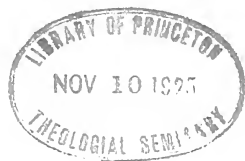


Warfield Library

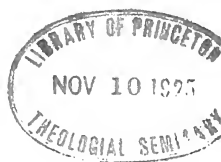


PRINCETON THEOLOGICAL SEMINARY.

By REV. J. H. DULLES.

(REPRINTED FROM THE HISTORY OF EDUCATION IN NEW JERSEY, 1899.)

Warfield Library



PRINCETON THEOLOGICAL SEMINARY.

By REV. J. H. DULLES.

(REPRINTED FROM THE HISTORY OF EDUCATION IN NEW JERSEY, 1899.)

Chapter XIV.

PRINCETON THEOLOGICAL SEMINARY.

[The first part of this sketch follows closely, in many instances verbatim, the account of Princeton Seminary to be found in the Princeton Book. A series of sketches pertaining to the history, organization, and present condition of the College of New Jersey. By Officers and Graduates of the College. Boston: Houghton, Osgood & Co. 1879. This account was written by the Rev. Dr. George T. Purves, now a professor in the seminary. The full corporate title of the seminary is the "Trustees of the Theological Seminary of the Presbyterian Church."]

This is the oldest of the theological seminaries of the Presbyterian Church in America. It was established in response to demands which had through many years been growing more and more urgent, and which at the beginning of the century could no longer remain unheeded. The Presbyterian Church had always stood for a high standard of ministerial culture. This was her inheritance before her transplanting to the shores of the New World. She brought with her from the reformed churches of Europe traditions of university education and professional learning as well as of orthodox faith and evangelical piety. In the face of many temptations to lower her standards which the need of men or the excitement incident to great revivals offered, she in the main consistently refused to do so. But the time came when the preparation of candidates for the ministry under the supervision of individual pastors was felt to be inadequate.

In the opening years of the nineteenth century the difficulties connected with the subject of ministerial education were enhanced by the almost inevitable accompaniments of the spiritual prosperity with which the church was then blessed. The call for men was increased. Four hundred congregations were unsupplied with pastors; and their call had in some cases been answered by men unfit, so far as intellectual training was concerned, to assume the duties of the office, and whose newly awakened fervor rebelled against what seemed the cold scholasticism of a more systematic training for the ministry. The assembly of 1804, in reply to a letter of inquiry written on behalf of

the presbytery of Transylvania, Ky., recommended that no relaxation of the usual requirements be made. It was believed that the purity of the church depended largely upon the knowledge as well as the piety of her teachers.

In providing better facilities for theological instruction the Presbyterian Church had been anticipated by the Congregationalists of New England, the Reformed Dutch, and the associated reformed churches. This made it the more imperative that she should have an institution of her own for the training of her own pastors. At the opening of the century it seemed to many of the leading men of the church that the time was ripe for the establishment of such an institution, and they began to seriously agitate the question. It is not known by what individual the matter was first proposed. It originated, however, among the members of the presbytery of Philadelphia, and there can be little doubt in the mind of one reading the records of the time that it was mainly due to the wisdom of a few men who, from the first and as long as they lived, contributed largely to its success, and of whom Dr. Ashbel Green, Dr. Archibald Alexander, and Dr. J. J. Janeway were especially conspicuous. In 1805 the first of these had reported to the general assembly an overture emphasizing earnestly the alarming need of more ministers, urging upon the congregations the adequate support of pastors in order that young men might not be deterred from the office by dread of poverty, and endeavoring to stimulate the activity and watchfulness of presbyteries in selecting and assisting their candidates.

There is, indeed, in this overture no proposal of a theological school, but it is sufficient to show the necessities of the church and the interest which its author took in the cause of ministerial education. The overture was adopted by the succeeding assembly, and at its October session of the same year, 1806, the presbytery of Philadelphia promptly acted on it by sending to the churches within its jurisdiction a long and earnest address calling attention to its contents, which was ordered to be read from their pulpits. There was still, however, no movement looking directly to the organization of a seminary. On the contrary, the assembly of 1806 recommended to the favorable consideration of the presbyteries a letter which had been received from President Smith setting forth the advantages offered for theological instruction in the College of New Jersey. But the time had come for more definite action. The influence of the few men already named was felt by others, and their ideas were not slow in taking shape. The first known direct mention of a seminary was made by the Rev. Archibald Alexander in his sermon before the assembly of 1808, in which he said:

In my opinion we shall not have a regular and sufficient supply of well-qualified ministers of the gospel until every presbytery, or at least every synod, shall have under its direction a seminary established for the single purpose of educating youth for the ministry.

There was nothing done by that assembly, but the words were not fruitless. Dr. Green says: "Encouraged by this, I used all my influence in favor of the measure." Accordingly we find that at its meeting in April, 1809, the presbytery of Philadelphia, Dr. Green being moderator—

Resolved, That the commissioners from this presbytery to the general assembly be instructed, and they are hereby instructed, to use their best endeavors to induce the assembly to turn their attention to a theological school for the education of candidates for the ministry in our church, to be established in some central or convenient place within their bounds.

