy was one principal cause of the long night of ages which followed. Preaching was in a great measure discontinued, partly because the clergy were too ignorant to

instruct the people, and partly because of their profligacy and crimes. Long and gloomy was this night. Only a few "lights" — "witnesses who prophesied in sackcloth" — appeared in the course of these ages. But, few and feeble as they were, they clearly show the importance of sacred knowledge among the leaders and guides of the church.

Those lights of the seventh and eight centuries, the *Paulicians*, were especially remarkable for their diligent study of the Scriptures. It is highly probable that their devoted attachment to the study of the Bible, and especially of the Epistles of the apostle Paul, gave rise to the title by which they are known. The same was true, as far as circumstances permitted, of the pious and faithful *Waldenses*. Says the Rev. Dr. Miller,¹ "They were always poor, and always severely persecuted; and yet they required all their candidates for the holy ministry, as far as possible, to be diligent students. *They prescribed a certain course of study; made all candidates for the sacred office pass through a specific examination; and when, after all their care on this subject, they had been misrepresented by the surrounding devotees of the church of Rome, when it was calumniously alleged that they preferred ignorance to learning in their pastors, they replied, — as their authentic records, preserved by John Paul Perrin and Sir Samuel Morland, attest,*

¹ Quarterly Register, vol. iii. p. 89.

— they replied, with a pathetic solemnity of appeal, truly characteristic, — that the most of their pastors were not, indeed, so deeply learned in biblical and theological knowledge as they *wished* them to be ; that this, however, was the result, not of *choice*, on their part, but of *painful necessity* ; that they were perfectly sensible that their pastors would be far more capable and more useful, as spiritual instructors and guides, if they were more richly furnished with knowledge ; but that their situation, as an impoverished and persecuted people, rendered it impossible for them to attain, in this respect, what they considered as highly desirable. If ever an historical fact bore a powerful testimony in favor of a well-furnished ministry, this of the Waldenses deserves to be so considered.”

In the providence of God, in the thirteenth and fourteenth centuries, certain causes began to operate to awaken the European mind, and extend the cause of learning. The crusaders had returned from the East, freighted with a stock of new ideas. The Turks had driven the Greeks from their ancient homes, and these exiles fled to their Christian brethren of the West, bearing with them their treasures, their books and learning, and their love of the arts. Schools arose for *laymen* as well as for priests, and the foundations of the Universities of Oxford, of Paris, of Prague, and Bologna were laid. These schools awakened

a new spirit of inquiry into all branches of learning. Among the ancient books exhumed from the rubbish of ages was *the word of God*. Wickliffe, "the morning star of the reformation," born 1324, while a commoner at Queen's College at Oxford, began to read and study the Scriptures. They were sweeter to his taste than "honey, and the honeycomb." He clearly saw, and at once renounced, the errors of Rome. Such was his commanding genius and learning, that he was made biblical professor at Oxford. From this position, this great man denounced the pope, the priests, and the friars as servants of the devil. With the smooth stones from the crystal stream of the word, he slew many a champion among them. He translated and published the whole Bible in English, A. D. 1380, in the face of the fiercest opposition from the power of Rome. In his version of the Scriptures, Wickliffe left a legacy to England, which became, in after ages, the foundation of English freedom, of English intelligence, and of English glory.

Soon after the times of Wickliffe, those noble men of God and his church, *John Huss*, the biblical teacher, and *Jerome*, the biblical scholar, of Prague, having received light from God by means of Wickliffe, openly and fearlessly commenced biblical instruction to candidates for the ministry in the University of Prague, translated parts of the Scriptures, and gave them to the people. For

this "work of mercy and labor of love," John Huss, and his disciple, Jerome, were both condemned, by the infamous council of Constance, and burned at the stake.

After Huss and Jerome, the Bible and enlightened biblical instruction perished before the face of intolerant, bloody Rome, for nearly a whole century. Then Luther and Melancthon, who had found the same precious book that had enlightened Wickliffe, lifted up their voices from the cloisters of the University of Wittemberg, and denounced the wickedness of Rome. Luther was professor of divinity, and Melancthon of Greek. "Every day, at one o'clock in the afternoon," says D'Aubigne,¹ "Luther was called to lecture on the Bible — a precious hour, both for the professor and his pupils, and which led them deeper and deeper into the divine meaning of those revelations so long lost to the people and to the schools! He began his course by explaining the Psalms, and thence passed to the Epistle of the Romans." While meditating on this Epistle, the light from heaven broke into his soul, and the reformation was begun." God forbid that it shall ever end till "the kingdoms of this world shall become the kingdoms of our Lord and his Christ!"

Here, then, was the first *biblical school* of the reformation, with the two great leaders of it for

¹ Vol. i. p. 186.

professors. Luther and Melancthon both lectured on the Holy Scriptures. No wonder, with professors like these, that thousands of young men, from various parts of Europe, resorted to Wittenburg, and that the doctrines of the reformation, in a few years, were scattered from one end of the continent to the other.

The next great reformers, in the order of history, were Calvin and Beza. Calvin, notwithstanding his "*horribile decretum*," was one of the most powerful and learned men of his time, and did noble service in the war of reform. He early became professor of divinity at Strasburg, afterwards at Geneva. Here he labored thirteen years, when Beza became his colleague. It is said that Calvin lectured to a thousand students daily.¹ Such was the fame of his learning, and that of his colleague, Beza, that students flocked to Geneva in great numbers, especially from France, the Low Countries, and the British Islands.

These great men were strictly biblical teachers. Calvin's Commentaries on the Old Testament are highly esteemed at the present day. Beza's labors on the Greek Testament did much towards settling the text, and in exalting Beza as a man of learning. For more than forty years he continued the able teacher and powerful defender of the word of God. Our space will not permit us to speak of

¹ See Dyer's Life of Calvin.

Œcolampadius, the professor at Strasburg, Peter Martyr, and Martin Bucer, the faithful Bible teachers at Oxford and Cambridge, who ought always to be considered among the champions of the reformation.

In this connection we cannot forbear to speak a little more at large of that great and good man, Dr. James Arminius, of Leyden. On the same year that Melancthon died Arminius was born, viz., 1560. He pursued his biblical studies mostly under Beza, at Geneva. Here he received that thorough training which was the foundation of his future eminence.

The violence of Rome against the reformers had now much subsided; and Arminius seems to have been raised up by Providence at a time when he was specially needed to reform the prevailing Calvinistic theology of his time. Such was his learning and eloquence that he was made pastor of the metropolitan church at Amsterdam, at the early age of twenty-eight. In 1603, he was made professor of theology in the university at Leyden. He was profoundly learned, a most gentle and meek spirit, a most judicious and able theologian, and "valiant for the truth." Like Athanasius, he would not in the least give up the truth, though all the world might turn against him. For fifteen years he sustained the office of divinity professor, and died in the triumphs of the faith he had preached. He was an ornament to the university,

but secretly hated and persecuted by his Calvinistic opponents. I say *secretly*, for none dared, during all his career at the university, to meet him in the open field of controversy. Notwithstanding the fierce opposition of the Calvinists, his doctrines were adopted and defended by many of the greatest men of that age. Among them we may mention the names of Grotius, Episcopius, Courcelle and Le Clerc. Besides these, a large company of Bible scholars came forth from the tuition of Arminius, and raised up powerful churches in the Low Countries, some of which are said to continue to the present times. This is a most remarkable fact, since the government of Holland was cruelly severe in persecuting the followers of Arminius. They were hunted like wild beasts, loaded with contumely and reproach, and some of them were driven with relentless fury from their homes and kindred. Nevertheless, their doctrines grew and prevailed, both at home and abroad. The doctrine of "free grace and free will, equally removed," as Fletcher says, "from the Pelagian shelves and Augustinian rocks," presented a barrier to the doctrines of Calvin, and laid a lasting foundation of a more scriptural and liberal theology in the churches of the reformation.

The great John Wesley, under God the father of Methodism, adopted his opinions, and declared that he "proclaimed to the world as *manly and rational a system of divinity* as any age or nation

has produced." Behold, then, how God made use of this great man, and made the university in which he was a teacher of candidates for the ministry the means of disseminating and establishing that glorious system of theology preached by the founders of Methodism and their sons in the gospel, through which millions of people have been converted to God in Europe and America, and in the islands of the sea. God grant that this doctrine of a *free salvation* may continue to go forth till every kindred, and people, and nation, and tongue, under the whole heaven, shall hear its voice!

Let us now pause for a moment, and briefly review the ground we have traversed in this chapter.

1. We have found a great ignorance of the Bible, both in the Romish and Greek churches, during the middle ages.

2. We have found those famous witnesses for the truth, the Paulicians in the seventh and eighth, and the Waldenses in the ninth and tenth centuries, to have been distinguished above all other Christians of their time for their studies in, and their attachment to, the divine word.

3. We have found the first biblical schools, and the first biblical professors at Oxford, Prague, Wittenberg, and Geneva, to have been the original founders and fosterers, under God, of the great doctrines of the reformation.

4. We have found that the theological teaching of James Arminius, as professor in the university at Leyden, modified the objectionable points in the theology of Calvin, and, through the founders of Methodism especially, has sent forth the knowledge of a free salvation throughout the earth.

CHAPTER XI.

Ministerial Education among the Wesleyan Methodists. — Preliminary Measures to the Formation of the Wesleyan Theological Institution.

It is a most interesting fact, that Methodism, like the reformation, was born in a university. Here is an account of the commencement of Methodism in the words of John Wesley himself:—

“In November, 1729, four young gentlemen of Oxford, Mr. John Wesley, fellow of Lincoln College; Mr. Charles Wesley, student of Christ’s Church; Mr. Morgan, commoner of Christ’s Church; and Mr. Kirkman, of Merton College, began to spend some evenings in a week together, in reading, chiefly, the Greek Testament. The next year, two or three of Mr. John Wesley’s pupils desired the liberty of meeting with them, and afterward one of Mr. Charles Wesley’s pupils. It was in 1732 that Mr. Ingham, of Queen’s College, and Mr. Broughton, of Exeter, were added to their number. To these, in April, was joined Mr. Clayton, of Brazen-Nose, with two or three of his pupils. About the same time, Mr. James Hervey was permitted to meet with them, and afterwards Mr. Whitefield.”¹

¹ Watson’s Life of Wesley, p. 19.

Here, then, Methodism began, in the study of the Greek Testament by John and Charles Wesley and a few others in the University of Oxford. John Wesley says of himself, "In the year 1729, I began, not only to read, but to *study* the Bible, as the one, the *only standard* of truth, and the only model of pure religion."¹ Again, says Mr. Moore, "The *Greek Testament* was as familiar to him as the English."

These men studied the Bible, and imbibed its spirit. They reformed their lives. They engaged in works of mercy, visiting the prisoners, and instructing them, the sick and poor, and comforting them. Thus they continued for at least five years, until the Wesleys gave themselves to the missionary work, and embarked for Georgia, in 1735. This society of young men became commonly known by the name of *Methodists*, which means, as John Wesley aptly interpreted it, "a society which lives according to the *method* laid down in the Bible."

We may not wonder, then, that Mr. Wesley, when, under God, he had become the head of a large religious community, should be anxious to induct the *teachers* of that community into the knowledge of the divine word, by means similar to those used by himself. This he desired and proposed to do, as we shall presently see.

In our account of preliminary measures to the

¹ Moore's Life of Wesley.

formation of the Wesleyan Theological Institution, we shall adopt the statements of the Rev. Mr. Grindrod as worthy of the fullest credit, himself having been secretary of the British conference, and a member of the committee having charge of the subject of a Theological Institution. He says, "Upon the *preachers* of his connection he [John Wesley] laid the strongest injunctions to devote themselves, with all possible diligence, to the pursuit of useful learning and general knowledge. In the earlier minutes of the conference, he often urges this upon them with his characteristic point and energy. He was zealously alive to the proficiency of his younger preachers, with whom he seized opportunities of reading the most valuable works in theology and other branches of profitable instruction, *according to the method which he had once pursued* with his pupils in college; and when he compiled and published that inestimable selection of English divinity, The Christian Library, as is evident from his own remarks, and his correspondence with Dr. Doddridge and others, he specially intended to furnish the preachers in his connection with rich and copious materials for improvement in spiritual wisdom.¹ At the first 'conference of the people called Methodists,' held in London in 1744, the

¹ See proposals for the formation of a Literary and Theological Institution, &c., p. 10.

establishment of an institution similar to that which now exists was a subject of conversation. The question was then asked, 'Can we have a seminary for laborers?' And the answer is, 'If God spare us till another conference.' The next year, the subject was resumed. 'Can we have a seminary for laborers yet?' Answer: 'Not till God gives us a proper tutor.' So that the institution was actually resolved upon, and delayed only by circumstances.¹ Nor does it appear that Mr. Wesley ever abandoned his design. It is certain, on the contrary, that, not being able to accomplish it according to his first intentions, he endeavored to approach as nearly to it as possible. He regarded Kingswood school, after he had founded it, as subsidiary to this object, and, for a season, sent several of his most promising preachers to study in that academy.² He supplied all of them with valuable publications in almost every department of theology and science, composed, abridged, or extracted by himself; and by his

¹ See Watson's Life of Wesley. Works, vol. v. p. 186.

² Larger Minutes. *Question 9.* Ought we not diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly?

Answer. We ought; and at that time to send more laborers into that part of the harvest. But whence shall we have them?

(1.) SO FAR AS WE CAN AFFORD IT, WE WILL KEEP A RESERVE OF PREACHERS AT KINGSWOOD.

(2.) *Let an exact list be kept of those who are proposed for trial, but not accepted.* — Wesley's Works, vol. v. p. 212.

own incessant efforts, he exercised over them a constant personal and vigilant inspection. Since his days, the want of an efficient method of training has been always felt, and often acknowledged. Thirty-five (now forty-six) years ago, a spirited pamphlet was published on this subject, by order of the conference ; its title is, *Observations on the Importance of adopting a Plan of Instruction for those Preachers who are admitted upon Trial in the Methodist Connection.* Submitted to the Consideration of the Preachers at their ensuing District Meetings.

“ By appointment of the conference, the Rev. Messrs. John Gaulter, Jabez Bunting, Thomas Jackson, and Richard Watson met together in the month of July, 1823, and prepared a report on the same topic ; which report was presented at the sittings of the following conference, and greatly approved, though it seems that the necessity of circumstances prevented its suggestions from being practically adopted. From that time, however, for several successive years, the conference regularly appointed a committee of education, to bring the subject, if possible, to a successful termination. At the conference in 1833, a committee of twenty preachers was directed to meet in London, on Wednesday, October 23, to arrange a plan for the better education of our junior preachers.¹

¹ Minutes, 1833. This committee consisted of the following

Pursuant to this appointment, the committee assembled, on the day above mentioned, at the Wesleyan Mission House, Hatton Garden, and proceeded to a diligent examination of the subject which had been confided to their attention. They conferred freely with each other ; weighed every question as it arose, with all the impartiality in their power ; continued their sittings, by various adjournments, until Wednesday, October 30, when they unanimously and cordially adopted the resolutions, which, with some revision, received the approbation of the ensuing conference."

As the subject is one of great interest this side of the Atlantic, we will give the whole of Mr. Grindrod's account of the institution, and then subjoin some remarks of our own.

PRINCIPLES AND GENERAL OUTLINE OF THE PLAN OF THE WESLEYAN THEOLOGICAL INSTITUTION.

THE following are the decisions of the conference, on the report of the committee appointed to arrange a plan for the improvement of the junior preachers ; namely : —

The conference approves of the principles and general outline of the plan which that committee

persons : The Rev. Richard Treffry, president of the conference ; the Rev. Edmund Grindrod, secretary of the conference ; the Rev. Messrs. R. Newton, J. Bunting, Gaulter, Entwisle, Reece, Taylor, Warren, Naylor, J. Stanley, Lessey, T. Jackson, Beecham, Hannah, Galland, Alder, T. Waugh, V. Ward, and Walton.

has recommended to its adoption ; and which, as revised and altered by the committee at sittings subsequent to its meeting in October last, embodies the following resolutions :—

1. That it is expedient that an institution should be speedily formed for promoting the more effectual improvement of the junior preachers in the Methodist connection.

2. That this institution shall be denominated "The Wesleyan Theological Institution for the Improvement of the Junior Preachers."

3. That all preachers who shall have passed through the various examinations required by our existing rules, and obtained the consent of their respective quarterly meetings, and the recommendation of the superintendents and district meetings, and shall have been placed by the conference on the president's list of reserve, *and none else*, shall be eligible for admission into this institution as resident students, and shall be allowed to remain in it for two or three years, as may be found most consistent with the claims of the connection for the immediate supply of the circuits and missions, and with the capacity and attainments of the students themselves.

✓ N. B. (1.) In those cases in which a third year's residence is allowed, that third year shall be reckoned to the student as the first of the four years of probation now required by our rule.¹

(2.) As it has been intimated to the committee that the trustees of an Irish gentleman who lately bequeathed a legacy of one thousand pounds, to

¹ At the following conference, it was altered to the second instead of the third year. [At the conference of 1842, the original regulation was restored.] ✓

1834. 3

1836 2.

1842. 3

promote the improvement of our junior preachers in Ireland, are willing to pay over that legacy in aid of this institution, it is recommended that, in consideration of this payment, of other contributions expected from Ireland, and of the special claims of that country, the Irish connection shall always be allowed to have four resident students in the institution, and an additional number, if deemed expedient, on the payment of a reasonable sum.

4 Irish
Preachers.

4. That, as soon as practicable, after the conference of each year, all the young preachers placed on the president's list of reserve shall be subjected to an *additional* examination by a committee consisting of the preachers of the London district, or as many of them as can conveniently assemble; that this committee shall decide which of the candidates it may be proper to admit into the institution house, and which of them shall still be kept on the list of reserve for the immediate service of the home and foreign work; and that, should the committee, in their examination, judge any of these candidates to be deficient in the requisite qualifications for the Christian ministry to such a degree as to excite a doubt whether they will ever become acceptable ministers of the gospel among us, they shall have power to pronounce them ineligible to be called out into the work for that year, and shall refer their cases for reconsideration to the ensuing conference.

5. That the plan of tuition for resident students shall comprehend as many of the following subjects as, on a careful consideration of the previous attainments and probable opportunities of the several students, may be deemed suitable and practicable; namely, —

(1.) English grammar, composition, and elocution ; geography and history ; and elementary instruction in the mathematics, natural philosophy, and chemistry, and in logic, and the philosophy of the mind.