The assembly met in Philadelphia in May, 1809, and on the 3d of that month the committee on overtures reported the above resolution. A committee consisting of eight ministers and three laymen, and of which President Dwight, of Yale College, a delegate from the Congregational association, was chairman, was appointed to consider it. Four days later this committee reported:

Three modes of compassing this important object have presented themselves to their consideration. The first is to establish one great school in some convenient place near the center of the bounds of the church. The second is to establish two schools in such places as may best accommodate the northern and southern divisions of the church. The third is to establish such a school within the bounds of each of the synods. In this case your committee suggest the propriety of leaving it to each synod to direct the mode of forming the school and the place where it shall be established.

After suggesting the advantages and disadvantages of each of these methods, the report concludes:

Your committee, therefore, submit the following resolutions, to wit:

Resolved, that the above plans be submitted to all the presbyteries within the bounds of the general assembly for their consideration, and that they be careful to send up to the next assembly, at their sessions in May, 1810, their opinions on the subject.

The report was adopted. Each of its plans had ardent advocates. The unifying tendency which a central institution would exert seemed to some hardly a sufficient compensation for the inconvenience which its distance from much of the already widely extended church would necessarily occasion; while others dreaded the effects of a too great centralization of influence which such an institution might possibly produce. There was also a fear with regard to the single school that it would be obligatory on all the presbyteries to send all their candidates to it, however inconvenient or expensive it might be; and still further, lest its professors, if they were not formally empowered to license candidates to preach the gospel, might be clothed with powers out of which such an abuse would naturally grow.

In the presbytery of Philadelphia at its autumn meeting, 1809, a committee of seven, of which Dr. Ashbel Green was chairman and the Rev. Archibald Alexander a member, was appointed to take into consideration the above recommendation of the assembly. This committee having reported in the spring of 1810 in favor of "one great school,"

Dr. Green and the Rev. Mr. Irwin were appointed to prepare a report of a plan and particulars of such proposed institution and to present the same to the presbytery before the end of the present session. Their report was, however, deferred until, in October, it was found to have been rendered unnecessary by the action which the assembly had taken in the meantime. That action was as follows: The committee appointed to examine the replies sent in from the presbyteries on the subject of theological schools reported ten presbyteries in favor of one great school, one in favor of two schools, ten in favor of synodical schools, while six deemed it inexpedient to establish any school at all, and the remaining presbyteries had returned no answer. The committee was forthwith enlarged and instructed to "consider the subject of theological schools and report to the assembly whether in their opinion anything, and if anything what, is proper further to be done." Nine days later, May 30, 1810, their report was read to the assembly and after amendment was approved. It is given here in full:

1. It is evident that not only a majority of the presbyteries which have reported on the subject, but also a majority of all the presbyteries under the care of this assembly, have expressed a decided opinion in favor of the establishment of a theological school or schools in our church.

2. It appears to the committee that although, according to the statement already reported to the assembly, there is an equal number of presbyteries in favor of the first plan, which contemplates a single school for the whole church, and in favor of the third plan, which contemplates the erection of a school in each synod, yet, as several of the objections made to the first plan are founded entirely on misconception, and will be completely obviated by developing the details of that plan, it seems fairly to follow that there is a greater amount of presbyterial suffrage in favor of a single school than of any other plan.

3. Under these circumstances the committee are of opinion, that as much light has been obtained from the reports of presbyteries on this subject as would be likely to result from a renewal of the reference, that no advantage will probably arise from further delay in this important concern, but, on the contrary, much serious inconvenience and evil; that the present assembly is bound to carry into execution some one of the plans proposed, and that the first plan, appearing to have on the whole the greatest share of public sentiment in its favor, ought, of course, to be adopted.

4. Your committee therefore recommend that the present general assembly declare its approbation and adoption of this plan, and immediately commence a course of measures for carrying it into execution as promptly and as extensively as possible, and for this purpose they recommend to the general assembly the adoption of the following resolutions:

1. *Resolved*, That the state of our churches, the loud and affecting calls of destitute settlements, and the laudable exertions of various Christian denominations around us, all demand that the collected wisdom, piety, and zeal of the Presbyterian Church be, without delay, called into action for furnishing the church with a large supply of able and faithful ministers.

2. That the general assembly will, in the name of the great head of the church, immediately attempt to establish a seminary for securing for candidates for the ministry more extensive and efficient theological instruction than they have hitherto enjoyed. The local situation of this seminary is hereafter to be determined.

3. That in this seminary, when completely organized, there shall be at least three professors, who shall be elected by, and hold their offices during the pleasure of, the

general assembly, and who shall give a regular course of instruction in divinity, Oriental and Biblical literature, and in ecclesiastical history and church government, and on such other subjects as may be deemed necessary. It being, however, understood that until sufficient funds can be obtained for the complete organization and support of the proposed seminary a smaller number of professors than three may be appointed to commence the system of instruction.

4. That exertion be made to provide such an amount of funds for this seminary as will enable its conductors to afford gratuitous instruction and, when it is necessary, gratuitous support to all such students as may not themselves possess adequate pecuniary means.

5. That the Rev. Drs. Green, Woodhull, Romeyn, and Miller, the Rev. Messrs. Archibald Alexander, James Richards, and Amzi Armstrong be a committee to digest and prepare a plan of a theological seminary, embracing in detail the fundamental principles of the institution, together with regulations for guiding the conduct of the instructors and the students, and prescribing the best mode of visiting, of controlling, and supporting the whole system. This plan is to be reported to the next general assembly.

[The sixth resolution appoints agents in the various synods to solicit donations for the establishment and support of the proposed seminary.]

7. That as filling the church with a learned and able ministry without a corresponding portion of real piety would be a curse to the world and an offense to God and his people, so the general assembly think it their duty to state that in establishing a seminary for training up ministers it is their earnest desire to guard as far as possible against so great an evil; and they do hereby solemnly promise and pledge themselves to the churches under their care that in forming and carrying into execution the plan of the proposed seminary it will be their endeavor to make it, under the blessing of God, a nursery of vital piety as well as of sound theological learning, and to train up persons for the ministry who shall be lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the church of God.

8. That, as the constitution of our church guarantees to every presbytery the right of judging of its own candidates for licensure and ordination, so the assembly think it proper to state most explicitly that every presbytery and synod will, of course, be left at full liberty to countenance the proposed plan or not, at pleasure, and to send their students to the projected seminary or keep them within their own bounds, as they think most conducive to the prosperity of the church.

9. That the professor in the seminary shall not in any case be considered as having a right to license candidates to preach the gospel; but that all such candidates shall be remitted to their respective presbyteries, to be examined and licensed as heretofore.

It was also recommended that Dr. Miller and the Rev. James Richards be appointed to prepare the draft of a pastoral letter from the assembly to the churches, calling their attention to the suggestion of a theological school, and earnestly soliciting their patronage and support in the execution of the plan now proposed. This they did the same day.

The committee on the plan of the seminary, which was appointed by the above resolution, met in New York at the call of the chairman soon after the session of the assembly, and after some important deliberations adjourned, to meet again at Princeton on the day of the college commencement of that year, 1810. At that session of the committee Dr. Green submitted a plan, which he had in the meantime drawn up. This was adopted by the committee and ordered to be printed, and copies were distributed to the members of the next assembly. When

that body met in Philadelphia in May, 1811, its attention was called to an extract from the minutes of the trustees of the College of New Jersey, stating the appointment of a committee of their board to confer with a committee of the assembly on the establishment of a theological school. In response to this a committee of five, with Dr. Alexander as chairman, was appointed for the purpose thus suggested. The college had a professor of theology, and in 1804 a house belonging to the college had been fitted up for the accommodation of theological students and was known as Divinity Hall. On May 22 the committee above mentioned reported that it was expedient to appoint another committee

with full power to meet a committee of the trustees [of the college] invested with similar powers to frame the plan of a constitution for the theological seminary, containing the fundamental principles of a union with the trustees of that college and the seminary already established by them, which shall never be changed or altered without the mutual consent of both parties, provided it should be deemed proper to locate the assembly's seminary at the same place as that of the college.

The action thus recommended was taken, and a further committee was appointed to consider proposals looking to the establishment of the seminary in any other place. The relation of the college to the church, and the fact that instruction in theology had been offered as a part of its curriculum, suggested its affiliation with the proposed seminary. It was, however, not the will of the assembly to decide the matter hastily. It was at that time only so far settled that the rivers Raritan and Potomac should form the limits between which the school was to be established.

At the same assembly Dr. Green's committee reported a plan for the seminary, which was adopted. Its main features are as follows:

Article I. The general assembly, as the patron of the seminary and the fountain of its powers, shall sanction its laws, direct its instructions, and appoint its principal officers. The seminary is to be governed by a board of directors chosen by the assembly. The assembly has also the duty of electing the professors. Article II provides for the regulation of the board of directors. Their duties are to enact rules for the regulation of the seminary, to oversee the instruction given, to inaugurate professors and to guard the purity of their teaching, and to superintend the interests of the students. By Article III the professors are required to subscribe to the church standards according to a prescribed and strictly worded formula; to report regularly to the directors; and, as a faculty, to regulate the studies and administer the discipline of the institution. Article IV prescribes in general the course of study and fixes the course at three years. Article V relates to the culture of "devotion and improvement in practical piety" among the students. Article VI prescribes the conditions of admission for students and the rules for their government. Articles VII and VIII, relating to the library and to the management of the funds of the institution, were adopted by later assemblies. The essential feature of the entire plan was the control of the assembly over the newly established institution.

At the same time, the agents appointed in the preceding year to obtain subscriptions to the seminary reported the raising of some \$14,000, in the main from New York and Philadelphia. This amount, though small, was deemed a sufficient warrant to proceed.

The assembly which met in Philadelphia in May, 1812, decided upon Princeton as the location of the seminary, leaving the question of the permanency of this site to be later determined. The presence of the college there was doubtless one of the most influential determining factors in this decision. The committee on conference with the trustees of the college reported the following "plan of agreement," which was accepted:

1. The seminary to be located at Princeton, and in such connection with the college as is implied in the following articles:
2. The trustees engage not to interfere in any way with the assembly and their directors in carrying out the plan of the seminary adopted last year.
3. The trustees permit the assembly to erect buildings necessary for the seminary on the college grounds.
4. The trustees engage to grant accommodations to the assembly in their present buildings when desirable.
5. The trustees engage to receive such students as are sent by the assembly and to endeavor to reduce the college expenses.
6. The trustees undertake to receive moneys for investment, subject to the assembly's order.
7. The trustees grant to the seminary the use of the college library, subject to certain rules.
8. The trustees agree to help the assembly to establish a preparatory school.
9. The assembly is at liberty to remove at any time the seminary elsewhere, and the trustees promise to establish no professorship of theology in the college while the seminary shall remain at Princeton.
10. The trustees engage to use certain moneys in their hands chiefly according to the recommendation of the assembly.