(2.) Theology ; including the evidences, doctrines, duties, and institutions of Christianity, and having particular reference to those views of the Christian system, in its application to experimental and practical religion, which are held by our body to be conformable to the Holy Scriptures. This will also include the general principles of church order and government, connected with a distinct exposition of our own established discipline, and of the proper methods of administering it for the purity, edification, and preservation of our societies ; and a view of the nature and importance of the pastoral office and care, with special reference to the duties and engagements of a Methodist preacher.

(3.) The elements of biblical criticism ; the best methods of critically studying the Scriptures ; the rules and principles to be observed in their interpretation ; Hebrew, Greek, and Roman antiquities ; and the outlines of ecclesiastical history.

(4.) The most useful methods of direct preparation for the pulpit ; and general instructions for the composition and acceptable delivery of sermons.

(5.) Such instruction in the Latin, Greek, and Hebrew languages as may enable the students to read and study the sacred Scriptures in their original tongues, and prepare them for the successful pursuit of further classical and biblical knowledge, when they shall be called into circuits or missions. This branch of instruction may, how-

ever, be wholly omitted, at the discretion of the officers of the institution, if, on examining the student, at his first admission, or subsequently, they shall deem it most expedient to confine his attention to the English and theological classes.

6. That the care and assistance of this institution shall be extended also to those candidates for the Christian ministry who cannot be received into the institution house ; for which purpose they shall be regarded as non-resident students. The object of this care and assistance shall be to direct them in the prosecution of their literary and theological studies ; to aid them in the purchase of suitable books, according to a list to be prepared for that purpose ; and to make provision for their regular annual examination by one of the officers of the institution, assisted by such person or persons as the conference may appoint, in reference to the studies which shall have been enjoined. These examinations of non-resident students shall take place either at the house of the institution or elsewhere, as may be most convenient ; and an exact and faithful report of them shall be presented every year to the conference.

7. That suitable premises for the tutors and resident students of the institution shall, in the first instance, be rented, rather than bought or erected, in order that due time may be afforded for the trial of the proposed plans, and for ascertaining by experience what accommodations will be ultimately needed.

8. That, after much and careful deliberation, it is the unanimous judgment of the committee that such premises should, for the present, be situated in or near London, for the following among other reasons : Because, first, the neighborhood of the

metropolis affords the means of obtaining for the students, at a small expense and with little trouble, those helps to improvement which may be derived from lectures by eminent professors in several important branches of useful knowledge—helps which, under the direction of a vigilant tutor, and with a proper degree of previous preparation, will be found of incalculable advantage : because, secondly, among the students there will always be a considerable number of such as are intended for the foreign service ; and it is especially desirable that these should be within the reach of those instructions which are adapted to their peculiar work and prospects, and which they can receive only from the missionary secretaries : and, because, thirdly, it is eminently desirable that the students, while in a course of preparation for circuits or missions, should be employed, every Sabbath day, in preaching the gospel, and in other auxiliary departments of usefulness ; and it is obvious that there are large and long-neglected districts, in the metropolis itself, and in several adjoining counties, which appear to present the best and widest field for such labors—a field, too, which, beyond all others in this country, is least supplied, in the ordinary mode, with the services of our preachers, whether itinerant or local.

9. That while the committee continue to be of opinion, after the most careful and mature consideration of every other plan which has been at various times proposed, that the *best*, if not the *only*, method of fully securing the objects contemplated, will be to provide a suitable house for the common residence of the preachers on the list of reserve, they are also of opinion that this plan

should be tried *at first* on a smaller scale than was originally suggested in the printed report of their meetings in October last; and they now recommend that provision should not at present be made in the institution house for more than about *thirty* students; and that it should embrace, as nearly as may be found convenient, *sixteen* of the preachers intended for our work in Great Britain, *four* of those intended for the service of Ireland, and *ten* of those who are entered on the missionary list, as having already devoted themselves, specifically, to the service of Christ in foreign lands. But the number of each class may at any time be extended, if it be deemed expedient, when adequate means of support shall be furnished.¹

The following regulations were added at succeeding conferences:—

1. The second² year which each student may spend at the institution shall be reckoned to him, when he is received on trial as a preacher, as the first of the four years of probation now required by our rule; provided that the officers and the committee of the institution recommend such student as having conducted himself with Christian propriety and diligence.³

2. The object of the preparatory examination of preachers on the list of reserve by the London district meeting, as appointed in the minutes of 1834, being, in the strictest sense, a connectional one, the expense which may be incurred by attending that examination shall be provided for by a connectional fund, at least in all those cases in

¹ Minutes, 1834.
Minutes, 1835.

² [Now the *third*. See p. 94.]

which it cannot be defrayed by the candidates themselves; the conference regarding it as an equitable principle, that the funds of the institution should not be chargeable with any expense, excepting for that *select* class of candidates for our ministry who are, after the examination, finally taken under its care, nor even for *them*, until they become actually resident, as students, in the institution house.¹

3. The preachers are directed to collect the donations and subscriptions which have been promised in their respective circuits, and any others which they may be able to procure, in aid of the funds of the institution, during the first and second weeks of the month of January in each year; and to remit them to the treasurer, addressed *Wesleyan Theological Institution, Hoxton, London*,² not later than the end of January.³

MEASURES TAKEN FOR ENLARGING THE NUMBER OF STUDENTS.

During the year 1838, a considerable number of out-door students were admitted to the benefits of the institution. The plan answered well, on the whole; but it was attended with some inconvenience, and, at the ensuing conference, the following minute was passed:—

The experiment of receiving, as out-door students, those candidates for our ministry who could not be accommodated in the institution house, while

¹ Minutes, 1836. ✓

³ Minutes, 1835. ✓

² [Now *Richmond, Surrey*.] ✓

it has most beneficially extended the advantages of the institution, has also plainly shown the great desirableness of placing all the students under regular and official superintendence, and of providing more fully and directly for the elementary instruction of those whose education has been defective. The conference therefore resolves, on the unanimous recommendation of the committee, that, at least until a larger institution house can be erected, an additional house shall be rented, in the neighborhood of London, to afford suitable accommodation for a preparatory branch of the establishment.¹

Shortly after the conference, "Abney House," situated in Stoke Newington, was obtained for the above purpose. It was originally the residence of the late Sir Thomas Abney, knight, and alderman of the city of London; in which that eminent divine and Christian poet, Dr. Isaac Watts, found the comforts of a friendly and generous home for a period of thirty-six years, and where he composed many of his excellent sermons and other works, which will carry down his honored name to the latest posterity.²

Amongst the resolutions on the "Centenary of Methodism," passed in 1838, we find the following; namely:—

That, after full consideration, it is the decided opinion of the committee, that the connectional

¹ Minutes, 1839.

² See report of the Theological Institution for 1839.

fund, to be raised on the occasion of the centenary, should be applied, *in the first place*, in the erection of suitable premises for the accommodation of students to be hereafter received into the *Wesleyan Theological Institution*, (whether such students be designed for home or for missionary service,) on an enlarged scale, adapted to the increasing demands of the connection for the benefit of its rising ministry ; and, *in the second place*, in assisting to provide commodious premises in London for the use of the *Wesleyan Missionary Society*, adequate to the greatly augmented and augmenting extent of its multifarious and important business.

In accordance with this decision, at the ensuing conference, the centenary committee agreed to divide the amount then paid into their fund, among its various objects, to the extent of one half of the sums originally appropriated ; according to which scale, twenty-seven thousand five hundred pounds were reserved for the purposes of the Theological Institution. From the commencement of the centenary movement, it was generally understood that there should be two branches of the institution, one for the north and the other for the south : at the conference of 1839, therefore, a sub-committee, of persons resident in the north, was appointed to look out for a situation suitable for the purposes of an institution house in the neighborhood of Manchester : at the following conference, this sub-committee reported that they had obtained very convenient and advantageous premises at Didsbury, near Manchester ; and at the confer-

ence of 1841, the general Theological Institution committee reported that they had obtained commodious premises at Richmond, near London, for the southern branch of the institution. In the two houses which are now preparing, accommodation will be provided for one hundred students ; but it is not expected that so large a number will be immediately admitted.

RESULTS OF THE EXPERIMENT, AND LABORS OF THE
TUTORS AND STUDENTS.

The experiment of a Wesleyan Theological Institution has now undergone a trial of seven years ;¹ and although it has had to struggle with some unforeseen and formidable difficulties, it has been triumphantly successful. The apprehensions which were entertained from the possible dangers of the scheme have proved groundless ; and the hopes of its friends have been fully realized. The young preachers who have successively become its inmates have derived, from the course of tuition pursued, incalculable advantages : at the same time, their personal piety has been guarded and confirmed ; their Christian humility has been promoted, and their zeal for the salvation of the souls of men has been encouraged ; habits of study, of regularity, of order, and diligence, have been formed ; and such facilities for future improve-

¹ Mr. Grindrod's account was written about twelve years ago.

ment have been furnished to them as, if followed out with assiduity and perseverance, will make them, by the blessing of God, "good ministers of Jesus Christ," and instruments of extensive usefulness to our community, and the world at large.¹

During the year, the theological tutor delivers lectures to the students, on the evidences, doctrines, and duties of Christianity; on the proper use of the English Scriptures; the general principles of biblical interpretation; sacred antiquities; and ecclesiastical history. He also gives expository lectures on some of St. Paul's Epistles; occasional lectures on Popery, and on various other subjects, particularly on the best methods of preparation for the pulpit. He reads the Greek Testament with one of his classes two or three times a week, during the whole term, with a design especially of rendering practical aid to the students in the exposition of the Scriptures. The classical and mathematical tutor has generally had one Hebrew class, and several Greek and Latin classes, one in mental philosophy, one in logic, and one in geometry and algebra, and once in the week has delivered a lecture on the physical sciences. An additional tutor has sometimes been employed in the English and elementary department of instruction.²

The governor is specially charged with the

¹ Report for 1839, p. v.

² Report for 1839, pp. xii., xiii.

oversight of the Christian character and conduct of the students. He meets them in class every week, inquires closely into their spiritual state and progress, and gives them advice and admonition as need requires. He is also expected to instruct them in the general economy and discipline of Wesleyan Methodism, and the nature and duties of the pastoral office.

On the Sabbath the students are employed partly in supplying some of the smaller chapels of the metropolis ; but principally, in conformity with the design of one of the original regulations of the institution, in preaching the gospel in the large and long-neglected districts of the metropolis itself, and in several adjoining counties. During the summer months an active and vigorous system of out-door preaching is maintained in the vicinity of places of public resort, or of great moral destitution.¹

The institution is placed under a president and a committee of management, who meet once a month ; there is also a "house" sub-committee, which meets monthly, whose duties relate chiefly to the finances of the establishment, and to whom, in particular, is confided the inspection of its expenditure. A "weekly board" meets at the institution house on the Friday morning, to whom the governor submits his plan of the students'

¹ Report for 1839, p. xvi.

appointments for the ensuing Sabbath, and any other matter, for counsel or discipline, which he may find necessary. The president of the institution exercises a watchful oversight of all its proceedings, and an affectionate care for all its interests.

Premises were rented at Hoxton, near London, and the institution actually went into operation in 1834. The first class numbered ten students, *four* of whom went on foreign missions. The second class, 1835, also numbered ten, *five* of whom went on foreign missions. The third class, 1836, numbered fourteen, *five* of whom entered upon the foreign work. The fourth class numbered thirty-one, *thirteen* of whom were sent into the foreign work. These facts conclusively show that these young men did not seek to save themselves from the hardships and trials of the gospel work.

The above sum of twenty-seven thousand five hundred pounds is probably only about half the sum which has been appropriated to *buildings alone*, for the accommodation of the students and officers of the schools. This princely munificence of two hundred and sixty-six thousand dollars may well surprise us, when we remember that the whole membership in Great Britain is only about three hundred thousand. But this is not all. They pay about thirty thousand dollars every year towards the current expenses of these schools. According to the account of the treasurer, now lying before

me, for the year 1849, the expenses of the institutions for that year were thirty-two thousand eight hundred and fifty-three dollars and ninety-two cents. These annual expenses are met principally by the contributions of the circuits. For about eighteen years, the churches and the conference have joyfully borne this burden, believing that compensation is abundantly made them by the consequent increased character, usefulness, and power of the Wesleyan ministry.

The institution has gone on in a course of usefulness and success until the last voice of ignorance and malice has sunk into silence. The Methodists of England may well exult in their Theological Institution. It is the final glorious realization of one of Mr. Wesley's first and most cherished conceptions in regard to the education of his preachers. It is now an essential and prominent feature of Wesleyan Methodism. The following is an extract from the minutes of the British conference for 1851:—

Q. XXIX. What are the resolutions of the conference with regard to the *Wesleyan Theological Institution*?

A. 1. The conference gratefully recognizes, in the reports which have been furnished, occasion for *augmented satisfaction* in the original object and practical results of the institution, as well as occasion of renewed thankfulness to God; and trusts that these results will be regarded by its friends

and supporters, and by the connection at large, as presenting *a strong claim* for its more general and liberal support.¹

At the session of the British conference in August, 1852, after the presentation of the usual resolutions in respect to the Theological Institution, the venerable Dr. Bunting arose, and, among other things, declared "*that he was more than ever convinced that the institution was of God — of God in its origin, and in its progress to that state of maturity and extensive usefulness which it had now reached.*"²

¹ See Minutes for 1851, p. 163.

² We learn from the annual report for 1852, that notwithstanding the "wicked agitation" which has recently prevailed, and notwithstanding the fact that the agitators made this institution one of the prominent objects of their attacks, yet it has been nobly sustained, and returning peace will make it more than ever the object of affection to the Wesleyan churches. The annual grant from the Book Room is £500, and the interest on grants from the centenary fund £884½, which, together with the annual collection from the circuits, and the appropriation from the missionary fund for the education of *nineteen* students for the foreign field, nearly met the expenditures, viz., £6401 8s. 5d.

CHAPTER XII.

Mr. Wesley's Views of Ministerial Qualifications and Education.

AT this stage of our historical view of ministerial education, we deem it important to present the opinions of that great and good man, who, under God, was the founder of the Methodist churches, both in this country and in Europe, on this important subject. They may be found very fully presented in his Address to the Clergy, in the sixth volume of his Works, pp. 217-231.

The English church requires that its clergymen should be men of learning, and to this end have a university education. Mr. Wesley, so far as we can ascertain, never found fault with this practice of his church. Yet he was especially severe upon the bishops for ordaining men who, though they had been at the university, yet had no learning at all, or for refusing to ordain ministers of eminent learning, *because they had not been at the university*. This is just the position we should expect Mr. Wesley *would* have taken, and which every sagacious and discreet man would take at the present day. Let all our ordained ministers be men of learning — having such an amount of learning as will unquestionably render them *competent* for their work. Let us also never cease to take into our

ranks, as *local preachers* and *assistants*, even *unlearned* men, who still may clearly be useful in proclaiming the gospel. But let us hear Mr. Wesley.

“And, *first*, if we are ‘overseers of the church of God, which he hath bought with his own blood,’ what manner of men ought we to be, in gifts as well as in grace?

“I. To begin with gifts; and, (1,) with those that are *from nature*. Ought not a minister to have, *First*, a good understanding, a clear apprehension, a sound judgment, and a capacity of reasoning with some closeness? Is this not necessary, in a high degree, for the work of the ministry? Otherwise, how will he be able to understand the various states of those under his care, or to steer them through a thousand difficulties and dangers, to the haven where they would be? Is it not necessary, in regard to the numerous enemies whom he has to encounter? Can a *fool* cope with all the men that know not God, and with all the spirits of darkness?

“*Secondly*. Is it not highly expedient that a guide of souls should have, likewise, some liveliness and readiness of thought? or how will he be able, when need requires, to ‘answer a fool according to his folly’? How frequent is this need! seeing we almost every where meet with those empty, yet petulant creatures, who are far ‘wiser, in their own eyes, than seven men that can render a reason.’

“*Thirdly*. To a sound understanding, and a lively turn of thought, should be joined a good memory ; if it may be, ready that you may make whatever occurs in reading or conversation your own.

“ II. And as to *acquired endowments*, can he take one step aright, without, *first*, a competent share of knowledge ? a knowledge, *First*, of his own office, of the high trust in which he stands, the important work to which he is called ? Is there any hope that a man should discharge his office well, if he knows not what it is ? Nay, if he knows not the work God has given him to do, he cannot finish it.

“*Secondly*. No less necessary is a knowledge of the Scriptures, which teach us how to teach others ; yea, a knowledge of *all* the Scriptures ; seeing Scripture interprets Scripture ; one part fixing the sense of another. So that whether it be true or not, that every good textuary is a good divine, it is certain none can be a good divine who is not a good textuary. None else can be ‘mighty in the Scriptures’—able both to instruct and to stop the mouths of gainsayers.

“ In order to do this accurately, ought he not to know the literal meaning of *every word, verse, and chapter* ? without which there can be no firm foundation on which the spiritual meaning can be built. Should he not, likewise, be able to deduce the proper corollaries, speculative and practical,

from each text ; to solve the difficulties which arise, and answer the objections which are or may be raised against it ; and to make a suitable application of all to the consciences of his hearers ?

“ *Thirdly.* But can he do this, in the most effectual manner, without a knowledge of the *original tongues* ? Without this, will he not frequently be at a stand, even as to texts which regard practice only ? But he will be under still greater difficulties with respect to controverted Scriptures ! He will be ill able to rescue these out of the hands of any man of learning that would pervert them, for whenever an appeal is made to the original, his mouth is stopped at once.

“ *Fourthly.* Is not a knowledge of profane history, likewise, of ancient customs, of chronology and geography, though not absolutely necessary, yet *highly expedient* for him that would thoroughly understand the Scriptures, since the want even of this knowledge is but poorly supplied by reading the comments of other men ?

“ *Fifthly.* Some knowledge of the sciences, also, is, to say the least, equally expedient. Nay, may we not say that the knowledge of one, (whether art or science,) although now quite unfashionable, is even necessary next, and in order to, the knowledge of Scripture itself ? I mean logic. For what is this, if rightly understood, but the art of good sense ? of apprehending things clearly, judging truly, and reasoning conclusively ? What is

it, viewed in another light, but the art of learning and teaching, whether by convincing or persuading? What is there, then, in the whole compass of science, to be desired in comparison with it?