The above will indicate the close relation established between the college and the seminary at the very beginning of the latter's existence, yet it must be remembered that there never was and is not now any organic connection between them.

On May 30, 1812, the following were elected the first directors of the seminary: The Rev. Drs. Ashbel Green, Samuel Miller, J. B. Romeyn, Archibald Alexander, Philip Milledoler, Andrew Flinn, Samuel Blatchford, James P. Wilson, John McKnight, James Inglis, Joseph Clark, Eliphalet Nott; Rev. Messrs. James Richards, William Neill, John McDowell, Robert Cathcart, Francis Herron, Conrad Speece, Direk C. Lansing, Asa Hillyer, Robert Finley, and Elders William Haslett, Robert Ralston, Henry Rutgers, John Neilson, Samuel Bayard, Zechariah Lewis, J. R. B. Rodgers, Divie Bethune, and John Van Cleve.

On the 2d of June the Rev. Dr. Archibald Alexander, of Philadelphia, was elected professor of didactic and polemic theology. After some hesitation he accepted, and moved to Princeton in the following July. The board of directors held their first meeting in Princeton June 30, 1812, and on the 12th of August the seminary was formally opened by the inauguration of Dr. Alexander and the matriculation of three students. Thus Princeton Seminary was started on its career, with no grounds or buildings and with one professor and three students. The classes were at first held in Dr. Alexander's house.

The general assembly of 1813 decided to make Princeton the permanent site of the seminary, and the same year the faculty was enlarged by the addition of the Rev. Dr. Samuel Miller, of New York City, who was elected to the chair of ecclesiastical history and church government. He was inaugurated September 29. The number of the students increased rapidly, and it was found necessary to hold the lectures and recitations in the college buildings. The first building was erected on land obtained from Mr. Richard Stockton, the corner stone being laid September 26, 1815, and the building, although only partially finished, was occupied in the fall of 1817. For a time the students had boarded and lodged in the college buildings. Dr. Alexander and Dr. Miller continued to divide the course of instruction between them until 1820, when the professors were authorized to employ for a year an assistant instructor in the oriental languages of Scripture. They appointed Mr. Charles Hodge, a licentiate of the presbytery of Philadelphia. In 1822 he was elected professor of oriental and biblical literature.

On the 15th of November, 1822, the legislature of the State of New Jersey passed an act incorporating the "Trustees of the Theological Seminary of the Presbyterian Church," with full control over the material interests of the seminary. The trustees are the corporate body of the institution. The incorporators were: Samuel Bayard, esq., John Beatty, esq., Rev. Isaac V. Brown, D. D., Rev. David Comfort, D. D., John Condit, esq., Ebenezer Elmer, esq., Hon. Charles Ewing, Hon. Gabriel H. Ford, Rev. Ashbel Green, D. D., Alexander Henry, esq., Rev. Samuel B. How, D. D., Rev. J. J. Janeway, D. D., Hon. Andrew Kirkpatrick, Rev. Alexander McClelland, D. D., Rev. John McDowell, D. D., Robert McNeeley, esq., Rev. James Richards, D. D., Hon. Samuel L. Southard, Benjamm Strong, esq., John Van Cleve, M. D., and Rev. George S. Woodhull.

The original charter limited the number of trustees to twenty-one, twelve of whom should be laymen and citizens of New Jersey. In 1876 the charter was amended so as to permit the election of six additional trustees, and in 1877 this limit was extended to twelve additional trustees. In the original charter the seminary was permitted to hold property yielding no more than the annual income of \$15,000. In 1866 this was extended to \$50,000; and in 1889 the trustees were empowered to determine the amount of property which the institution might hold, filing such a resolution with the secretary of State. With the incorporation of the board of trustees the seminary was constituted as at present.

In 1835 the Rev. John Breckinridge was elected to the professorship of pastoral theology. He was at the same time expected to act as an agent of the seminary in the collection of funds for its further endowment. By the same assembly (1835) Joseph Addison Alexander was elected associate professor of oriental and biblical literature, after having been employed for two years as instructor in that branch.

Dr. Breckinridge was inaugurated May 5, 1836, but resigned after two years to become the agent of the board of foreign missions. Mr. Alexander refused for some time to accept the position to which he had been elected, although he continued to perform its duties. He finally accepted, and was inaugurated September 24, 1838. The disruption of the church in 1837 necessitated a lawsuit to determine to which branch the seminary should belong. The courts decided in favor of what was known as the "old school" assembly. One effect of the division was the falling off in the number of students, but in a few years these were about as numerous as before the rupture.

In 1840 Dr. Charles Hodge was made professor of exegetical and didactic theology, and Dr. J. Addison Alexander professor of oriental and biblical literature. In 1842 the examinations, which had been held semiannually up to this time, were made annual. And here it may be stated that originally there were a summer and a winter session of the seminary, the former lasting from July to September and the latter from December to May, with two vacations of six weeks each. It was apparently in 1840 that the change was made to the single session, interrupted by a Christmas recess and the long vacation, as at present.

The directors received a communication from Dr. Miller on May 17, 1847, stating that failing health rendered it necessary for him to resign. The assembly of 1849 accepted his resignation and appointed him emeritus professor. His chair of ecclesiastical history and church government was filled by the election of the Rev. James Waddell Alexander, of New York City, who was inaugurated November 20, 1849. Dr. Miller remained in Princeton until his death, which occurred January 7, 1850. Dr. J. W. Alexander occupied his chair during only a part of two years, resigning in 1851 to return to a New York pastorate. This new vacancy was supplied by the election of Prof. J. A. Alexander to the chair of biblical and ecclesiastical history and of Dr. William Henry Green to that of oriental and biblical literature. Dr. Green had been instructor in Hebrew from 1846 to 1849. He was inaugurated September 30, 1851. The seminary was soon called to suffer the loss of its senior professor, Dr. Archibald Alexander, who, after having been identified with the institution from its inception and during the thirty-nine years of its existence, died October 22, 1851. In consequence of this the next assembly transferred the department of polemic theology to that of exegetical and didactic theology, filled by Dr. Hodge, and elected the Rev. Dr. E. P. Humphrey professor of pastoral theology, church government, and delivery of sermons. Dr. Humphrey declining, the position was offered in the following year to the Rev. Dr. Henry A. Boardman, of Philadelphia. He also declined, and the duties of the department were performed by the other professors, with the assistance of special lecturers and instructors. This continued until 1854, when the Rev. Alexander Taggart McGill was elected to the vacant chair and signified his acceptance. He was inaugurated September 12, 1854. In 1859 Dr. McGill was assigned to the department of church history and

practical theology, Dr. Green to that of oriental and Old Testament literature, and Dr. J. Addison Alexander to that of Hellenistic and New Testament literature. Dr. Alexander died January 28, 1860, his death causing a further shifting of the departments in the seminary. Dr. McGill was given the chair of ecclesiastical history and church government, and the Rev. Caspar Wistar Hodge was elected to the chair of New Testament literature and biblical Greek, and the Rev. Dr. B. M. Palmer, of New Orleans, to the chair of pastoral theology and sacred rhetoric. Dr. Palmer declining, the assembly of 1861 finally transferred Dr. McGill to the chair of ecclesiastical, homiletic, and pastoral theology, and elected the Rev. Dr. James Clement Moffat to the Helena professorship of church history, which had been endowed that year by John C. Green, esq., of New York. In 1862 the semi-centennial anniversary of the seminary was observed with appropriate ceremonies.

In 1870 the first general assembly after the reunion of the two branches of the Presbyterian Church met in Philadelphia. At this time certain alterations were made in the relation of the various seminaries to the general assembly, with a view of reducing these relations to a common pattern. The powers of the board of directors of Princeton Seminary were enlarged, in that they were authorized to "elect, suspend, and displace the professors, subject in all cases to the veto of the assembly," and also, under the same condition, to "fix the salaries of the professors and fill their own vacancies." The directors began the exercise of their new powers in the the same year by founding the chair of Christian ethics and apologetics. It originated in the desire of Stephen Colwell, esq., of Philadelphia, to establish a lectureship on Christian charity in its social relations, with the hope that in time this would become a professorship. Mr. Colwell, however, died before his plans could be matured, but his family carried out his wishes; and thus, with other subscriptions, the chair was endowed and named the Archibald Alexander professorship of Christian ethics and apologetics. The directors elected the Rev. Charles Augustus Aiken, then president of Union College, to the new chair. He was inaugurated September 27, 1871. In the fall of 1877 an important step in the progress of the seminary was taken in the provision made for the support of a special librarian, and the Rev. William Henry Roberts was elected librarian. More details concerning the library will be given later on. In 1878 an addition was made to the teaching force of the faculty by the foundation of an instructorship in elocution, and Mr. Henry Wilson Smith was called to be instructor in the new department.

In the spring of 1877, in compliance with the request of Dr. Charles Hodge for some assistance, and in execution of a purpose that had been entertained for some years, the directors elected the Rev. Archibald Alexander Hodge, D. D., of the Western Theological Seminary, to be associated with his father. He accepted, and was inaugurated November 8, 1877. But this association lasted only one year, for Dr.

Charles Hodge died June 19, 1878. He had been connected with the seminary continuously since his entering it as a student in 1816, with the exception of one year. In 1872 the fiftieth anniversary of his connection with the seminary as a professor had been celebrated with great enthusiasm on the part of an assembled multitude of alumni and friends. His death left Dr. A. A. Hodge as the sole professor of the chair that since 1879 has been known as the Charles Hodge professorship of didactic and polemic theology.