“Is not some acquaintance with what has been termed the second part of logic, (metaphysics,) if not so necessary as this, yet highly expedient, 1. In order to clear our apprehension, (without which it is impossible either to judge correctly or to reason closely or conclusively,) by ranging our ideas under general heads? and, 2. In order to understand many useful writers, who can very hardly be understood without it?

“Should not a minister be acquainted, too, with at least the general grounds of natural philosophy? Is not this a great help to the accurate understanding several passages of Scripture? Assisted by this, he may himself comprehend how the invisible things of God are seen from the creation of the world.

“But how far can he go in this without some knowledge of geometry? which is, likewise, useful, not barely on this account, but to give clearness of apprehension, and a habit of thinking closely and connectedly.

“*Sixthly.* Can any who spend several years in those seats of learning (the universities) be excused, if they do not add to that of the languages and sciences the knowledge of the Fathers?—the most authentic commentators on the Scrip-

tures, as being nearest the fountain, and eminently endowed with that Spirit by whom all Scripture was given. It will be easily perceived I speak chiefly of those who wrote before the council of Nice. But who would not likewise desire to have some acquaintance with those that followed them? with St. Chrysostom, Basil, Jerome, Austin; and, above all, the man with a broken heart, Ephraim Syrus?"

In connection with these, Mr. W. proceeds to remark on the importance of a clergyman's having a "knowledge of the world," an eminent share of prudence, that most uncommon thing which is usually called common sense, and a degree of good breeding — i. e., address, easiness, and propriety of behavior wherever his lot is cast; and finally he urges the surpassing importance of a good delivery, both with regard to pronunciation and action, and closes up this most admirable address by a powerful and close application. We have room to quote only that part of it relating to acquired endowments: "I would desire," he remarks, "every person who reads this to apply it to himself. Certainly some one in the nation is defective — am not I the man? Let us each seriously examine himself. 1. Have I such a knowledge of Scripture as becomes him who undertakes so to explain it to others that it may be a light in all their paths? Have I a clear and full view of the analogy of faith, which is the clew to guide me

through the whole? Am I acquainted with the several parts of Scripture — with all parts of the Old Testament and the New? Upon the mention of any text, do I know the context and the parallel places? Have I that point at least of a good divine, the being a good textuary? Do I know the grammatical construction of the four Gospels; of the Acts; of the Epistles; and am I a master of the spiritual sense (as well as the literal) of what I read? Do I understand the scope of each book, and how every part of it tends thereto? Have I skill to draw the natural inferences deducible from each text? Do I know the objections raised to them or from them by Jews, Deists, Papists, Arians, Socinians, and all other sectaries, who more or less corrupt or cauponize the word of God? Am I ready to give a satisfactory answer to each of these objections? And have I learned to apply every part of the sacred writings, as the various states of my hearers require?

“2. Do I understand Greek and Hebrew? Otherwise, how can I undertake, (as every minister does,) not only to explain books which are written therein, but to defend them against all opponents? Am I not at the mercy of every one who does understand, or even pretends to understand, the original? For which way can I confute his pretence? Do I understand the language of the Old Testament critically, at all? Can I read into

English one of David's Psalms ; or even the first chapter of Genesis ? Do I understand the language of the New Testament ? Am I a critical master of it ? Have I enough of it even to read into English the first chapter of St. Luke ? If not, how many years did I spend at school ? how many at the university ? and what was I doing all those years ? Ought not shame to cover my face ?

“ 3. Do I understand my own office ? Have I deeply considered, before God, the character which I bear ? What is it to be an ambassador of Christ, an envoy from the King of heaven ? and do I know and feel what is implied in ‘ watching over the souls ’ of men ‘ as he that must give account ’ ?

“ 4. Do I understand so much of profane history as tends to confirm and illustrate the sacred ? Am I acquainted with the ancient customs of the Jews, and other nations mentioned in Scripture ? Have I a competent knowledge of chronology, that, at least, which refers to the sacred writings ? And am I so far (if no further) skilled in geography, as to know the situation, and give some account of all the considerable places mentioned therein ?

“ 5. Am I a tolerable master of the sciences ? Have I gone through the very gate of them, logic ? If not, I am not likely to go much farther, when I stumble at the threshold. Do I understand it so

as to be ever the better for it? to have it always ready for use, so as to apply every rule of it, when occasion is, almost as naturally as I turn my hand? *Do I understand it at all?* . . . Do I understand metaphysics; if not the depths of the schoolmen, the subtilties of Scotus or Aquinas, yet the first rudiments, the general principles of that useful science? Have I conquered so much of it as to clear my apprehension, and range my ideas under proper heads; so much as enables me to read with ease and pleasure, as well as profit, Dr. Henry Moore's Works, Malebranche's Search after Truth, and Dr. Clarke's Demonstration of the Being and Attributes of God? Do I understand natural philosophy? If I have not gone deep therein, have I digested the general grounds of it? Have I mastered Gravesande, Keill, Sir Isaac Newton's Principia, with his Theory of Light and Colors?

"6. Am I acquainted with the Fathers; at least with those venerable men who lived in the earliest ages of the church? Have I read over and over the golden remains of Clemens Romanus, of Ignatius and Polycarp, and have I given one reading, at least, to the works of Justin Martyr, Tertullian, Origen, Clemens Alexandrinus, and Cyprian?

"How much shall I suffer in my usefulness, if I have wasted the opportunities I once had of acquainting myself with those great lights of an-

tiquity, the anti-Nicene Fathers! or, if I have droned away those precious hours wherein I might have made myself master of the sciences, how poorly must I many times drag on, for want of the helps which I have vilely cast away! But is not my case still worse, if I have loitered away the time wherein I should have perfected myself in *Greek* and *Hebrew*? I might, before this, have been critically acquainted with these treasuries of sacred knowledge. But they are now hid from my eyes. They are close locked up, and I have no key to open them. However, have I used all possible diligence to supply that *grievous defect*, so far as it can be supplied, by the most accurate knowledge of the English Scriptures? . . . Otherwise, how can I attempt to instruct others therein? Without this I am a blind guide indeed! I am absolutely incapable of teaching my flock what I have never learned myself; no more fit to lead souls to God than I am to govern a world."

From want of space we are deterred from quoting any more of this powerful address. O that every follower of John Wesley would read it, and ponder it, and profit by it! It is worthy of being written in letters of gold. Let every young candidate for our ministry think, in the light of these searching questions, what kind of intellectual qualifications God and the church require of him for the great work. Let him notice what stress Mr.

Wesley places upon a most thorough knowledge of the original Scriptures. Over and over again does he insist upon this, in this single address. A knowledge of the original Scriptures is the key of divine knowledge. But let me ask, How many of our ministers read the original Scriptures with comfort and edification to themselves, unless they have been *trained and aided by teachers and schools*? Where is there a thorough, *self-educated* scholar in the original Scriptures among us? After an extensive acquaintance, for the past twenty years, both with our ministry and laity, I confess I have yet to find the *first man* of this description. I think it is not too much to say, that our young men upon our circuits and stations, with all the labors of the pastorate upon them, *never can become*, without instructors, *such* biblical scholars as Mr. Wesley says they should be. I present it as a deliberate opinion, that such a ministry as Mr. Wesley describes in the above extracts *cannot be obtained* without the advantages of the best collegiate and theological instruction. In other words, we must have separate biblical schools, or we must have their equivalent in biblical or theological departments in our colleges, in order to gain a ministry of such qualifications. And is not such a ministry desirable? Where is the Methodist congregation that is not every year praying for a minister of such gifts and such grace as Mr. Wesley describes? May God speed-

ily put it into the hearts of our people to use the appropriate means to obtain such a ministry! And may God speedily give us this best boon of the church — a *laborious*, a *sanctified*, and a *learned* ministry.

CHAPTER XIII.

The former History of Methodism in Connection with Ministerial Education by Biblical Schools a Reason why we should still highly value them.

WE regard it as a cardinal principle in Wesleyan Methodism, that *no man should be forbidden to preach the gospel in the local ranks whose gifts and grace, in the judgment of his bréthren, are sufficient to make him useful; but in respect to its ordained travelling ministry, it requires that it be well instructed and prepared, by a knowledge of both secular and sacred learning, for its most sacred and deeply-responsible work.* This is the rule on which Methodism has gone from the beginning, with occasional exceptions, which must always be the case in respect to general rules.

Mr. Wesley first sought to elevate the learning, as well as the piety, of the ministry of the established church. To this end he gathered around him a considerable number of the young men of Oxford, and formed them into a regular biblical class, or school, and himself became their teacher. The venerable and learned editor of the *Western Christian Advocate* has recently given us a specimen of their mode of studying, taken from a manuscript in Mr. Wesley's handwriting. We beg leave to present it to our readers as both curious

and instructive. It contains, 1. The *Lectio Grammatica*, 2. The *Analytica*, and 3. The *Exegetica* of the Scripture examined. The plan extended, according to this division, to each chapter in the four Gospels, except the first two in Matthew, and the last eight in John.

THE TENTH CHAPTER OF ST. MATTHEW.

Lectio Grammatica.

4. ὁ Ἰσκαριώτης, The Iscariot, i. e., the man of Kerioth.

9. Μὴ κτήσησθε, Have not, possess not.

11. ἀξίως, disposed to embrace the gospel.

18. εἰς μαρτύριον αὐτοῖς, for a testimony to them.

22. οὗτος, He shall be saved.

23. τελέσθητε τάς, κ. τ. λ., for make what haste, εως ἔλθῃ, to destroy Jerusalem.

25. πῶσω μᾶλλον. This cannot refer to the quantity of contempt and persecution, but merely to the certainty of its coming.

32. ομολογήσω-ἐν αὐτῷ, Heb.

35. διχάσαι, to separate.

Analytica.

Our Lord's directions to his twelve disciples, now commissioned by him to preach, are contained in this chapter; which consists of four general parts.

I. Instructions whom to preach to: in verse 1st to the 7th.

II. Of the matter and manner of their preaching : in the 7th to the 16th.

III. A prediction of the usage they were to expect, and rules for their behavior under it : in the 16th to the 24th.

IV. A recommendation of patience upon several considerations ; as, 1. Their Master having received the same treatment : in the 24th to the 26th. 2. The future vindication of their innocence ; being likewise a strong encouragement to preach boldly : in the 26th to the 28th. 3. The impotence of their enemies : in the 28th. 4. The particular providence of God over them : in the 29th to the 32d. 5. The future owning or denial of them by Christ, according as they own or deny him before men : in the 32d to the 34th. 6. The absolute necessity that discord and opposition from nearest relations should follow their preaching : in the 34th to the 40th. 7. The great reward of those who received or assisted them.

Exegetica.

9. Take not any thing with you but what is absolutely necessary. 1. Lest it should retard you. 2. Because my providence and your ministry will be your sufficient support.

13. If it be not worthy, don't think your labor lost, for the blessing you wish them will return upon yourselves.

14. Shake off the dust ; q. d., I've done my part, utterly disdain any further converse with them.

17. Yet beware of men ; for think not either your prudence or innocence will secure you from suffering.

26. Fear them not ; let them slander you as they

please : your innocence will appear hereafter, and therefore preach with all boldness.

28, 29. And as he is thus able to punish your apostasy, so will he be careful to defend you in your obedience.

31. Fear not, therefore ; if he has such care over the most inconsiderable creatures, how much more of you, if you confess him before men, not only in this life, but in the other likewise !

33. To which you will be strongly tempted ; for think not that the immediate effect of my coming will be general peace, but division and discord.

37. Therefore he that loveth, &c.

39. He, therefore, that loveth his life by complying, he that saveth his life by denying me, he shall lose it eternally. He that loses his life by confessing me shall find it eternally.

40. And as you shall be thus rewarded, so, in their proportion, shall they who receive you.

41. He that receives a Christian minister, as such, shall partake of his reward, and he that receives an ordinary Christian, nay, he that shows the smallest kindness to the weakest Christian, &c.

The above is a pleasing evidence of Mr. Wesley's right views of biblical study, and of his devotion to teaching the same.

What Mr. Wesley attempted to do for the young men of Oxford, he, so far as he could, did for the young men among the Methodists. One of the first objects of his solicitude and care was to raise up, in connection with his people, a holy and a well-instructed ministry. We have

already referred briefly to this subject in a preceding chapter. We wish to state the facts now with more particularity. Mr. Wesley, in the first conference of his preachers, embraced the idea of a separate biblical school for the laborers whom God was raising up in his societies. In subsequent conferences the subject was discussed, but circumstances, at that time, seemed to be unfavorable for its establishment, on account of the want of suitable tutors, and the rapid spread of the work, and the consequent increased demand for additional laborers.

But Mr. Wesley would not be thwarted in his pious designs on this point. He established the school at Kingswood, and actually sent a number of his most promising preachers to study in that academy, one of whom was the celebrated Adam Clarke. In addition to this, Mr. Wesley enjoined upon his preachers a "course of study;" and he himself, as far as circumstances permitted, became their instructor. In the Larger Minutes he says, "Read in order, with much prayer, first the Christian library, (containing fifty volumes,) and the other books which we have published, in prose and verse, and then those which we have recommended in the rules of Kingswood school."¹ This course of study and reading was full three times as great as the course of study now enjoined

¹ Works, vol. v. p. 222.

by our general conference, and fully equal to that pursued at our best theological schools at the present day. The classical course of reading, alone, was more extensive than that of most of our colleges and universities in this country.

The same spirit and opinions have ever animated the most eminent of the Wesleyan ministers, the coadjutors and successors of Mr. Wesley. Dr. Adam Clarke exclaimed, only a few years after Mr. Wesley's death, "We want some kind of seminary for educating such workmen as need not be ashamed!" And we have abundant reason to believe that Adam Clarke and Richard Watson were both steady advocates of this measure—the establishment of a "Wesleyan theological institution"—down to the day of their death. But the next generation of Wesleyan ministers have at length realized the original idea of Mr. Wesley in the establishment of a powerful theological institution, a particular account of which we have given in the eleventh chapter. In view of these facts, we ask who are *un-Methodistical* in respect to biblical schools, their advocates or opposers? If the objector to ministerial education by means of biblical schools should plead that they are not *Methodistical* in America, however much they may be so in England, we would beg leave to present a few facts in our history, showing, at least, that the church, ever since its foundation, has been fully committed to the principle and practice of

ministerial education. This principle has been sustained by our highest ecclesiastical authorities, the annual and general conferences, and by our bishops, and many of our principal ministers and members. But this will appropriately form the subject of our next chapter.

CHAPTER XIV.

Ministerial Education in the Methodist Episcopal Church.—Position of the First Conferences and Bishops on this Subject.—Opinions of Dr. Fisk and Dr. Olin.—Present Position of the Methodist Episcopal Church on this Question.

IN the present chapter we propose to consider the subject of ministerial education in the Methodist Episcopal church, by means of biblical schools. As we have shown in our last, the subject of their establishment was earnestly discussed, and heartily concurred in, by the fathers of Methodism in Europe. So, also, it has been in this country ; and nothing but the peculiar circumstances of the church, the present pressing demand for laborers, has, till this time, hindered the supply of the provisions so long desired for the better training of our young men about to enter upon the sacred office. The time has now come when our work is more consolidated : our people are more wealthy and intelligent, and a corresponding demand is made for increased learning and intelligence on the part of the ministry. This state of things was foreseen by the early fathers of Methodism in this country, and they proceeded with their characteristic energy to provide accordingly. Even before the organization of the Methodist

Episcopal church, "soon after the arrival of Dr. Coke, in 1784," says Dr. Bangs,¹ "he and Mr. Asbury entered into a consultation respecting the expediency of establishing a literary institution for the education of the sons of our preachers and others who might wish to share its benefits. Bishop Asbury tells us that he desired a school; but as Dr. Coke pleaded for a college, the conference, when the matter was submitted to them, decided in favor of Dr. Coke's plan, and measures were adopted to carry it into effect."

A circular was published by the bishops, entitled *A Plan for erecting a College,*² *intended to advance Religion in America, &c.* A portion of the first paragraph of this circular, or "plan," we will here quote, for the purpose of showing the comprehensive and pious designs of the first bishops of our church. "The college is built at Abingdon, in Maryland, on a healthy spot, enjoying a fine air, and a very extensive prospect. It is to receive, for education and board, the sons of the elders and preachers of the Methodist church, poor orphans, and the sons of the subscribers and other friends. It will be expected that all our friends, who send their children to the college, will, if they be able, pay a moderate sum for their education and board; the rest will be taught and boarded,

¹ Hist. vol. i. p. 229.

² It was afterwards agreed to call the College *Cokesbury College*, after the names of the two bishops, Coke and Asbury.

and, if our finances will allow of it, clothed, *gratis*. *The institution is also intended for the benefit of our young men, who are called to preach, that they may receive a measure of that improvement which is highly expedient as a preparative for public service.*"

Hence it appears that this institution was especially designed for these three objects: (1.) To educate the sons of the preachers; (2.) The sons of the poor; (3.) Those "young men who are called to preach." Here, then, let it be observed, is a school, a college, and a biblical institution combined together — a striking proof of the pious, comprehensive, and intelligent designs of the first bishops and founders of our church. It should be observed, also, that the tuition of the young men was *gratis*, except to such as were able to pay. And collections were ordered to be taken in all the circuits, and the Book Concern paid about one thousand dollars annually towards its support.¹

For ten years, under the watchful supervision of the bishops, the college flourished greatly, when its buildings were entirely destroyed by fire.²

¹ Emory's Hist. of the Discipline, pp. 240, 254, 255.

² The following interesting account of the college at Abingdon I find in Lee's History of the Methodists, p. 116: "The college was built on an eminence in Abingdon, and was of the following dimensions: 108 feet in length from east to west, and 40 feet in breadth from north to south, and stood on the summit and centre of six acres of land. The house was divided into rooms as follows: At the west end there were two rooms on the lower floor, each 25 by 20; the second and third stories the same. The rooms in the

Through the persevering labors of Dr. Coke, it was resuscitated and located at Baltimore. Here it was again opened with a fairer promise of success than what had appeared when located at Abingdon; but, unhappily, a similar fate awaited it. It was shortly after burned down a second time. Dr. Coke had returned to Europe, and Bishop Asbury became discouraged in regard to it. And until the general conference of 1816, the subject of education, both in the ministry and in the laity, was very much neglected. At this general conference, it was made "the duty of the bishops, or of a committee they may appoint, at each annual conference, to point out a course of reading and study proper to be pursued by candidates for the ministry; and the presiding elder,

east end were of the same size with those in the west. In the middle of the lower foot was the college hall, 40 feet square, and over that, on the second floor, two school rooms; and on the third floor, two bed chambers. At the ends of the hall were places for four sets of staircases, two at each end, with proper doors opening on the staircases.