In 1880 the Stuart professorship of the relations of philosophy and science to the Christian religion was established, and the Rev. Francis Landey Patton, D. D., of McCormick Seminary was called to be its first incumbent. His election by the directors was approved by the general assembly and he was inaugurated October 27, 1881. In 1882 the Rev. James Frederic McCurdy, who had been L. P. Stone tutor of Hebrew and assistant librarian from 1873 to 1877, and J. C. Green, instructor in Hebrew and other oriental languages since that date, resigned after nine years of faithful service. In 1883 Dr. McGill resigned his chair of ecclesiastical, homiletic, and pastoral theology on account of the infirmities of age and was made emeritus professor with a competent support for the remainder of his life, given for this special purpose by generous friends of the seminary. The Rev. Dr. William Miller Paxton, of New York City, was elected his successor the same year, and his election having been approved by the assembly, he was inaugurated May 13, 1884. The instructorship in Hebrew left vacant by the retirement of Mr. McCurdy was filled by the appointment of the Rev. John D. Davis, who gave instruction in this department during the year 1883-84; he then spent two years of study in Germany, taking up again his work as the J. C. Green instructor in Hebrew in the fall of 1886. In 1888 he was elected professor of Hebrew and cognate languages, and in 1892 the title of his chair was changed to that of Semitic philology and Old Testament history. His inauguration as professor took place May 7, 1889.

At this time the health of Dr. Moffat began to fail seriously, so that it was found necessary to find an assistant for him, and the Rev. Andrew Campbell Armstrong was elected associate professor of church history, September 30, 1886, and began at once his work of instruction. Early in the following year he withdrew his acceptance. In the fall of 1886 the Rev. Dr. Roberts resigned his position as librarian, which he had held for nine years, and was succeeded by the Rev. Joseph Heatly Dulles, the present librarian. The seminary suffered a serious loss at this time in the death of Prof. A. A. Hodge, which occurred November 11, 1886. The vacancy thus created was filled by the election of the Rev. Dr. Benjamin Breckinridge Warfield, professor in the Western Theological Seminary, on January 18, 1887. His election was approved by the following assembly and he entered upon the duties of the Charles Hodge professorship of didactic and polemic theology at the opening of the following session. He was inaugurated May 8, 1888. This was an

era of faculty changes. Dr. Moffat felt obliged to resign his chair May 7, 1888, after twenty-seven years of service. His resignation was accepted and he was made emeritus professor of church history. He continued to conduct courses in church history for a year longer and died June 7, 1890. In 1889 the Rev. Paul Van Dyke was appointed instructor in church history and continued to give instruction in that department until 1892, when he accepted a call to the pastorate of the Edwards Congregational Church of Northampton, Mass. A still further change is to be noted, due to the election of Dr. Patton to the presidency of Princeton College and his acceptance of this position in 1888. He resigned the chair of the relation of philosophy and science to the Christian religion on May 8, 1888, but he consented to remain on the roll of the faculty as lecturer on theism, upon which subject he has given a course to the junior class from the above date.

The session of 1891-92 was made memorable by the death of two of the seminary professors. The Rev. Dr. Caspar Wistar Hodge died September 27, 1891, after a lingering illness, having been a teacher in the seminary for thirty-one years; and on the 14th of the January following Dr. Aiken died after a brief illness, having served the seminary for twenty-one years. The duties of the department of New Testament literature and exegesis were performed for a year by the Rev. Dr. Talbot W. Chambers, of New York City. During the year 1892 the three vacant chairs of the seminary were filled. The Rev. Dr. John De Witt, a professor in McCormick Seminary, was elected to the Helena professorship of church history May 3, 1892, and at the same time the Rev. Dr. George Tybout Purves, of Pittsburg, was chosen to succeed Dr. Hodge in the New Testament department. Dr. Purves had been elected to the chair of church history in 1888, but had not felt able to accept the position. Dr. Purves was inaugurated September 16, 1892, and Dr. De Witt on May 9, 1893. Dr. Aiken's chair was filled by the election on October 20, 1892, of the Rev. Dr. William Brenton Greene, jr., of Philadelphia, who began his duties before the close of that session, and was inaugurated September 22, 1893. In May, 1891, a new chair had been established, that of biblical theology, and overtures had been made to the Rev. Geerhardus Vos, of Grand Rapids, Mich., to fill it, but these failed at the time. They were renewed later with success, and Dr. Vos was elected professor of biblical theology in 1893, and took up his work in September of that year. He was inaugurated May 8, 1894. At length after many vicissitudes all the chairs of the seminary were filled. In the fall of 1892, in order that Dr. William Henry Green might have relief from some of his arduous duties the Rev. Chalmers Martin was appointed instructor in the Old Testament department, and has at present the title of the Elliott F. Shepard instructor in this department. The faculty of the institution as at present constituted follows:

Faculty.—William Henry Green, D. D., LL. D., Helena professor of oriental and Old Testament literature; William Miller Paxton, D. D., LL. D., professor of ecclesiastical, homiletical, and pastoral theology; Benjamin Breckinridge Warfield,

D. D., LL. D., Charles Hodge professor of didactic and polemic theology; Rev. John D. Davis, Ph. D., professor of Semitic philology and Old Testament history; George Tybout Purves, D. D., LL. D., professor of New Testament literature and exegesis; John De Witt, D. D., LL. D., Archibald Alexander professor of church history; William Brenton Greene, jr., D. D., Stuart professor of the relations of philosophy and science to the Christian religion; Geerhardus Vos, Ph. D., D. D., professor of biblical theology; Francis Landy Patton, D. D., LL. D., lecturer on theism; Henry Wilson Smith, A. M., J. C. Green instructor in elocution; Rev. Chalmers Martin, A. M., Elliott F. Shepard instructor in the Old Testament department; Rev. Joseph Heatly Dulles, A. M., librarian.

An event of great interest to all the friends of the seminary was the celebration, in May, 1896, of the fiftieth anniversary of the appointment of Prof. William Henry Green as an instructor in the seminary. This event was largely attended by the alumni of the institution, by distinguished educators, by representatives of numerous theological faculties, and by the personal friends of Dr. Green, and was marked by a high degree of enthusiasm. It is not a little remarkable that in its comparatively brief history the seminary should have been called upon thus to honor two of its professors.

The faculty.—The faculty of Princeton Seminary has included many illustrious names, the names of men who have become famous, not merely within the bounds of the Presbyterian Church in this country, but throughout the domain of evangelical Christendom. They have fostered and enforced a type of theological thought that has acquired the name, well known in the theological world, of Princeton theology. As we have already seen, the seminary started out on its career with one professor, Dr. Alexander. The next year he was joined by Dr. Miller, and in 1822 these were joined by Dr. Charles Hodge. The seminary owes what it is and what it stands for to these three men. Its growth has been the development of what they planted and nurtured. With additional endowment new chairs have been established and old ones subdivided, until now (1897) eight professors, one lecturer, and two instructors constitute the regular teaching force of the seminary. Table A, subjoined, will show the succession of professors and instructors. There are, besides two permanently endowed lectureships: (1) The L. P. Stone lectureship, founded in 1879 by Mr. Levi P. Stone. Upon this foundation a course of at least five lectures is given each year by some distinguished specialist. The most of these courses have been published. (2) The student's lectureship on missions. This was established in 1893, mainly as the result of an awakened interest on the part of the students in the cause of foreign missions. Upon this foundation a course of five or six lectures is given each year upon the general subject of foreign missions or upon any particular branch of this subject.

The curriculum.—This was necessarily limited at first. In 1822, with its three professors, the seminary was well established and was able to offer the essentials of a theological education. The curriculum was by this time thoroughly arranged, and comprised the following studies: In the first year instruction was given in the original languages of scripture, sacred chronology and geography, biblical and profane his-

tory, Jewish antiquities and exegetical theology; in the second year, in Biblical criticism, didactic theology, ecclesiastical history and Hebrew (continued); and in the third year, in didactic theology (continued), polemic theology, ecclesiastical history (continued), church government, composition and delivery of sermons and the pastoral care. Since that time there has been a process of subdivision, expansion, and addition, by which the curriculum has developed to its present large proportions. A study of Table A will show this development. The salient features of it are the division of the study of the Old and New Testaments by the erection of the professorship of New Testament history and Biblical Greek in 1860, the establishment of the chair of apologetics in 1871, that of the relations of philosophy and science to the Christian religion in 1880, of the chair of Semitic philology and Old Testament history in 1892, and the chair of biblical theology in 1893, together with the establishment of the instructorship in elocution in 1878. The present distribution of the course of study in the various years follows:

First year.—Old Testament literature: General introduction, special introduction to the Pentateuch, Hebrew, sacred geography and antiquities, Old Testament history. New Testament literature: General introduction, special introduction to the Gospels, exegesis of selected Epistles of Paul. Didactic theology: Theology proper. Relations of philosophy and science to the Christian religion: Theism, theological encyclopedia, general introduction to apologetics. Homiletics, elocution.

Second year.—Old Testament: Unity of the book of Genesis, special introduction to the historical and poetical books, exegesis, biblical theology. New Testament: Life of Christ and exegesis of the Gospels. Didactic theology: Anthropology. Relations of philosophy and science to the Christian religion: Evidences of Christianity: Church history. Government and discipline of the church. Homiletics: Criticisms of sermons, elocution. Missions.

Third year.—Old Testament: Special introduction to the prophets, exegesis. New Testament: Acts of the Apostles, special introduction to the Epistles, biblical theology. Didactic theology: Soteriology and eschatology. Church history. Relations of philosophy and science to the Christian religion: Christian ethics and Christian sociology. Church government and discipline; pastoral care; ordinances of worship; homiletical criticism and analysis of texts; elocution. Missions.

Fourth year.—The regular course is completed in three years, but students may with great advantage continue to prosecute their studies in the seminary for a longer period. It is not thought best to prescribe a fixed course of study for graduates. Each is at liberty to devote himself to those branches of theological learning for which he has the greatest aptitude, or which he judges to be most necessary or profitable to himself. Accordingly graduate students may at their discretion attend the lectures and recitations of the regular classes for the review of their previous studies, or they may make a selection from the extracurriculum courses which are provided in each department, or they may individually conduct original investigations under the direction and with the advice of the professors and with the aid of the library.