"The college was built of brick, and from the top of it there was an extensive prospect both of the bay and of the adjacent country. As soon as the house was in order for the school to begin, even before any of the rooms were finished, a few scholars were collected, and a master provided to teach them; but the college was to be opened in form at a future day. On the 8th, 9th, and 10th days of December, 1787, the college was opened, and Mr. Asbury preached each day. The dedication sermon [was delivered] on Sunday, from 2 Kings iv. 40. On the 4th day of December, 1795, the college took fire by some means, but we cannot tell how, and was all burned down, and the library was consumed with the house."

whenever such are presented to him, shall direct them to those studies which have been thus recommended. And before any such candidate shall be received into full connection, he shall give satisfactory evidence respecting his knowledge of these particular subjects, which have been recommended to his consideration."¹ This rule has stood in the Discipline, nearly in the same words, down to the present day, and has operated to secure our ministry from the disgrace of ignorance, and has greatly promoted the honor and usefulness of the church.

We cannot refrain from expressing our thankfulness for this rule of discipline. Here is, *in principle* and *in fact*, a *school for the ministry*. In every annual conference where there are candidates, there are regular classes, just as much as in any theological school in the land. And the presiding elders are charged "to direct" these candidates for orders among us "to their studies." Does not this imply that they are expected, at least, "to direct" them to their studies, so far as they can, in their quarterly visitations? Then, at the end of the year, these classes of candidates must "give satisfactory evidence respecting their knowledge of those particular subjects which have been recommended to their consideration;" and without this, no such candidate "*can be received into full connection, or ordained deacon or elder.*"

¹ See Discipline, 1848, pp. 36, 37, and 43.

Now, we ask every candid mind, Is here not a biblical school, *both in principle and in fact*? Nay, further: is it not absolutely required that every candidate pass through or graduate from this school before he can become a travelling elder in the Methodist Episcopal church? As to the *principle*, and as to the *fact*, every one will see that it matters not whether the pupils and teacher meet together daily, monthly, or quarterly, or annually. We feel, therefore, safe in our conclusion, that the Methodist Episcopal church has always admitted the principle of *theological instruction preparatory to the full work of the sacred office*. And only from the burning of Cokesbury College, in 1795, till 1816, did she omit to enjoin and carry on biblical and theological instruction in some specific form.

But it became more and more evident, as year after year passed away, that something more must be done for the literary improvement of both ministry and people. Hence, the Wesleyan Academy at New Market was established in 1817, under the patronage of the New England conference, and the Wesleyan Seminary in New York city, under the patronage of the New York conference. Accordingly, at the next general conference, in 1820, the following resolutions were adopted:—

“1. Resolved, by the delegates of the annual conferences in general conference assembled, That it be and is hereby recommended, to all the annual conferences, to establish, as soon as practicable,

literary institutions under our own control, in such way and manner as they may think proper.

“2. Resolved, That it be the duty of the Episcopacy to use their influence to carry the above resolution into effect, by recommending the subject to each annual conference.”

From this time the Methodist Episcopal church took hold of the subject with renewed zeal. Seminaries and colleges have multiplied throughout its length and breadth, and the new generation of Methodists are becoming educated equally as well, if not better than any other religious community in these states. The time now has fully come when a higher standard of ministerial attainment is demanded, and this demand must be met, if Methodism is to do its duty to this and to coming generations. On this point I would not ask the reader to rely upon my views alone. Let us hear what that great and good man, Wielbur Fisk, said nearly twenty years ago. I quote from his life, by Dr. Holdich, p. 305. “As a whole, our ministry is, in many respects, greatly deficient; and what is to me a matter of deeper and more fearful interest, that deficiency will be felt more in *twenty years* than it now is, from the fact that, while society in general is advancing, we receive ministers on our old standards, and educate them in the old way, and hence shall raise up men of precisely the *same character*, to operate upon a material which, by the changes of society, is of a very different character.

The odds against us, moreover, in future, will be the greater, from the fact that, while other denominations have lost nothing of their former intellectual and professional preparation, they have gained much in zeal and industry. The zeal and industry of the Methodist preachers formerly, notwithstanding their ignorance, gave them an ascendancy in the ecclesiastical field over the ministers of other denominations, notwithstanding their knowledge. But let the latter possess *both*, and the former only retain the *one*, and they are *unquestionably superseded*. This is the crisis towards which we are rapidly tending." Again he says, in a letter to Rev. Thomas Stringfield, February, 1835, (p. 307,) "It is the general opinion here, I think, both among the learned and the unlearned, that *our young men ought to be better instructed in theology, as well as in general science and literature, than they usually are when they enter the ministry, and better than they can be without some one to instruct them.*

"The old theory, you know, is, that the young men should, while on trial, and while deacons, be placed with experienced fathers, who should teach them. This is what some have called the 'Old Methodist Theological Seminary.' However well this may sound in theory, you and I very well know how it *operates*. In these days of practical philosophy, it is the working of a principle that gives it credit. This is true in general; but I fear we

are not such good philosophers. We call our machinery *perfect*, and have persisted against all experience. The fact is, and we ought to know it, the constitution and exigencies of the itinerant connection are such that it can never take the raw material and work it up to that extent, and in that degree of perfection, which is imperiously demanded; much less can it do it in its present condition; for the machinery which is relied upon to accomplish this *is itself in so unfinished a state*, that in many of its parts it is but little advanced beyond the raw material."

Again: said Dr. Fisk, in an argument before the New England Conference, on this subject, in 1834, "The Methodist church *never discarded education in view of the ministry, nor for the ministry*, but, on the contrary, always encouraged and insisted upon it, both in her discipline and by her usages. It is true she has not always sent her candidates to a literary and scientific institution for an education. She has endeavored to educate them *in the work*. In this she has done much, and done, too, in most cases in former years, the best thing she could do, considering the exigencies of the church. But this was always a tedious process, and only practicable to a certain extent, and only profitable under certain circumstances. When the state of society advances, when theological knowledge increases, and when astute and learned opponents are in the field, *the man of God must be proportion-*

ally advanced in his intellectual attainments. Besides, our own people now — whether right or wrong, they must judge — will not suffer us to fill up the ministry as we once did. They say in the greater portion of the work, ‘Do not send us uneducated boys, but *men* — men who can instruct us.’

“As to the argument that God will call such men as are properly qualified, if he need any different from what are now in the field, it seems to be an *Antinomian heresy, a censure upon the past proceedings of the church, and an almost blasphemous arraignment of divine Providence.* It is Antinomianism, for it implies that when the Head of the church wishes to accomplish any object for the church, he will do it without human coöperation, which is contrary to the whole analogy of the gospel. It is a censure upon the past proceedings of the church, because it has always and uniformly assumed that those whom God calls are not prepared for the holy office without probation and training. It is an arraignment of divine Providence, for the fact is, *we have not the men suitable for the work*; and for this deficiency let not the church blame God, but herself.”

The above noble, truthful, outspoken views of Dr. Fisk were uttered nearly twenty years ago; and lapse of time has only served to confirm their truth. Dr. Fisk not only spoke — he *acted* according to his convictions. As early as the year 1827, while Principal of the academy at Wilbra-

ham, he organized and instructed a *theological class*; ¹ and in the letter above quoted to Rev. Mr. Stringfield, he says, "What I have here proposed is not mere theory. I have acted upon this principle more or less ever since I entered upon the business of education, and I have now a class of from twenty to thirty promising young men under this kind of training." To Dr. Fisk, doubtless, belongs the honor of originating the movement in New England for establishing a biblical institution, which has finally resulted in the establishment of the *Biblical Institute* at Concord, N. H.

I would in this connection, also, present my readers the views of that great and good man, Dr. S. Olin, who has so recently passed away from our sight, as expressed in a letter to Dr. Bangs, dated Liverpool, England, August 6, 1839.² Dr. Olin says, "I will not allow this opportunity to pass without expressing *my most deliberate conviction*, that the establishment of *theological schools* is indispensable to our future progress. I would not stir a controverted question on such an occasion; yet I may not conceal my opinion, however worthless. I have too many admonitions that whatever I say or do for the honor of Christ, and for his cause, must be done with little delay. I may not see my country again,

¹ See his *Life*, p. 108.

² See the *Christian Advocate and Journal* of Sept. 27, 1839.

or again worship with the people of my choice ; but I shall continue to love the church, and pray for its prosperity. I dare not omit to declare that *the conviction I have here expressed gains strength with the progress of years. We have already suffered much for the want of such institutions, and they are now indispensable to the full discharge of our duty to Christ and souls.*"

Dr. Olin continued to cherish these sentiments, and was only prevented from actively engaging in the establishment of such an institution among us by the embarrassments of the Wesleyan University, and his own feeble health. But he has left us to do the work. He has joined the sainted Fisk. And they, though dead, yet speak unto us on this, as well as many other subjects, from the heavenly glory.

But this is not all. About the time that these venerated fathers in the Methodist Episcopal church uttered the above sentiments, the subject of Ministerial training began to be earnestly discussed, especially in New England. It was found that our schools and colleges, on the ordinary plan, were insufficient for the wants of our candidates for the ministry. It began to be clearly seen that a proper biblical course of study and instruction could not be carried out without the establishment of a separate and distinct department, and of a separate and distinct faculty.

From these facts, probably, the bishops, in their address to the general conference of 1840, use the following language on the subject of ministerial education : “ We cannot too deeply impress upon your minds the importance of preserving in our own power the direction and control of the system of collegiate and theological education in the church. . . . As a Christian community, all our institutions of learning should be sanctuaries of theological science. . . . We cannot but believe that the DOCTRINES, HISTORY, EVIDENCES, and MORALS of revelation should be regarded as forming one of the most important departments in our system of collegiate education. We are aware that such a feature in the course of study in our colleges would subject them to the too common objection of being *theological seminaries*. *This objection would certainly come with better grace from the lips of infidels than from the tongues or pens of professed believers in the divine authenticity of the Christian revelation.*”¹ The principle of theological education was thus nobly declared by the bishops ; and the general conference, as we shall presently see, fully indorsed it.²

The whole subject was referred to the commit-

¹ Bangs’s Hist. vol. iv. p. 354.

² The bishops, after having thus ably insisted on the PRINCIPLE of THEOLOGICAL EDUCATION, then proceed to guard the application of the principle in the following words : “ While, in our opinion, *the science of the word of God* should be a paramount branch of instruction in our literary institutions, we desire not to be understood as recommending the establishment of ‘ *theological seminaries, in the*

tee on education, and they reported in regard to it as follows: "In the institutions which embrace the ancient languages, they recommend that the Old and New Testaments be studied in the originals critically. They also recommend that the evidences of Christianity and ecclesiastical history constitute a part of the regular course in all our colleges and universities."

"This report," says Dr. Bangs,¹ "was very unanimously adopted by the conference," and he appropriately adds, "that it is highly proper that biblical instruction should be adopted in all our seminaries of learning."

We therefore consider it a settled doctrine that biblical and theological instruction are not only authorized, but "*recommended*" by the highest authorities of the Methodist Episcopal church. If it be said this was designed by the general conference to apply to all classes of students, secular as well as divinity students, a position we do not ac-

common acceptance of that term ;' that is, for the special purpose of educating men for the work of the gospel ministry."

"By theological seminaries, in the common acceptance," the bishops doubtless refer to the theological institutions of other denominations, in which no evidence is required of the candidates for admission, as to their call from God to the work of the ministry. The bishops could not have objected to the specific training of *such* men for the ministerial work, but to the training or educating men who presented no evidence of a divine call to the work, as is the case in other denominations. To this they might well object, as both contrary to Methodism, and dangerous to the church.

¹ Bangs's Hist. vol. iv. p. 394.

cept, yet admitting it, it is so much the better for our view. If secular students should be taught to read the Bible critically, i. e., in the original tongues, and to study some of the most important departments of theology, *how much more* should the young minister of the gospel be well instructed in these things, whose whole business it is to teach and preach the doctrines of the word of God.

The recent events bearing on this point, that have transpired in the church, fully confirm our views. We refer to the actual establishment of a biblical school, under the patronage of eight of the Annual Conferences, at Concord, N. H., and the establishment also of biblical departments in several of our colleges and universities, and the sanction of the General Conference in receiving these institutions and adopting them as its own, and recommending their support to our people, and permitting the bishops to appoint our ministers as instructors in the same. All this conclusively shows that the charge of being *anti-Methodistical* rather belongs to the opposers than to the friends of ministerial education in the Methodist Episcopal church.

And finally, we would remark, that all this fully accords with the original Methodistic and scriptural plan of our fathers and of the primitive church.

CHAPTER XV.

The Connection of Ministerial Education in Biblical Schools with the Missionary Cause.

WE have been accustomed to consider Methodism as a "revival of primitive Christianity," as "Christianity in earnest," and as the grand system of means, under God, to promote "the spread of scriptural holiness over the world." In this view Methodism is *missionary* in its character, as its objects cannot otherwise be accomplished.

It is a fundamental principle in Methodism, that we are to go, not only to those who want us, but to those who want us most. Christianity, in the first ages, did not stop in the courts of princes, and in the palaces of the rich, but pressed on beyond them to the poor, and the ignorant, and the wretched. Paul counted himself not a debtor to the Greeks only, but also to the Barbarians. The love of Christ and of souls must ever impel the earnest Christian heart to pass into "the regions beyond,"

"Till earth's remotest nation
Has learned Messiah's name."

Methodism, therefore, as "Christianity in earnest," must go to the heathen with its messages of grace. But in evangelizing the heathen, these three things, at least, are implied: 1. The preach-

ing of the gospel. 2. Giving the Bible to the heathen in their own tongue. 3. The education of themselves and their children, and the training up of native helpers — ministers — who may carry on the work of God, when the voice of the missionary is silent in death.

First. It is implied in *preaching the gospel to the heathen*, that the missionary has learned the native language — not a little of its colloquial only, but the body of the language itself, so that he may state and expound the great doctrines of our holy religion in a manner most clear and convincing to the heathen mind. How much one is assisted by a liberal and thoroughly classical education in acquiring a foreign language, will be readily seen by such as have had any experience in this matter.

The second and most important work of the missionary is *to supply the heathen with the word of God itself*. No great permanence can be anticipated in heathen converts without the written word. Like the early converts at Berea, they must be able to “search the Scriptures daily, to see whether these things be so.” They must be braced and fortified by the written word. This, of course, cannot be done without reducing the language to writing, and rendering the Scriptures into the heathen tongue. Hence, in order that the heathen may read, arises the necessity of schools and school books; and when organized into churches, digests of Christian doctrine — church formularies and

discipline — hymns and psalmody for sacred worship, all become necessary. See, then, the extraordinary qualifications of the Christian missionary. To translate the Scriptures, he must be a profound scholar in the original languages and literature of the Bible. He should also be a man deeply versed in science and literature generally; else he can by no means be qualified to lay the foundations of a nation's literature, to prepare the text books for its schools, to direct the whole business of instruction, both secular and religious. All this the missionary must do. Who does not see, then, that he should be specifically educated for his work, and especially trained in the languages and literature of the Scriptures? And where can this be done so well as in our biblical schools? — in schools where an able corps of teachers shall devote themselves exclusively to this work, and where the students may have no other care but how they may best learn the word of God, and how they may best perform the work to which God has called them.

On this subject it becomes us to study the example set us by our elder brethren of Great Britain. As we have seen in a former chapter, they have established a powerful biblical or theological institution designed to train the most promising young men of the church for the mission field, as well as the field at home. Since 1834, upwards of sixty men have been sent out from this institu-

tion into various parts of the heathen world. Nine years ago they had rendered the Scriptures into fourteen different languages. They look to their theological institution to supply their men for this most responsible part of the missionary work, viz., that of translating and publishing the Scriptures and other religious books into the heathen tongues. Thus far it has more than fulfilled their expectations. Some of the most useful missionaries of the Wesleyan Methodist church have been raised up at this institution.

The missionaries of the American board have given the sacred volume to more than thirty different languages within the last forty years. And they are sending out men well qualified for this work every year. The English and American Baptists, also, have given the Bible to the heathen in more than forty different languages ; while the Methodist Episcopal church has not yet fully accomplished this work in a single instance.

Not only other Protestant sects, but even Romanism, should shame us, and provoke us to good works in this matter. For more than two hundred years, Romanism has had its seminary, at Rome, for the propagation of the faith, for the purpose of *educating missionaries*. It is said that the instructions imparted in this seminary are well adapted to the end, and are eminently superior in the department of languages. All the important languages of the globe are taught there,

and its expenses amount to fifty thousand Roman dollars annually. By means of this powerful institution, Romanism, with all its errors, has been planted in almost every important region of the earth. A diligence and zeal have been manifested by its disciples, which would have done honor to a purer faith and a better cause.

The principal reason why the Methodist Episcopal church has done next to nothing in translating the Scriptures, is plainly because our missionaries have not been qualified for this kind of work ; and they, thus far, have not been properly qualified, because we have not had the *requisite schools in which to train them*. So, also, doubtless, it *would* have been with the American, the Presbyterian, and the Baptist boards, had they not had their theological schools as at Andover, Princeton, Newton, and other places. To the honor of the Andover school, and to the praise of the blessed Spirit, be it spoken, that four of the members of this school, as early as the year 1809, began to meditate and pray over the subject of a mission to the heathen. The names of Judson, Mills, Newell, and Nott will ever be held in grateful remembrance by the church. As they meditated and prayed, their convictions of duty became clear, and they, moved doubtless by the Holy Ghost, solemnly covenanted together to devote themselves to the work of the gospel in heathen lands.

In the following year, 1810, these young men

presented to the General Association of Congregational Ministers of Massachusetts a petition commencing in the following language: "The undersigned, members of the Divinity College, respectfully request the attention of their reverend fathers, convened in the general association of Bradford, to the following: They beg leave to state that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen." The result of this application was, that the American board was established, and Messrs. Judson, Newell, Nott, and two others were appointed missionaries to India, to labor wherever Providence should open the most effectual door. After these men of God had endured "a great fight of afflictions," and almost incredible labors, and sufferings, and perils, their missions became established, and God smiled upon their labors. Dr. Judson, as is well known, changed his views on the subject of baptism, and hence arose the American Baptist Union. Behold now what a flame has arisen from the little fire kindled up in the hearts of a few young men at Andover! These two mighty missionary boards, which arose out of their prayers and devotion, have now nearly a *thousand laborers in the foreign field*. Churches have been raised up on heathen shores, which already number about forty thousand members. They have schools and printing presses in all their principal stations. They have trans-

lated the Bible into about forty different languages. They have aimed to make every man hear, "in his own tongue, the wonderful works of God." The fruits of their prayers and labors are in almost every part of the globe. "*Their line has gone out through all the earth, and their words to the ends of the world.*"

Let this fact now be borne in mind, that this great missionary movement commenced in a biblical school, and has, up to this hour, been carried on, almost entirely, under the blessing of God, by men who have been raised up in these schools.

Enough of facts has now been exhibited to show that biblical schools are highly necessary to prepare our foreign missionaries for their responsible work. It is out of the question to expect unlettered or poorly-educated men to translate the Scriptures, to write and publish books as our foreign missionaries must do. To expect this end without the use of the appropriate means, is rank Antinomianism. We come, irresistibly, to the conclusion, then, in order to discharge our whole duty to Christ and to the souls of the heathen, that we, as a church, are called upon to establish schools, or means of instruction of this character, with as little delay as possible, that each of our missions among the heathen may have a supply, in part, at least, of men of the best qualifications.

Before we close this chapter, I would respectfully

ask my brethren of the ministry and membership of the Methodist Episcopal church, whether we who believe in the doctrine that Jesus Christ, "by the grace of God, has tasted death for every man," and that "his blood cleanseth us from all unrighteousness" — whether we should altogether give up the Bible to be translated by those who deny these precious doctrines. What is more natural than that translators, even of the Scriptures, should give the hue and coloring of their own opinions to their translations? How much the cause of sound doctrine and the cause of Christ now suffer from the Calvinistic shading, in our version, of such passages as Psalm ex. 3; Rom. ix. 15; Acts ii. 47; xiii. 48; and Heb. vi. 6, all well-instructed biblical scholars cannot fail to perceive. Shall we, as lovers of Christ and his precious doctrine, permit such improper translations to go on to burden the necks and confound the understandings of coming generations? Shall we, for example, permit Dr. Judson's successors in India to go on as he did, translating the Greek term βαπτίζω, to *immerse*, and thus permit them to make Baptists of these teeming nations of the East? Shall we not raise up and send forth our missionary scholars, who shall have an eye to these matters — men who shall be able to enter their protest against such abuses of the divine word — men with the requisite learning and ability to stand up by the side of their brethren of other

denominations on the distant heathen shores, and demonstrate every such departure from the truth of the original?

Too long, already, have we permitted this thing to go on without correction, and almost without inquiry. There is no one Christian sect that can safely be made the exclusive depository of the word of God. It belongs to the whole church, and the whole church should look after this, our palladium. In this matter we are, undoubtedly, called upon to watch over one another in love. Wherever there is a Calvinist missionary, there ought to be an Arminian by his side; and wherever there is a Baptist, there ought to be a Pedobaptist also. Thus correcting one another's errors, — stirring up each other in the work of God, — we shall hasten on the latter-day glory, when "the watchmen shall see eye to eye, when the Lord shall bring again Zion."

CHAPTER XVI.

Some Reasons why Candidates for the Ministry of the Methodist Episcopal Church should be thoroughly instructed for their Work.

WE propose to present our readers with some plain reasons why our candidates for the ministry should be *thoroughly instructed* for their future work, and that, too, before they enter fully upon it.

1. Our first reason is, because *the membership, and our congregations generally, demand it.* Our people say, now, to the appointing power, from the poorest country circuit to the richest city congregation, "*Do not send us uneducated boys, but men — men who can instruct us.*"

So greatly has our work been modified within the last thirty years, that it is utterly impossible to pursue the same policy now as was pursued formerly. It was the plan then to send the young men into the back circuits, where they, usually, did not preach to the same congregation oftener than once in two, four, or six weeks. An exhortation would pass well, then, instead of a sermon. But it is not so with the present generation. The old circuits have very generally been cut up into stations. In some of the conferences there is not a single circuit on the old plan. The young man who is now called out into the work, instead of

standing before the same congregation once in four weeks, finds himself compelled to face them every Sabbath, and, in most instances, two or three times every Sabbath. And it will not do to utter the same thoughts. He is compelled to bring out of his treasure things *new*, as well as old, or he will certainly fail to satisfy his hearers. And this is, for the most part, as true of the country as of the city congregations, and mere exhortations will not answer. The people must and will have *sermons — elaborated and well-prepared sermons*. And that young man who enters now upon the charge of one of our congregations, without a good ability to supply this demand, enters upon a dangerous road.

Besides this, he must attend to the multifarious duties of the pastorate. He must visit and become thoroughly acquainted with his people. He must reprove, rebuke, and exhort with all long-suffering and doctrine. In many cases he will be called to exercise discipline — a work of peculiar difficulty and responsibility. From this responsibility, under the old plan, the young man was generally exempt. But the whole burden of these things must now come upon his shoulders. His people — his circumstances — demand it of him, and there is no escape. How important it is, then, for the young incumbent of the sacred office, that the burden of his studies *be finished* before he enters upon his onerous and responsible duties !

2. *Not only the people, but the relations of the itinerancy, demand a well-instructed ministry.* The itinerancy is based upon the mutual concession of rights by the ministry and laity to a third party, the people, conceding to the episcopacy their right of choosing their pastors, and the pastors submitting themselves to the same authority, to labor in such fields as its godly judgment may deem best. In this system of itinerancy it is understood that the people shall yield their pastor a competent support. And the people, therefore, have a right to demand that their pastors be properly qualified for their office—men who will be faithful and diligent—men who can properly do the work committed to their charge. If the pastors are unfit for their work, then they have no right to demand a support any more than unqualified lawyers, physicians, or teachers would have a right to demand their support, or to expect it from the people. I see not why the *quid pro quo* principle, *something for something*, should not apply to the ministry as well as other callings. But it should here be remarked, as the ministry has an infinitely higher object in view than merely worldly concerns, there is a further obligation resting upon the church, to see to it that this office, which Heaven has committed to our charge, should be made efficient, in the highest degree, for the great purposes of its existence. On this ground it is that both ministers and people are called upon to

aid in the establishment of facilities for biblical and theological instruction. As the state feels itself bound to educate the citizen, in order to its preservation and prosperity, so the church is much more bound to educate its ministers, as their functions and responsibilities are of an infinitely higher character.

3. Inasmuch as the ministry depends on its *character* for its usefulness, by the blessing of God, there hence arises a powerful reason why the church should have a *well-instructed* ministry. The ministry must be "*of good report of them who are without ;*" it must be "*apt to teach,*" and *able to teach*. It must be intellectually respectable as well as morally blameless. And especially should this be the case in the Methodist ministry, since we are more thoroughly connectional than most other orders of Christian ministers. If one of our number be incompetent and inadequate for his work, our whole body suffers on his account. He becomes a reproach to the general body, under whose sanction and authority he presents himself before the community as a minister. If there be any doubt that a candidate will be respectable and useful among our Wesleyan brethren, in the work of the ministry, he is promptly advised to enter some other calling. Thus an influence of the highest order is attained by them over the popular mind. They are respected and revered alike by the learned and unlearned, by the rich

and by the poor. It is an influence based on solid merit — on decided talents and eminent attainments. This is as it should be ; otherwise, one of these things would follow, either, (1.) There would be an *aristocracy* among the ministry, composed mostly of the educated class, who would fill the best stations ; or, (2.) The Methodists must be content to labor among the lower classes of society, — the poor and the ignorant, — and leave the educated and higher classes to other denominations ; or, (3.) The more prominent churches must virtually dictate to the appointing power before they receive their ministers. This is already the case among us to some extent. There are some churches who feel themselves compelled to take high ground, and say such and such men *we* cannot have.

We ought not to embrace either of these alternatives. There is *a more excellent way*. *Let all our young men, as far as practicable, be well educated*. If Providence has provided the means, and their circumstances, in other respects, render it practicable, let them not fail to pass through all the gradations, from the common school, through the academy, the college, and the biblical seminary. What noble-hearted, understanding Methodist minister or member would not be glad to see our candidates for the ministry enjoying all these facilities for mental and professional training ? If our young men could thus generally be edu-

cated, they would be more on a level with each other. The odious aristocracy, which would otherwise grow up, would scarcely appear. Our influence would extend to all classes of society, the highest as well as the lowest, and the appointing power would experience a wonderful relief in the work of distributing the laborers. We would say, then, to the young men of our church contemplating the work of the ministry, settle it in your minds to educate yourselves in the best manner possible for the great work. You must do this if you would take an equal place with your brethren, and if you would do the best service for Christ and the church.

4. Another reason why we should thoroughly furnish our young men intellectually before entering upon their work is, *that the appointing power may the more readily station them.* Great perils arise to the itinerancy, and great vexations to the bishops, and to the pastors, and to their families, from this cause alone. It is well known that there is a class of well-qualified men among us who can always be stationed without difficulty. And there is another class of men, it is well known, who are stationed with the greatest difficulty. The churches call for *well-furnished men.* The kind of men demanded are scarce, and the bishops cannot supply them, for the conferences have them not. Another class is sent. The result is, that the churches become dissatisfied, and the cause suf-

fers. The bishop and his cabinet are blamed, unto whom the blame least belongs. These excellent men have done the very best in their power to distribute the laborers; and if any portion of the ministry does not give satisfaction to the churches, it must be generally because of their want of intellectual qualifications. I might present facts, here, in illustration of the position, but I forbear. My intelligent brethren in the ministry have seen facts enough for themselves, to satisfy them that my position is correct. What observant minister or member among us can for a moment doubt that it would be for the benefit, both of the people and of the ministry, in the increase of mutual respect and confidence towards each other, and especially to the relief of the appointing power, if our young men had availed themselves of the best facilities in preparation for the sacred office? But how can the young men use these facilities, unless the church supplies them?

5. Another reason why our young men should be well furnished intellectually, before entering upon their work, is, that *they may have more time to devote to pastoral labor*. The Methodist minister, who only preaches acceptably to his people, does no more than half his work. In the language of the Discipline, "*What availeth public preaching alone, though we could preach like angels? We MUST, yea, every travelling preaching MUST, instruct the people from house to house.*" Pastoral labor ought regularly to

occupy at least four afternoons in the week. And then the forenoons the pastor cannot always control for his own studies. He is, and must be, the servant of all. His domestic affairs must be attended to—the sick must be visited, and the dead must be buried; and as to the time for these things, he cannot always be the chooser. He must become acquainted with his people, with *every member* of his church; and, in our judgment, he *ought* to be acquainted with every member of his congregation: though this is difficult to be attained, from our system of frequent removals, yet every good pastor will labor to attain it as far as possible. He should know, also, the lambs of his flock,—the *children* of his people,—and bear upon his heart the deepest solicitude for their welfare. The first three or four months of his residence will hardly suffice for this onerous task in a large congregation. We cannot, here, even name the regular and common duties of the pastoral office. Suffice it to say, they are multifarious, and often difficult and exceedingly perplexing. Even the best educated ministers—men of maturity, and men of the best powers—often find it exceedingly difficult to keep up with this most responsible part of their work. How, then, can it be expected of a young man, who is still inexperienced, immature in mind and body—a mere novice in his studies, who, in some instances, is to get the first elements of an English education; and further

than this, who is called upon to pursue a course of study, some parts of which are quite above his comprehension, and which, of itself, if thoroughly pursued, is sufficient to occupy all his time? And yet, study this he must, or be pronounced *deficient* at the coming conference. The result of all this is, that the young man must neglect his studies, or he must neglect his pastoral work, or his health, if not his life, must be sacrificed.

We must bear it in mind that the ancient order of things — our old-fashioned circuits — have passed away, at least in the eastern and middle conferences, and all attempts to restore them must ever prove futile. The exhilarations of riding, journeying, and varied scenery must now be given up for the sober reality of facing the same congregation two or three times a week, who are looking to him to bring forth, out of his treasures, on every new occasion, things both “new and old.” It is time that such treatment of our young men should come to an end, and we must apply our minds to seek out some remedy for this evil. Undoubtedly, the chief remedy is to provide them with the means of instruction, and have them improve them before entering fully upon the discharge of their sacred functions. Let them go through the whole subject of theology, and become well instructed in the languages and literature of the Bible, as well as the literature of their own tongue. They will then have time, when in-

troduced to the charge of a congregation, to attend to their pastoral work, and properly to prepare for the pulpit. The congregation will be satisfied, the health and life of the young minister preserved, and God will more fully be glorified.

6. It is exceedingly desirable that *the new generation of Methodist ministers may do more than the former generation has done, in writing for the press, and thus gaining an influence over the public mind, and leaving works for the edification of posterity.* What gratitude to God should ever swell the bosom of every Methodist, that the founders of our church were powerful and graceful writers as well as preachers! Without the writings of John Wesley, Methodism, at this day, would have been disjointed and fragmentary — mere *disjecta membra* of a lifeless body. Were we, even now, to lose the sweet, the heavenly lyrical compositions of Charles Wesley, what an essential element of our popular power would be taken away from the solemn assemblies of our people! How much we owe to Fletcher's Checks, in relieving the thoughtful who have been trained up under the influence of Calvinistic instructions! How much we owe to the learned and evangelical expositions of Benson and Clarke, in sustaining our reputation, and in feeding our people with the bread of the word! What a debt of gratitude we owe to God for such an excellent, powerful, and learned advocate of Methodist doctrine as Richard

Watson! His able biblical writings, and Theological Institutes, will ever remain among the chief defences of sound doctrine, and the enduring monuments of his fame.

But all these fathers in our Zion were men of very considerable training in the schools before they entered into the work of the ministry. We need a *new generation* of such able defenders and promoters of our cause; and how can we expect to have them, without using the means to raise them up?

Methodist theology, on many points, needs to be *re-written*, and on many points, also, to be written out more fully than ever before, to meet the various phases of error which have become prevalent at the present day. We have, for some time, needed new commentaries on the Scriptures, that our people may avail themselves of the recent advances made in biblical knowledge. Alas! what can we expect, if we neglect the education of our candidates for the ministry, but barrenness and reproach to our denominational literature?

We say, then, let our ministry become early and thoroughly instructed, both in divine and human learning. Let the foundations be well laid before entering upon the full discharge of professional duty, while the mind is free from care, and the urgent responsibilities of life do not consume the time and talents of our young men. Then, in after life, some one of the great lines of

Christian learning may be followed out, and an Analogy of religion, a commentary on the Scriptures, or a system of divinity, will be the result, to the salvation of souls and the glory of God.

7. Our rising ministry should be thoroughly educated, that *they may have their appropriate share of influence in promoting the great cause of popular education.* In some of the states, such of the ministry as are well qualified are usually chosen the superintendents of the public schools. They are to examine the teachers, to visit and inspect the schools, and are thus constituted the general guardians of the cause of education. Such a relation as this, to all the teachers and children of a township, opens to the minister a wide sphere of influence, which he may use for the advancement of the cause of Christ. But if he is not an educated man, he is usually not deemed fit for this office, and is rightly passed by because of his unfitness.

There is a larger sphere of usefulness for many of our ministry, in the work of education, than even this, which cannot be filled except by educated men. The care of our higher seminaries of learning must principally devolve upon our educated ministry; and we should have our share of influence, also, in the institutions founded by the state, and by general charities. In order to supply this demand, we must raise up men whose attainments and talents will command the public confi-

dence, and who shall be well fitted for these posts of high responsibility and power.

It is also highly expedient that our ministry should take a leading part in all the primary educational movements of the country, for the improvement and establishment of schools, to stand up by the side of their brethren of other denominations, and unite with them in the honors and responsibilities of so holy a cause ; and it is scarcely needful to add, that unless, by experience, they become acquainted with the advantages of an education themselves, they will not be prepared, neither will they have the heart and moral courage, to enter into these great interests by the side of superior men.

8. Our young men should be well educated before entering into the service, *as experience has shown that the present system is very destructive to health and life.* Says a late writer in our Quarterly Review, "The precipitancy with which we have pressed our young men into our laborious ministry has been a crying evil. It has sent hosts of them to premature graves. It has inflicted upon many physical disabilities which have subtracted from their usefulness through life. It has occasioned a startling ineffective list, which draws upon the resources of the church for support, and suffers, notwithstanding, amidst our very altars. There are now *five hundred and eleven* superannuated and supernumerary preachers reported in our minutes

—nearly *one eighth* of our whole ministry. Our ministerial tables of mortality have scarcely a parallel. Nearly half of all the Methodist preachers, whose deaths have been recorded, fell before they were thirty years of age. About two thirds died after twelve years' itinerant service."¹ Such facts as these should certainly cause the church to pause and consider whether much of this astonishing mortality is not attributable to the *haste* with which we have urged our youthful laborers into our hard service.

9. Again: The ministry must be *thoroughly educated, in order to enjoy and wield the highest degree of moral power*. "Knowledge is power," said Lord Bacon; and especially is this so in that kind of knowledge which is the result of personal experience, as when one can say, *My eyes have seen, my ears have heard, and I know for myself, and not for another*. A minister, for example, who is not well skilled in the original tongues, can never be independent in scriptural exposition. Such a man must rely upon the expositions of others. The religious teacher, in this position, feels as though his feet were on the sand. He cannot assert his positions with confidence, for the simple reason that he sees with the eyes of others, and depends upon their understanding, which *may* be right or *may* be wrong. Hence he is without power in him-

¹ See Methodist Quarterly Review for April, 1852, p. 299.

self, and hence, also, his power is feeble over others.

There is a moral sublimity in a minister's standing up, above all servility, calling no man master, with the messages of Heaven with sunlike brightness flashing from his own soul upon assembled multitudes around him. Let a man *feel* and *speak* as though conviction was settled and enthroned in his own bosom, and he will soon enthrone it in the bosoms of others. It is the minister's business to persuade men of the eternal verities of the Bible. He should be like Moses, just come down from the mount, who has spoken with the Eternal, and heard his voice, not in an adulterated translation, but in his own *living, divine* words. He should drink from the pure and refreshing fountains, and not from the distant streams, turbid and corrupted by human additions. The minister should be able to read the Scriptures as God gave them, in their divine originals. Nothing like this, save the inspiration of the Almighty, will give him a spiritual and moral power in himself and over his people. Let such a man as this be beaten as he may by the opposing storm, he will stand firm as a mountain rock.

Does not the age in which we live demand such a ministry as this?—an age of commotions and strifes, an age in which men, and sytems, and institutions are shaken and tried to their founda-

tions. Nothing but the best early advantages can provide such a ministry as this, an understanding ministry, a morally-powerful ministry because it is understanding.

10. Finally : *We must educate our young men, in order that our rising ministry may stand on a level with that of our sister churches.* They educate their candidates in the very best manner. And on this very ground, notwithstanding the less genial and less liberal character of their theology, they draw over to their ranks not a few of Methodist converts and Methodist children, even those who have been born and nurtured in the lap of the church. Verily, these things ought not so to be. These things do occur, and we must expect them to continue till we, in the name of the Lord, shall raise up an equally, if not a more, intelligent and cultivated ministry. We must demonstrate our power to be *equal*, if not superior, to theirs, not only in converting men, but also in building them up in the faith. God is willing to bless us as much in gathering the harvest as in sowing the seed. Too long have we permitted our brethren of other denominations to look upon us as the sowers, and upon themselves as the reapers — upon us as the laborers, and upon themselves as the privileged class to enter into our labors.

These things ought not so to be. It is injurious to all parties, and to the general cause. It begets envy between Ephraim and Judah ; and I trust

the genuine friends of Methodism, east, west, north, and south, will unite in saying, these things shall not continue so to be. If a better furnished ministry will aid us in this matter, what true-hearted Methodist will not rejoice in its attainment?

In conclusion: We announce it as our solemn and settled conviction, *that both the Scriptures and the history of the church in general, and of the Methodist church in particular; the relations of the itinerancy to the flocks; our pastoral and preaching work; the health and lives of our junior ministry; its moral power and influence upon coming generations; an honorable position among the other religious bodies of the land; the spirit of the times; the advanced education of this generation; the glory of God, and the salvation of men, — all demand of us a new devotion to the preparation of our rising ministry for the great work of the gospel.*

CHAPTER XVII.

Ministerial Education should be practical. — Large Cities the preferable Locations for Ministerial Training. — Arguments for this View.

THE object of the friends of ministerial education is to raise up an efficient ministry, not a merely learned or eloquent ministry, but in every sense *the most efficient ministry*. We want *laborers — men who can and will work to advantage* — men who, with the assistance of God, will be powerful to reap down the harvest of the world.

In order to accomplish this object, *our young ministers must be trained in the practice, as well as in the theory, of their profession*. As the joiner must lay hold of the broadaxe and the plane, the smith of the hammer, and the mason of the trowel, and use them, and for a long time accustom their muscles to their use; as the physician must visit the bedside of the sick, and carefully observe the symptoms of disease; and as the lawyer must become ready in the details of his office — in the drawing of instruments and briefs — before he can become really *efficient* in his profession, so the minister cannot become efficient in his *work* till he has learned the art of public speaking, and become familiar with the ordinary duties of his profession. It used to be thought necessary that the

student of theology should pursue his studies with a settled pastor : in the Congregational, Baptist, and Presbyterian churches, and in the Methodist ministry, the practice has been similar ; i. e., to train the young man by bringing him into the performance of ministerial duty in part, especially preaching and pastoral labor, under the direction of a senior minister. This plan is now given up with other denominations, and our circumstances, since the circuit system is so generally given up, make it important for us to adopt a new method, and also to preserve, as far as possible, the *practical* feature in training our young men. We say, therefore, that practice in the duties of the sacred office should go hand in hand with instruction, and above all, that the practice of preaching — preaching the gospel — should be followed from the first Sabbath that the young man becomes a member of the biblical school, and not as a mere preparative for future service, but for present usefulness, with a soul warmed and filled with love to God and his fellow-men.

Thus it was, in the providence of God, that John and Charles Wesley, George Whitefield, and James Hervecy pursued their theological studies at Oxford. When wearied with the labors of study, they left their books, and sallied out, and visited the sick, and the poor, and the prisoner, and taught them the way of life. Thus they continued for several years, training themselves for that

wide sphere of evangelical labors which they afterwards so gloriously filled.

Now, our biblical schools should be located where the students may be employed in preaching the gospel to the poor — as in hospitals, in almshouses, on the wharves, and in destitute places. Thus, while they are gaining a vast amount of experience for their work, they are at the same time doing a great service to the cause of God. If the above views be correct, we conclude that *our largest cities, or their immediate neighborhoods, are the true locations for our biblical schools.* We do not mean to be understood that each of our cities should have its school, but that in each great natural division of the country, in some one of its most central and populous cities, *there* should be the biblical institution of our church. On account of the vast extent of our work, it is not to be supposed that we can concentrate upon *one* biblical school, any more than we can upon *one* university, however desirable this might be.

We would now ask attention to a few arguments for the view laid down above. And *first*, the argument from history is one full of instruction on this point. We have already referred to the fact that the most powerful biblical school of the primitive church was located at Alexandria, one of the most commercial, populous, and central cities of the Roman empire. From this central position this school of the prophets of

the early church sent out the arms of its influence over the whole Christian world. Its disciples were scattered, preaching the word from the Pillars of Hercules to Central Asia. Much of this wide-spread influence was owing to its admirably central situation. Without dwelling upon this point, we would respectfully refer our readers to what has been already said upon it in Chapter VIII. The schools at Antioch and Cæsarea were in central and powerful cities. It should be observed, also, that the principal biblical schools of the reformation were similarly located in great populous centres, as Wittenberg, Oxford, Geneva, and Leyden.

But an example full of instruction to us, as Methodists, is that of our Wesleyan brethren. They thus state their reasons, in the minutes of 1834, why they preferred the neighborhood of the city of London, as the location for their institution, above all others: "Because, *first*, the neighborhood of the metropolis affords the means of obtaining for the students, at a small expense, and with little trouble, those helps to improvement which may be derived from lectures by eminent professors in several important branches of useful knowledge — helps which, under the direction of a vigilant tutor, and with a proper degree of previous preparation, will be found of incalculable advantage. Because, *secondly*, among the students there will always be a considerable number of such as are

intended for the foreign service ; and it is especially desirable that these should be within the reach of those instructions which are adapted to their peculiar work and prospects, and which they can receive only from the missionary secretaries ; and because, *thirdly*, it is eminently desirable that the students, while in course of preparation for circuits or missions, should be employed every Sabbath day in preaching the gospel, and in other auxiliary departments of usefulness ; and it is obvious that there are large and long-neglected districts, in the metropolis itself, and in several adjoining counties, which appear to present the best and widest field for such labors."

These reasons, it will be observed, apply equally as well to our own case as to theirs. In the city of New York and suburbs, for example, there are now ascertained to be nearly a million of inhabitants. It is already in population the third city of the Christian world, London and Paris only being its superiors. It is the great centre of trade between the new and the old worlds, and its noble advantages for education are second to those of no other city in this country. Its free schools and academy open wide their doors to all. Its medical schools, under the charge of the most eminent professors, are glad to receive young men to their advantages *gratuitously*, who are preparing for the work of evangelization among the heathen. Here, also, is free access to eye and ear infirma-

ries, to hospital practice, and to other institutions. Here, also, are abundant opportunities for acquiring foreign languages, and the frequent intercourse of shipping with all parts of the world furnishes great facilities for the acquisition of missionary preparation. Its libraries may now be considered the richest in the land, and to these all properly-accredited ministers of the gospel and students of theology are admitted freely.

Again: this great city is the centre of our missionary operations. Here is the Missionary Board, and here our missionaries concentrate. Here our young men might often be addressed by the missionaries, fresh from their work; and thus a deep interest and burning zeal would be awakened in the hearts of the youthful evangelists, which would, ere long, make "the desert and the solitary place glad for them." Here, too, are the eminent men, officers of the General Conference, the editors, the agents, and the secretaries of our Sunday School Union, and Missionary Board. Much might be gained from the counsel of these eminent and worthy brethren to the rising ministry of the church. Again: here would be abundant opportunities for the employment of the students every Sabbath day, in preaching the gospel to the poor and the destitute. Doubtless, scores of men might be employed in this way, and in other auxiliary departments of usefulness, such as in the charge of Sunday schools, Bible classes, tract

distribution and colportage, most profitably to the church.

But there are other specific advantages afforded by great cities to a theological institution, which are not referred to by the British conference. Some of these are as follows: *First.* It is desirable that our young men should become acquainted with the practical workings of Methodism, and also with the means employed by other branches of the church to carry on the work of the gospel. Our biblical schools should be located where Methodism is prominent and powerful, where the young men may be in the highest degree encouraged and strengthened by examples, before their eyes, of its glorious results. Such, in general, is Methodism in our large cities.

Secondly. A large city is a microcosm, a world in itself — and a world in a small space. Here are the gatherings of the great denominational associations, and here Christians of the various orders mingle together on the same platform, and unite in carrying forward the benevolent enterprises of the church and of the country. What young man would not prefer a place of this sort in which to pursue his professional studies, rather than some distant rural district, where these advantages, in the nature of the case, could never be enjoyed?

Thirdly. A large proportion of the young men called of God into the work of the ministry are *poor*. In a rural district there are very few op-

portunities for suitable employment for such men. But in large cities these opportunities are multiplied. A large number of this class of students in the city of New York get employment in teaching a few hours in each week ; others, acquainted with some art or trade, have by this means supported themselves ; others by distributing morning papers an hour or two each day ; and others as leaders of choirs in churches. In these, and in many other ways, honorable and useful to the student, not only as affording him a means of subsistence, but also the needful bodily exercise, has many a young man pressed his way to honor, to usefulness, and to fame in the church of God.

Fourthly. Large cities have a powerful influence to induce active habits, and to improve the manners and general bearing of our candidates for the ministry. They come from the plough and the workshop, and need some other influence besides the discipline of the lecture room to prepare them to appear with propriety before an assembled congregation, or in the private circles and families of our people.

The minister of Christ should be polite and affable before other men. He should be adorned, as far as possible, with the outward as well as with the inward graces. He should be able to make himself agreeable and welcome in the highest as well as in the lowest circles of life. He should be the furthest removed from austerity, or

roughness, and awkwardness. What means, we would ask, are better calculated to accomplish this object than familiarity with good society? Associated with the pious and devoted members of our churches, as ministerial candidates in our cities *would be*, they gradually and certainly would receive the plastic touch of their associations, and on this account become vastly more available for the cause of Christ and the church.

Fifthly. It is exceedingly desirable that candidates for our ministry should hear the best preaching, and the ablest ministers, as far as possible, in our own and other communions. Let them be animated with their spirit, catch their glowing fervor, imitate their excellences, and follow on after them as they follow Christ. Thus shall the new generation of ministers excel the past, and the revenue of glory to our common Lord be augmented, as one class of laborers follows on after another. This advantage, I scarcely need add, will always be best found in our large cities.

Sixthly. Another consideration which should influence us in this matter is the fact that a professional school, and especially a ministerial or biblical school, can be more easily endowed in a large city than elsewhere. Capital and enterprise will always concentrate in our great commercial emporiums. No tuition money is derived from the students, as in other professional schools. The wealthy of the church, like Ambrose of Alexandria,

of blessed memory, must be induced to bestow as God has prospered them for the benefit of the rising ministry. Men in general are better pleased to bestow their wealth in those localities where they themselves reside, and where their interests concentrate, and on those objects and charities which they well understand, and whose practical workings and results they may have under their own inspection.

Thus the Andover Seminary has been endowed, principally by a few individuals, in its immediate neighborhood. So, also, the Episcopal and the New York Union Theological Seminaries, in the city of New York, have been munificently endowed, principally by a few Christian men. The last-named institution has been endowed within the last ten years. Two gentlemen, by will, have recently left it, it is said, one hundred thousand dollars; one the sum of forty, the other of sixty thousand! Princely benefactions! They make us think of the latter-day glory, when the sons of the church shall come, bringing "*their silver and their gold with them unto the name of the Lord their God, and to the Holy One of Israel, because he hath glorified them.*" May we not hope that God will ere long raise up, among the Methodists, men of similar character and means, who shall erect similar monuments to the praise of God's great name? The church must look to her great Head to send us adequate resources for this

exigency. But we must not pray as Antinomians, expecting the end without the use of the means. If we will await the accomplishment of our object, through the use of the appropriate means, as *God is true to his church, they shall be supplied in due time.*

Seventhly. Another consideration of considerable moment in favor of such location is, that our great commercial cities are always easy of access, and meetings of the trustees and committees, and attendance upon the anniversaries, are likely to be vastly more general in such locations than in distant and secluded towns; and on this account the institution will be better conducted, the attendance of students will be vastly more numerous, and our influence upon the world, in bringing lost men to Christ, proportionally increased.

Too far, already, have we pursued the suicidal policy of locating our institutions of learning from motives of present economy. In this respect we have erred in some instances, much as the Methodists of a former generation erred in locating their churches. The time has been, when the passing traveller, observing a house of God in some lone spot, a mile or more from the centre of the town, would pretty confidently conclude that *that* was the Methodist church. But in this we have learned wisdom from experience. May God help us for the future, in respect to our biblical

schools, at least that we may learn wisdom at not so dear a rate!

In conclusion, permit me to remark, that the views of this chapter have been already well tested by experience, both by the Methodists of England, and by the Presbyterians and Episcopalians of this country. All the anticipated advantages of the location of the two branches of the Wesleyan institution in the immediate neighborhood of the two largest cities of England have been abundantly realized. The faculty of the Union Seminary of New York have recently thus remarked: "In the results thus far, the hopes of the founders have not been disappointed. It has been satisfactorily shown that the opportunities and advantages afforded by a large city, for practical preparation and training in the profession of theology and the pastoral office, are not less numerous and important than in the sister professions of law and medicine."

CHAPTER XVIII.

Connection of Biblical Departments with our Seminaries and Colleges. — Schools in our Cities. — Objections to City Locations considered.

MUCH discussion was elicited, a few years since, in New England, on the question, whether biblical departments in our colleges and conference seminaries, for the preparation of our young men for the ministry, would not be better than separate institutions. The public mind settled down into the conclusion, that mere departments could not supply the demand ; that a separate faculty of two or three professors could alone meet the wants of our candidates, and give to the professors the requisite time for preparation for their responsible work. More recently, another question, closely allied to this, has been somewhat discussed, viz., whether it would not be better to have our biblical schools connected with our colleges, not as mere departments, but as *separate schools* — just as, in some instances, law and medical schools have been connected with them, and as the theological school at New Haven is connected with Yale College.

We see no good objection to this plan, but, on the contrary, many things in its favor, especially provided the college be situated in a dense popu-

lation, where ministerial candidates may have the advantages indicated in our last chapter. The institutions would be a mutual help to each other in various ways. The libraries might be used in common, and the lectures on many topics in the college would be of great service to a large class of our young men, whose age and means will not permit them to take a regular college course. This was the favorite plan with the late Dr. Fisk. But we are compelled to add, as our colleges are at present located, remote from the great centres of population, our candidates and our churches would lose more than they would gain by such connections. We hope the time is not far distant when Methodism will build up her schools, and even universities, in our cities, as well as in the distant rural sections of our country. While we freely acknowledge that the country is, in general, the best for the morals and discipline of our children, yet there are thousands of our people in the cities who will never go beyond its suburbs for an education. It becomes us, therefore, to see to this matter, and to interest ourselves for the education of this large class of our wide-spread communion.

The letter on Methodist schools for the cities, by Rev. J. Frazer, of Troy conference,¹ is well worthy the consideration of our brethren in our cities. A very worthy example has been set us

¹ See the Christian Advocate and Journal, Jan. 9, 1851.

by our brethren in Newark, New Jersey, led on by the energetic and faithful labors of Rev. D. P. Kidder, D. D. The interest now felt in the establishment of similar schools, in several cities, we hope will speedily result in entire success. The discussion of this subject, however, we leave to others, concerning ourselves, at present, only with the matter of schools for the ministry. We have, in a former chapter, presented some arguments for their location in large cities. A few objections have occurred to us, which we will now proceed to answer.

1. *The expense of buildings and students would be increased in large cities.* If the needful buildings should be more expensive, we reply that the increase of the means in such localities would be correspondingly great. As to the expense of students, the objection is not well founded. The great expense of living in a city is for rent. But the buildings being provided, the rent for the students is *free*. As to board and clothing, there is very little difference, as all very well know who have tried the experiment, between the expense of the country and city. The experiment has been tried for the last fourteen years in the Union Seminary, in the city of New York. In the catalogue of 1851, it is said, "The average price of board has never been more than one dollar and seventy-five cents per week, and is usually less." In very few of our country towns could our young

men be sustained at a much smaller rate. One such fact as the above sets the question of expense entirely at rest.

2. A second objection is, that *there are too many things to distract the attention and dissipate the mind of the student in large cities.* It is freely admitted that the younger class of students at our schools and colleges would find embarrassment from this fact. But as ministerial candidates are supposed to be men of maturity and settled character, the objection seems hardly to apply to them. Should any young man profess to be called of God to the work of the ministry, who is not able to resist the temptations around him, he gives very good evidence that he has mistaken his calling, and the sooner this weakness is found out the better—the better it will be for him and for the church. Such a one should be recommended to return to his former employment. A young man that cannot govern himself, under such circumstances, is radically incapacitated to govern in the church of God.

3. Another objection is, *that our young men educated in cities will go to our distant circuits and missionary work with a great deal of reluctance.* It would be a sufficient answer to this objection to say, Let the trial be made, and see whether these men will be less willing than others to enter upon the hardest fields of labor. How is it with the young men educated at the Wesleyan theological

school, at London and Manchester? The fact is, there is no class in the Wesleyan ministry that enters into the hardest work with greater cheerfulness than the men from this school. *Nearly one third of them have entered voluntarily into the heathen field.* Where, we ask, do the devoted missionaries of the American, Presbyterian, and Baptist boards come from? Are they not, almost without exception, from their theological schools? The objection is *baseless*, and is too derogatory to the *piety* of our rising ministry to be seriously entertained.

CHAPTER XIX.

The best Mode of sustaining Schools for Ministerial Education. — Their Relations to our other Literary Institutions, as our Conference Seminaries and Colleges. — Their Relations to the General, Annual, and Quarterly Conferences.

WE do not intend in this chapter to enter into an extended discussion of the important topics placed at its head, but to advance some suggestions on each of these points. No great enterprise for the good of mankind can be carried on without a corresponding degree of labor and sacrifice on the part of its friends. The missionary cause not only demands our money for the support of our missionaries, but also for houses for them to live in, and for the chapels and school rooms in which the heathen may be gathered and taught. So also the Bible cause demands a large expenditure of means and labor, both in publishing the sacred volume and in building houses for the transaction of its business, and in employing suitable men for its varied agencies. So with the tract cause, the Sunday school cause, and the cause of education. The cause of ministerial education is subject to the same law. Thus, for a well-informed and a thoroughly-educated ministry, a corresponding price must be paid. Build-

ings must be provided, both for the students and the instructors, and the support of the latter, together with their families, must also be secured.

As, in our colleges and higher seminaries, endowments are found necessary to support the faculty, while the tuition money goes to pay contingent expenses, so, in the biblical school, an endowment is found to be the more necessary, inasmuch as no income whatever is realized from tuition. The ministerial office is not one which permits its incumbents to realize any thing more than the means of support. As the student is not presumed to be able to accumulate property after his studies are finished, so he cannot be expected to defray the expense of his education himself. It is necessary therefore for the church to provide for the instruction of her rising ministry.

As to the best mode of doing this, we would, on the whole, prefer the mode of endowments, supposing them to be kept perfectly under the control of the church. This plan gives stability to an institution, and secures public confidence and respect. And those whom Providence has blessed with wealth, and who love our Lord Jesus Christ, and pray for the advancement of his kingdom, should bestow a liberal portion of it, in the present exigencies of the Methodist Episcopal church, for the education of its rising ministry.

In the absence of endowments, however, there is another plan perfectly feasible, and which car-

ries with it many manifest advantages: we refer to the plan of *annual contributions by the churches*. We will name some of its advantages.

First. This mode has a better moral effect on the churches, just as the annual contributions for the missionary cause tend to increase the piety and devotion of the churches. Just so would this for the education of the ministry.

Secondly. It would make the churches better informed, and by consequence more interested in the subject of ministerial education. The pastors, being called upon to take up annual collections, would give their people the requisite information, and would interest them by preaching on the subject.

Thirdly. The schools on this plan would be in the fullest sense dependent on the churches. There is, perhaps, too much ground of complaint among the Presbyterians and Congregationalists in this country that their schools, in some instances, are beyond their control — that the schools rather govern the churches than the churches the schools — which is manifestly wrong.

Fourthly. It is a scriptural mode. The Levites and priests were principally supported in the Jewish church by annual contributions. The principal part of the annual tithe went to their support. It should also be remarked that they had a partial endowment, having the forty-eight Levitical cities, together with their suburbs, for

their portion of the land. After these, the prophet schools, and the first schools of the Christian church, were supported by voluntary contributions.

Finally. We would add that this is the mode adopted by the Wesleyan Methodists of England. Collections are taken throughout the connection every year, and the benevolent are invited to subscribe annually a certain sum for the support of the theological institution. The noble sum of about thirty thousand dollars is raised annually for this object.

A more important point to be determined is *the relation* our schools for ministerial education should hold in respect to our conference seminaries and colleges. Ought they to teach the same branches, or those branches only which are appropriate to be studied by candidates for the ministry? We answer, the studies in our schools for the ministry should be strictly appropriate to this calling. Else there would be a clashing of the biblical school with the interests both of our seminaries and colleges. Through the good providence of God, the Methodist Episcopal church has been able to establish seminaries of learning for higher education in nearly all our conferences, and in every important section of the church we have erected colleges or universities, some of which already compare well with those of greater age, erected by other denominations. Some of

them are still in their infancy, and greatly need the fostering care of the church. It would be manifestly injurious to the seminaries and colleges to draw away from them our pious young men looking forward to the ministry, while they yet need to pursue their literary and scientific studies. No greater injury could be inflicted on the religious character and influence of our conference seminaries and colleges than to prematurely draw away from them this class of their students. The biblical institution should not thus trespass upon the legitimate work of our colleges and seminaries. Our candidates for the ministry should be advised to remain until they may have concluded their literary and scientific studies, and are well prepared to enter upon those which especially relate to their future calling. Any other course would be in the end highly injurious to the institutions, to the young men themselves, and to the church they would serve. We deem this view to be so obviously correct that further enlargement seems to be unnecessary.

What relation should our schools for ministerial education hold to the General Annual and Quarterly conferences of the church. It will be clearly obvious that our biblical institutions should be under the most rigid surveillance of the church. When we reflect that the character of our rising ministry will be moulded and fashioned by their influence, a power so im-

mense for good or evil to the church should not be left without the supervisory care of the General conference. Of this body, however, more than a general supervisory care could not be expected. It has so great a variety of interests to look after, and meeting only quadrennially, and then at points widely remote from each other, from the necessities of the case such an unwieldy body could not become accurately acquainted with all the affairs of such institutions under its care.

The specific oversight, therefore, must be left to the Annual conferences, and to the trustees and visitors appointed by them. They must elect and change the instructors, and direct in all the internal regulations of these institutions. The annual conferences, meeting every year, can, without difficulty, exercise over them the needful supervision. And under such watchful care as they are enabled to give there can be no failure as to their orthodoxy and Methodistical character.

It has ever been the doctrine of Methodism that God calls his ministers and gives them all the spiritual qualifications for their work. These three questions must be answered in the affirmative, in respect to those among us who profess to be moved by the Holy Ghost to preach: 1. Have they grace? 2. Have they gifts? 3. Have they fruits? As long as these three marks concur in any one, we believe he is called of God to preach.

These we receive as sufficient proof that he is moved by the Holy Ghost.¹

But who is to judge whether a man has these marks? We answer, the church, or the Quarterly conference, its authorized agent. It should therefore be a fundamental principle, in respect to ministerial education in the Methodist Episcopal church, that no man can be admitted to our institutions who has not first passed this ordeal of the Quarterly conference. In order that unworthy men may not be admitted into our ministry, the quarterly conferences must carefully guard this threshold of entrance. In this respect our plan differs from all others. Other denominations educate men *for* the ministry; we educate them as already *in* the ministry, and as called of God to this work. And the institutions must depend upon the quarterly conferences for a decision of this question in regard to the candidates. In respect to ministerial education, therefore, the Quarterly conference sustains an interesting and vital connection. May the Spirit of wisdom rest upon our official brethren of the churches, that they may be quick to discern those young men whom God is calling into his vineyard!

¹ Discipline, 1852, p. 50.

CHAPTER XX.

Objections considered. — Conclusion.

It may be anticipated, perhaps, that a treatise on ministerial education on the scholastic plan should take some notice of the objections sometimes urged against it.

It has been said, for example, that such schools are *not Methodistical*. If by the term *Methodistical* is meant that which is in accordance with the views and practice of John Wesley and the most eminent ministers and writers of the Wesleyan body, both in Europe and America, then schools for ministerial education are clearly *Methodistical*. As we have seen in a previous chapter, Mr. Wesley contemplated the establishment of one, and actually did establish the Kingswood school, which answered the immediate and pressing wants of the connection. This school, it is true, was not established exclusively for the education of ministers; but it was used for this purpose by Mr. Wesley as often as he found it needful.

The first generation of Methodists, as we have already seen, were not in circumstances to establish and support schools exclusively for the improvement of the ministry. But the present generations, both in England and America, have, in a good degree, accomplished this object, and

have realized the original idea of Mr. Wesley.¹ And for any man to say at this day that the Wesleyan Theological Institution is not Methodistical would be only to excite the compassion of his hearers for his want of understanding or his want of honesty.

We would further remark that, in the Methodist Episcopal church, the first bishops and conferences evidently set out with the ideas of Mr. Wesley on this subject. Cokesbury College was the American Kingswood, designed for the benefit of those called to preach as well as others. But it was found that the early societies were not in a position to carry out this elevated plan of ministerial education, and hence for the time being it was dropped.

But new times have dawned on us as a people ; we have become great and powerful, and what our fathers could not do for the education of their candidates for the ministry, we are now well able to do, and we shall be no more *un-Methodistical* in establishing schools for this purpose than we have been in establishing conference seminaries and colleges.

We must beg leave to acknowledge as Methodistical any plan which is calculated, in harmony with our well-settled principles of discipline and usages, to establish the Redeemer's kingdom, and to save souls. The entire object of Methodism is

¹ See Chap. XI.

to spread scriptural holiness over these lands and over the world. If any new agency promises to aid us in this work, — as Sunday schools, or even biblical schools, — we hold it to be not un-Methodistical to adopt it, even though our fathers never thought of it. As to biblical schools, however, many of our most eminent fathers have spoken; their opinions are on record, and their voice now unites with the demands of these times for their speedy establishment.

Another objection against ministerial education arises, in many minds, from the following false opinion, viz., that it is the duty of a minister to devote himself immediately and entirely to the duties of his office, so soon as he is called¹ to that office. This opinion is well characterized and refuted by Rev. J. Dempster, D. D., as follows:—

“ This opinion is not a harmless element, slumbering in the mind which entertains it, but one of sleepless and powerful operation. It has hurried undisciplined youth into the sacred desk, before they had one adequate conception of a single function of their office. Now, it seems to me that whatever would prove this notion true would prove all analogy false. In all the known departments of divine administration, Providence educates men for distinguished posts before they are placed at those posts.

¹ The Methodistic idea of a call to the ministry may be seen stated on p. 189.

“Such as have urged St. Paul’s call to the ministry, as an exception to this rule, have overlooked the fact that he was called to this work before he was even *converted*. While he yet stood a blind and trembling convict, his ministerial commission was given him in these words: ‘Unto whom I now send thee, to open their eyes, and to turn them from darkness to light.’ (Acts xxvi. 17.) The historical indications are strong, that the years passed by the apostle in Arabia, prior to his entire devotion to the ministry, were spent in preparatory studies for that office. At all events, between his call and his work there intervened his journey to Damascus, his three days of fasting and prayer, and his conversion instrumentally effected by Ananias. Now, the principle that *immediate devotion to the work of the ministry is not involved in a call to the ministry*, is no less settled by the intervention of days than of years. Were it proper to call him to the ministry before he was morally prepared, it certainly might be proper to call him before he was intellectually furnished. But had he been summoned to enter on his ministry the very hour he was commissioned, how could it be thence inferred that every other minister should do so? For who could determine that his call, involving his duty *immediately* to enter on the ministry, was not one of those peculiarities which belonged to the *manner of his call*. Nor can the call of the other apostles be adduced, to any

better effect. They certainly did not devote themselves to the work of the ministry till after years had followed their call to it. They waited for a thorough training, by the lessons of their Master, and for a fuller baptism by the Pentecostal fire. But had it been otherwise,—had their call to the ministry, and their entering on its work, been separated by no interval,—who could assure us that this was not one of those things which belonged *only to the apostles*? This might have been one of those duties devolving only on a miraculously-qualified apostle, which was never required of any other minister of Christ. But as this was never made the duty of even a single one of the apostles, how absurd to infer that it is the duty of Christ's *ordinary* ministers!

“On what evidence, then, is that strange assumption made, that God calls none to the ministry until they are intellectually qualified for its functions? Does a prospective call argue a want of wisdom in Christ? How, then, could he have so called all his apostles? Why did not this fancied wisdom shine in some one single instance? Indeed, such as deny a prospective call contradict their own cherished views of ministerial qualifications. They maintain that an intellectual training, sufficient to expound the gospel, is important to its minister, and yet they concede that many, who have since proved themselves called to the

ministry, had not this training when they entered on it. Now, who can resist the inference, either that they should have postponed their work, to acquire a fitness, or that God sets them to work when unfit for it?

“But to deny a prospective call to the ministry is to enjoin on the church the duty of furnishing credentials to every pretender who may profess himself called to the sacred office; for if a call consists in only what God communicates to the minister’s mind, and it is his duty to enter immediately on his office, then it cannot be the duty of the church to delay his credentials till she has tested his call. In other words, it is the duty of the church immediately to give ministerial credentials to all sorts of men who may profess to be called of God. And what impostor could wish larger scope for his machinations?

“But if the call be made to consist in the concurring voice of the church and the Spirit, then, from its very nature, is it prospective. In all ordinary cases is it notoriously so, as to entire devotion to the ministry. Indeed, any other kind of a call would totally *subvert our own church order*. That assumes that ministers are at *first* generally called to devote themselves very *limitedly* to their office, and afterwards entirely to its functions. What else has been our course with a large majority of our ministry? The itinerant field is covered with ministers, whom our economy would

never have employed in it when their call to the ministry was first recognized by the church. Our church, then, most decidedly practises on the principle of a *prospective* call. It demands a preparation in the candidate for entire devotion to the work, which it knows him not to have when it first licensed him. Nothing less, therefore, than the overthrow of our economy could result from the opposite doctrine.

“It is common ground among us, that every true minister is inwardly moved by the Holy Ghost to the work of his office ; now, as, from the very nature of the case, he must be conscious of being so moved before the church can know it, who will affirm that it is not his duty to spend the interim in a preparation to obey God ? The *prospective* character of the call, therefore, and our church economy, are sustained or crumbled together.

“In strict accordance with this principle, it seems to me the wisdom of God has ever administered. It has been practised upon in all dispensations. Though in circumstances there are striking discrepancies between the Jewish and Christian ministry, yet are there great principles in the purposes for which both are appointed, that have never passed the slightest mutation. Thus to *teach* was *one* aim of both ministries. Both, therefore, required to be *taught*. The forty-eight cities devoted to the priesthood were, most of

them, says the learned Wakefield, schools for the instruction of the sacred order. And from the very dawn of Christianity, we are assured by its profoundest historian, Mosheim, that the apostles themselves, while yet glowing in the ascension gifts, established schools to train youth for the sacred office. John the Baptist, and his divine Master, though conscious of their designation to the ministry from their childhood, refrained from entering on it until they had attained the full maturity of manhood. Samuel was distinctly called to the prophetic office when a mere child, long before he was capable of discharging all its functions. David knew himself to be anointed to fill the throne in the theocracy long before he could ascend it to act as God's vicegerent. This great principle of a divine call to a special work long anterior to entering on it might be illustrated by scores of Scripture facts; only one more, however, shall be now adduced. The call of Moses is to the purpose. He knew himself commissioned to deliver his nation forty years before he was sent to execute that commission. (Acts vii, 25.) In our haste, we may censure this preparatory delay, but it is safer not to impugn the wisdom which ordains it."

There is only one more objection to which we deem it advisable to invite the attention of our readers, and that is, that *schools for ministerial education are fruitful sources of heresy*. This fancied

objection arises from a total ignorance of the history of the heresies. We have given this subject a careful investigation, and are prepared to say that *not one* of all the prominent heresies that have afflicted the church has arisen from its sacred schools. Sabellianism, Arianism, Pelagianism, and Romanism, the earlier heresies of the church, all took their rise with individuals, and not from the schools. The more modern heresies, as Calvinism, Socinianism, Universalism, Mormonism, and Millerism, all originated with individual minds, and not one of them has had the remotest connection, in their origin, with the sacred schools of the church. They rather arose out of the corrupt fountains of the human heart.

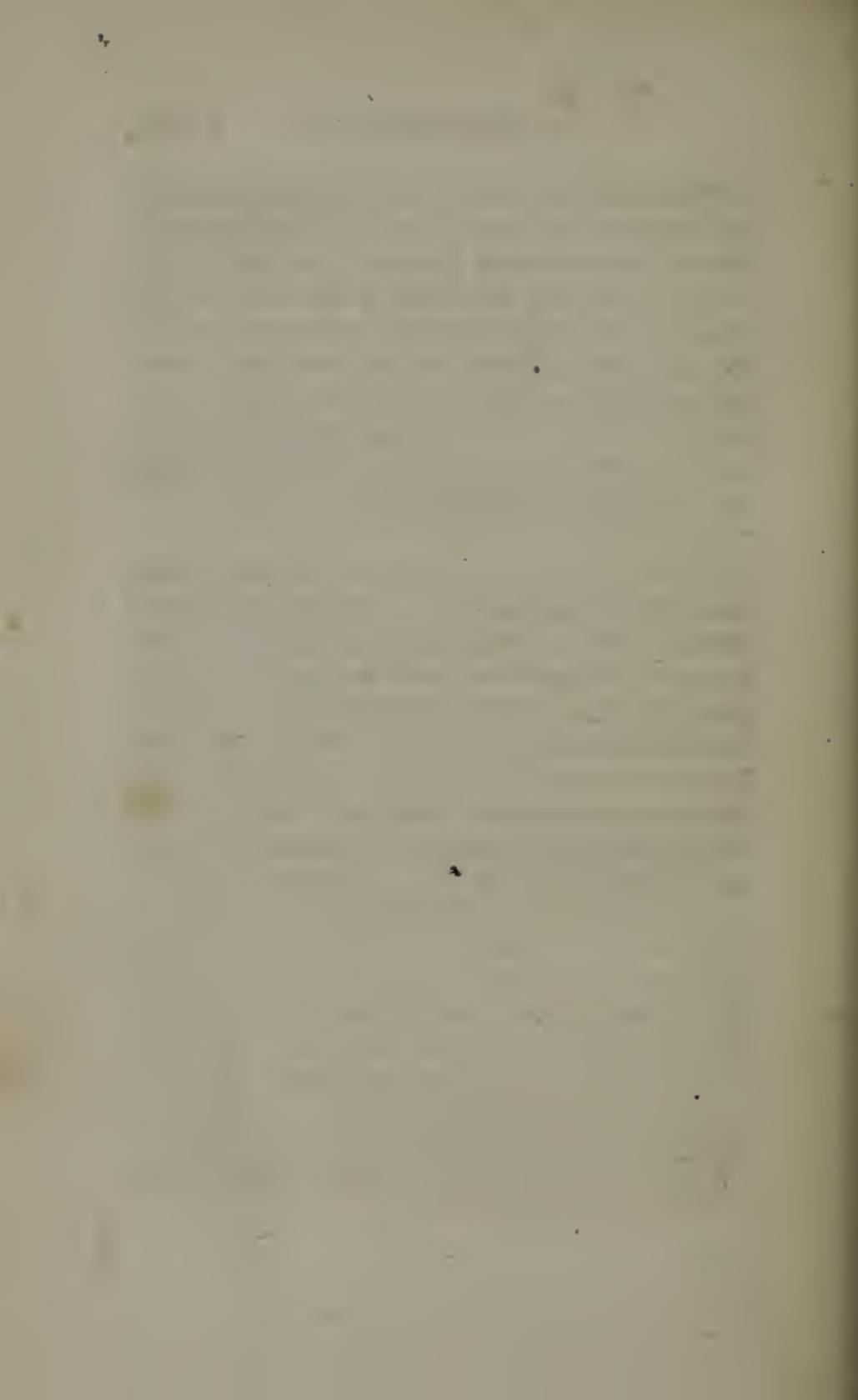
The learning of the Alexandrine seminary, in the early church, destroyed the Sabellian and Arian heresies. In more modern times, the learning of Luther and Melancthon at Wittemberg, and of Wickliffe and Peter Martyr at Oxford, paralyzed and crushed forever the colossal power of Rome. And in still later times, the keen and powerful logic of James Arminius at Leyden, and of John Wesley at Oxford, and John Fletcher at Madely, has given the death blow to Antinomianism, or high Calvinism, and has nurtured what remained in it of evangelical spirit and life. They have sent the sweet savor of their writings over the earth, and the whole evangelical world rejoices in a purer, a more genial, and a more

evangelistic theology from their Heaven-directed labors. Those who point to the Socinian and infidel influences that have festered in the German churches and universities for the last half century, and say that these things are the results of their sacred schools, have an entirely superficial and inadequate view of the matter. The infidelity there existing has come rather from the churches into the schools, and not from the schools into the churches. When the great Neander was asked what was the cause of the defection of the German churches from sound doctrine, he replied, "*The dead orthodoxy!*" Yes, it is "*the dead orthodoxy,*" which has been born from the unholy alliance of the German churches with the state. And this "*dead orthodoxy*" has, in her turn, become the mother of a great progeny of errors, which, for nearly a century, have cursed and destroyed the home of the reformation.

But there is still hope left for Germany, and that hope is chiefly in her sacred schools. For, as long as they produce such men as Neander, and Tholuck, and Hengstenberg, and Ullmann, and Schleirmacher, the pious may well lift up their voice to the great Head of the church for a continued blessing upon them. These veteran men, who have fought so nobly in the warfare for Christ during the present century, are worthy to have their names recorded with those of Luther and Melancthon of an earlier day.

The sacred school, when favored with evangelical influences, is the most unlikely place on earth for the production of heresies; for here God is sought after, and the Bible is studied, and the great minds of the church are communed with. We are persuaded that there is no good ground for this objection either in theory or in fact. And it will be sufficient time for us to refute its abettors when they bring something better than their own surmises to sustain it.

I here bring this work to a close, having only discharged a solemn duty, as I believe, to God and the church. Some other one might have performed the same labor, and to much better purpose; but I am consoled by the thought that there is still room enough for them. I have offered my humble contribution for the furtherance of a great and worthy object, and have thus discharged my responsibility, and feel that I am already not without my reward.



APPENDIX.

A BRIEF ACCOUNT OF THE RISE AND PRESENT POSITION OF THE METHODIST GENERAL BIBLICAL INSTITUTE.

As early as the spring of 1839, a Convention was called of ministers and members of the Methodist Episcopal church to meet in the city of Boston, to consider the matter of establishing a Theological Institution for the improvement of the junior ministry of the Methodist Episcopal church. The subject was discussed in the convention, and subsequently in *Zion's Herald* and other church papers, with much interest. Finally, the nucleus of what is now the Methodist General Biblical Institute was established at Newbury, Vt. It was looked upon with joy and with hope, especially by the ministers and members of the Methodist Episcopal church in New England, and they began to rally around it with their labors, their offerings, and their prayers. Rev. Osmon C. Baker, A. M., (now bishop,) was elected Professor of Theology, and served for some time with great acceptance and success, and Rev. W. M. Willett, A. M., was elected Professor of Biblical Literature. In 1844, Prof. Baker resigned his office, and entered into the regular work; and in 1845, Rev. John Dempster, then of the New York Conference, was chosen Professor of Theology in his stead. But it was found at this time that there was a growing desire that the Institution should have a more central location.

Accordingly, at the ensuing session of the New Hampshire Conference, in May, 1845, at Winchester, N. H., the Trustees of the Newbury Biblical Institute met at that place, and requested Prof. Dempster to act as their agent in visiting the Conferences in New England, to secure their concurrence in the following propositions:—

1. That the location of the Institution should be finally determined by the Conferences themselves or by their Trustees.
2. That the patronizing Conferences should have each an equal number of Trustees.
3. That the amount of endowment to be raised should be 37,000 dollars, including the 12,000 dollars already subscribed at Newbury.

These propositions were harmoniously adopted by the New England, New Hampshire, and the Providence Conferences. It was afterwards found that the charter of the Newbury Biblical Institute precluded the carrying out of the second measure. The charter provided for only 12 Trustees, and those Trustees had all been elected, and resided mostly in the State of Vermont. The Vermont Conference, at their session in 1846, with true magnanimity, directed that the Biblical Institute at Newbury should "wind up its concerns." The General Biblical Institute then went on. Dr. Dempster was engaged as an agent. He visited Europe, and solicited funds from the friends of American Methodism in England. The amount contributed was £359 4s. 3d. Dr. Dempster continued his labors as agent, after his return from Europe, during the winter of 1846-7, and prosecuted it with great zeal and success. In the mean time the people of Concord, N. H., offered to the Trustees very eligible buildings and grounds, provided they would locate the Institution in that town. Their proposition was agreed to, and the Institution actually went into operation in the spring of 1847, with two professors and seven students.

The following is the charter of the Institution, granted by the Legislature of New Hampshire, in July, 1847:—

An Act to establish a Corporation by the name of the Methodist General Biblical Institute.

SECTION 1. *Be it enacted by the Senate and House of Representatives in General Court convened,* That Charles Adams, Osmon C. Baker, Abel Stevens, Dexter S. King, Elisha Adams, Ralph W. Allen, Moses Raymond, Lorenzo D. Barrows, David Patten, James Porter, Silas Quinby, Sandford Benton, Jefferson Haskall, and Newell Culver, their associates and successors, be and they hereby are enacted and made a body corporate and politic by the name of the Trustees of the Methodist General Biblical Institute, and by that name may sue and be sued, and shall have the privileges, and be subject to the liabilities, incident to corporations.

SECTION 2. Said Corporation may establish an Institution in the town of Concord, for Instruction in Biblical Knowledge and Sacred Literature, for the more ready and perfect preparation of young men for the Christian ministry, and may purchase, erect, and maintain suitables therefor—may receive and hold by purchase, gift, devise, or otherwise, real and personal estate to an amount not exceeding 100,000 dollars, which shall be and forever remain invested and unexpended, the annual value and income of which shall only be appropriated to promote the objects of said Institution.

SECTION 3. Charles Adams, Osmon C. Baker, and Abel Stevens, or any two of them, may call the first meeting of said Corporation, by publishing notice of the time and place thereof in Zion's Herald and Wesleyan Journal, published at Boston, two weeks successively prior thereto, at which meeting they may prescribe the manner of calling the annual and other meetings of the Corporation, provide for the enlargement of the number of the Trustees, and the manner of filling vacancies which may occur, and adopt such other regu-

lations and by-laws, not inconsistent with the laws of this State, as may be useful and necessary for their organization, government, investment of their funds, and the promotion of the object aforesaid.

SECTION 4. The Legislature of this State may alter, amend, or repeal this act when, in their opinion, the public good may require it.

SECTION 5. This act shall take effect upon the passage thereof.

Approved July 3, 1847.

JARED W. WILLIAMS, *Governor.*

HARRY HIBBARD, *President of the Senate.*

MOSES NORRIS, JR., *Speaker of the House.*

OF THE PROPERTY AND FINANCES.

The property of the Institution consists, —

1. Of the seminary building and grounds, valued at	\$6,000 00
2. The new boarding house and grounds,	3,000 00
3. Furniture of students' rooms and lecture rooms,	500 00
4. Notes paying interest,	11,200 06
5. Donation by late Rev. Bishop Hedding,	1,000 00
6. Bond and mortgage executed by D. Drew, Esq.,	5,586 00
7. Bank stock in Providence, R. I., about	700 00
8. Pledge of the N. H. Annual Conference, with interest,	3,500 00
9. Pledge of New England Conference, "	6,000 00
10. Pledge of Providence Conference, "	6,000 00
11. Pledge of Vermont Conference, "	2,000 00

For the last two years the income of the Institution has been nearly sufficient to meet the professors' salaries.

COURSE OF STUDY.

JUNIOR CLASS.

FIRST TERM. Hebrew commenced. Lectures on Sacred Geography. Greek Harmony and Exegesis. Natural Theology, with Lectures.

SECOND TERM. Hebrew continued. Lectures on Scripture Natural History. Mental and Moral Science, with Lectures. Greek Harmony continued. Lectures on the Style and Composition of Sermons.

THIRD TERM. Hebrew Historical Books, finished. Lectures on Biblical Archeology. Greek Harmony of the Gospels, finished. Lectures on the Evidences of Christianity and Inspiration of the Scriptures.

Exercises in Elocution and Preaching throughout the year.

MIDDLE CLASS.

FIRST TERM. Hebrew Poetry, Psalms, with Exegetical Exercises. Acts of the Apostles, with Exegetical Exercises. Revealed Theology, with Lectures; and Ecclesiastical History, with Lectures, throughout the year.

SECOND TERM. Revealed Theology, Ecclesiastical History. Epistles of Paul, with Exegetical Exercises. Lectures on Pastoral Theology. Hebrew Prophets, Isaiah, Jeremiah, and Ezekiel, with Lectures and Exegetical Exercises.

THIRD TERM. Revealed Theology and Ecclesiastical History, finished. Paul's Epistles, with Exegetical Exercises, finished. Hebrew Books of Job, Ecclesiastes, and Canticles, with Lectures and Exegetical Exercises. Lectures on Pastoral Theology.

Sermons and Preaching.

SENIOR CLASS.

FIRST TERM. Institutions of the Church, with Lectures. Epistles of Peter and James, with Exegetical Exercises. Lectures on Pastoral Theology. Hebrew Minor Prophets, with Lectures and Exegesis.

SECOND TERM. Polemic Theology, with Lectures. Lectures on Church Government. Prophecy of Zechariah and the Apocalypse.

THIRD TERM. Polemic Theology, finished. Church Government and Discipline, with Lectures. Biblical Chaldee.

Sermons and Preaching.

REMARKS.—The above course of study embraces three years, and the full course cannot well be completed in a shorter time. It is therefore recommended that young men come here with the expectation of staying during the three years. The classes hereafter will be arranged, as completely as possible, into Junior, Middle, and Senior, according to the above course of study.

Students who have honorably completed the course of study, and have been examined upon it before the Boards of Trustees and Visitors, or a Committee of the same, will be entitled to a diploma, signed by the Faculty and Officers of the Board of Trustees.

We would further remark, that while the course of study is earnestly recommended to candidates for the ministry, yet those students whose circumstances render it indispensable to spend a shorter time at the Institute will have the privilege of entering such classes as they may be qualified to enter. Careful attention will be given to the reading of our standard authors. It is very desirable that young men, before entering the Institution, should be well acquainted with the common and higher branches of an English education. Also it would facilitate them much, in entering upon our course of study, to have a knowledge of the elements of Greek.

Students are earnestly requested to be present at the commencement of the year, that they may pursue the course of study regularly.

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

ART. 1. The title of this Institution shall be the Methodist General Biblical Institute.

ART. 2. Its object is the more ready and perfect preparation for the Christian ministry of young men who shall have been deemed by the church divinely called thereto.

ART. 3. No doctrines or opinions which are contrary to the fundamental principles of Methodism, as recorded in the book of Discipline, and the standard authors of the Methodist Episcopal Church, shall be taught in the Institution.

ART. 4. Its entire management shall be vested in a Board of Trustees, (all of whom shall be members of the Methodist Episcopal Church,) an equal number from each Annual Conference patronizing it, and to be appointed by such Conference, which shall also have power to remove them at pleasure.

ART. 5. When a vacancy occurs, the Conference, whose representative thus ceases to represent it in the Board, shall have the right to appoint his substitute, conformably to Article 4; provided, however, that if said Conference fails, after having had due notice, to fill the vacancy at its next ensuing session, the Board itself shall have power to fill it.

ART. 6. The Trustees shall annually appoint from their own members a President, Vice President, Secretary, Treasurer, two Auditors, a Prudential Committee, and any such other officers as the Board may judge necessary.

ART. 7. The Trustees shall hold at least one regular meeting annually, for the transaction of their business.

ART. 8. The Conferences patronizing the Institution shall have liberty to appoint annually two visitors, to inspect it and to attend the annual examination of the students.

ART. 9. This Constitution shall be altered only by a majority of all the Conferences patronizing the Institution, by appointment of Trustees and visitors, and every alteration shall be originally suggested and recommended by a majority of the Trustees present and voting at any regular meeting.

BY-LAWS.

ART. 1. The regular Annual Meeting shall be determined from year to year by the Prudential Committee, and duly announced.

ART. 2. Special meetings of the Board of Trustees shall be called by the President, at the request of the Prudential Committee, or one half of the Trustees.

ART. 3. Five members of the Board shall form a quorum, at any regular

meeting which has been duly called, and a less number shall have power to adjourn from time to time.

ART. 4. The only pecuniary charges on the students shall be for room rent, fuel, and incidental repairs; and the assessments for these purposes shall be limited in amount to the actual expense incurred therefor by the Institution.

ART. 5. The Prudential Committee shall meet as often as their Chairman may direct. It shall be their duty to execute all such business as the Board shall at any time direct, or the by-laws prescribe. They shall have power to inspect the Institution at any time—to require answers to any inquiries which they may address to the instructors or other officers, on subjects pertaining to the Institution, and to advise them thereon. They may also do such incidental business, not contrary to the Constitution and by-laws, as may be necessary—subject to the revision of the Trustees.

ART. 6. It shall be the duty of the Treasurer to receive all the moneys of the Institution—to appropriate them for the current expenses of the Corporation—and for such other purposes as the Board may direct, no appropriation being inconsistent with the Act of Incorporation—and to present an annual report to the Board, his account being open for the inspection of the Prudential Committee at all times.

ART. 7. Each of the several Committees shall present their report in writing, and such report shall be kept on file by the Secretary.

ART. 8. Applicants for admission to the seminary, who belong to the M. E. Church, must present a written recommendation from a Quarterly or Annual Conference of said church. Applicants belonging to other churches must present satisfactory written recommendations from clergymen of their denominations.

ART. 9. Candidates for admission to the regular course of study are required to have a thorough knowledge of the common English branches, and also a good knowledge of the higher English, and of the Greek Grammar; the Faculty, however, are allowed to suspend the operation of this rule, if, in their judgment, it may, in any case, be desirable.

ART. 10. The Faculty, with the consent of the Prudential Committee, shall have power to deviate from Article 8 in special cases—such deviations being subject to the revision of the Board.

ART. 11. The classification of the studies, and the internal arrangements of the Institution, shall be adapted to the existing circumstances of the church, in respect both to the necessary qualifications of its ministry, and the actual qualifications of the young men who are candidates for it; and the adaptations of the Institution shall vary accordingly, as the circumstances of the church may vary at any future time.

ART. 12. The preparation of young men for foreign missions shall be a special object of the Institution; and students contemplating the missionary work shall receive such special classification and training as the seminary may be able to afford.

ART. 13. The by-laws may be altered or amended by a majority of Trustees at any regular meeting.

Expenses. — It is the design of the Trustees and patronizing Conferences to reduce the expenses of the students to the lowest possible grade, so that those candidates for our ministry, whose means are limited, may not fail to obtain an appropriate education for their future calling. Hence no charge is made for tuition. The new and commodious boarding house, recently erected, is occupied by the students free of rent, and their board and washing are secured at cost. The past year it has averaged about \$1.30 per week. The Institution makes no charge upon the students, except *one shilling* per week for the contingent expenses, upon those who occupy rooms in the building, and fifty cents per term upon those who room out.

A number of the students are now sustaining themselves by supplying vacant congregations on the Sabbath, others by teaching during the winter vacations, and a few by manual labor.

Location. — Concord is easy of access by means of railroads from all parts of the country. Trains connect daily between this place and Worcester, Albany, New York City, Boston, Portland, Vermont, and Northern New Hampshire, Ogdensburg, and Montreal.

Terms and Vacations. — The academical year commences on the first Wednesday in February, and closes on the first Thursday of November following. The year is divided into three terms.

Spring Term commences on the first Wednesday in February, and continues 12 weeks.

Summer Term commences on the first Wednesday in May, and continues 12 weeks.

Fall Term commences on the second Wednesday in August, and continues 12 weeks.

Libraries. — The libraries contain about 2600 volumes, to which the students have access without any additional expense. Additions will be made to them as the means of the Institution will permit.

A very valuable addition has just been made to the library by the last will and testament of Rev. Bishop Hedding, D. D., by which most of his valuable library has been presented to this Institution. It consists of nearly 300 volumes.

A Missionary Library has also been recently commenced, principally through the noble generosity of Rev. Wm. Butler, of the New England Conference. It now consists of about 400 volumes.

Anniversary. — The Anniversary of the Institution will be held at the close of the fall term. Friends of the Institution are respectfully invited to attend on this occasion.

Professorships. — The financial interests of the Institution demand the general attention of our friends. Three professorships should immediately be filled up and placed on a permanent foundation. The New Hampshire Con-

ference has taken efficient measures to raise her proportion of the endowment the present year. The Trustees look to the prompt and efficient aid of the other patronizing Conferences, and to the benevolent in our church. Some of our friends may desire to aid the Institution at their decease. To assist such, the following form of a bequest is appended:—

“ I give and bequeath to the Trustees of the Methodist General Biblical Institute, in Concord, N. H., the sum of dollars, [or the following described tract of land or real estate,] to be appropriated by the said Trustees for the use of the Biblical Institute in that place.”

Donors may appropriate their donations or bequests to some specific object, in connection with the Institute, or place them in the general funds, to be vested and applied at the discretion of the Trustees.

History, Wants, and Prospects.— The Institution commenced its operations in April, 1847, since which time the number and character of its students have improved each year. And we would here record, with gratitude to God, the past year has been one of marked prosperity. Eight Annual Conferences are pledged to its interests, viz.: all of the New England, and two of the New York Conferences, and the rooms are handsomely furnished by the liberality of benevolent ladies. We greatly want funds to relieve poor students in need. A number of instances have already occurred where young men of fine talents and glowing zeal have left the Institution imperfect in their studies for the want of funds. Some instances of self-sacrifice would touch the heart, could they be related. Believing that the Institution will prove a powerful instrumentality for the good of the world and the glory of the Redeemer, we beseech its friends to watch over its interests with the utmost care