The hours assigned the various subjects are as follows:

The junior class has each week five exercises in Hebrew, one in introduction to the Old Testament and archaeology, one in Old Testament history, one in introduction to the New Testament, one in exegesis of Paul's Epistles, two in didactic theology, two in theism, one in apologetics, one in homiletics, and one in elocution.

The middle class has one exercise a week in introduction to the Old Testament,

two in exegesis of the Psalms, two in biblical theology of the Old Testament, two in the life of Christ and exegesis of the Gospels, three in church history, two in didactic theology, one in evidences of Christianity, two in homiletics and church government, one in elocution, and on alternate years one in missions.

The senior class has one exercise a week in introduction to the Old Testament and one in exegesis of the prophets, two in apostolic history and exegesis of the Epistles, two in biblical theology of the New Testament, three in church history, two in didactic theology, two in Christian ethics and Christian sociology, two in homiletics and pastoral theology, one in elocution, and on alternate years one in missions.

A number of extracurriculum courses are given by the professors of the seminary and by some of the professors of the university. It will be in place to mention here the fellowships and prizes open to the students. There are two fellowships—one in Old Testament study and one in New Testament study. The holder of either is expected to spend at least one year in the further study of his subject, under the direction of the faculty, either in Princeton or in some approved foreign university. The Hebrew fellowship was founded by the Hon. George S. Green and yields \$600 a year. At present the New Testament fellowship is a combination of the alumni fellowship and the Archibald Robertson scholarship and yields the same amount. The several Biblical prizes are as follows:

Those offered by the family of the late Mr. Robert Carter: \$50 worth of books will be presented to that member of the senior class who shall prepare the best thesis on an assigned subject in Old Testament literature or exegesis. The second and third in merit will each be presented with \$10 worth of books.

The Rev. Horace C. Stanton, Ph. D., D. D., an alumnus of the seminary, has founded the Benjamin Stanton prize in memory of his father, which is open to competition to members of the middle class: \$50 will be awarded for the best thesis on an assigned subject in Old Testament literature or exegesis.

Messrs. Charles Scribner's Sons offer \$50 worth of their publications to that member of the senior class who shall prepare the best thesis on an assigned subject in New Testament literature or exegesis. The second and third in merit will each be presented with \$10 worth of their publications.

Mr. Alexander Maitland, of New York, has founded the Robert L. Maitland prize in memory of his father, which is open to competition to members of the middle class: \$100 will be given for the best exegesis of a passage in the New Testament, and \$50 for the second in merit.

In the present year (1897) the legislature of the State of New Jersey passed a general law authorizing any theological seminary in the State to confer the degree of bachelor of divinity. This was done at the instance of Princeton Seminary. In this seminary the degree will be conferred on a bachelor of arts of any college approved by the faculty who shall also have completed a three years' course of theological study in any similarly approved institution, or in this seminary, and a one year's course of extra-curriculum study in theology at this semi-

nary. This course of special study shall be arranged and the examinations shall be conducted by the faculty with the concurrence of the directors.

The library.—One of the articles of the original plan of the seminary submitted to the assembly of 1811 was headed "of the library." This article was not acted upon by this assembly, being deferred for later consideration. The library was not a creation of the assembly, but was the product of the energy and interest of the individual professors and directors. The directors at their meetings in July and October, 1812, took steps for the establishment of a library and made a small appropriation for the purchase of books. As a result 12 books were purchased in the fall of that year. This was the beginning of the present extensive collection, numbering more than 58,000 bound volumes and 24,000 pamphlets. During recent years its growth has been at the rate of about a thousand volumes a year. While possessed of a few rare and valuable works, it is in the main a practical working library, and as such will bear comparison with the best of the theological libraries of this country. Up to 1877 its affairs were managed by one of the professors, Drs. Archibald Alexander, William Henry Green, and Charles A. Aiken serving as librarians until that year, when the Rev. Dr. W. H. Roberts was elected to that office. The present librarian, the Rev. J. H. Dulles, succeeded Dr. Roberts in 1886. The library was kept for the first seven years in the residence of Dr. Alexander. In the fall of 1819 it was moved to a room prepared for it in the seminary building now known as Alexander Hall. In 1843 it was transferred to a building erected for it by the generosity of James Lenox, esq., now known as the old library. This having become insufficient to accommodate the growing collection, Mr. Lenox erected a new building, to which the main body of the books was transferred in 1879. The two buildings offer shelf room for some 130,000 volumes. The entire working library is in the new building. There is an annual income for the purchase of books of \$1,450 and of \$500 for bookbinding.

The students.—As has been seen the seminary started with 3 students in the summer of 1812, the number increasing to 11 before the first year closed. The growth has been steady and constant, with the exception of a few fluctuations due to special causes. In the year 1858-59 92 students matriculated. In the year previous only 49 had entered. The widespread revival of religion that swept over the country in 1857 probably accounts for the above large number. It remained the high watermark until the year 1892-93, when 105 entered. The highest number in the history of the seminary entered in the year 1894-95, namely, 115, although but 1 less marks the current year, 1896-97. The year 1894-95 also shows the largest number of students gathered in the seminary at one time, 263. The whole number of students who have matriculated since its establishment is 4,711. The wide geographical distribution of those who come to the seminary may be seen from the statement that the 253 in the institution this current year

come from 29 States and Territories of our own country and 10 foreign lands. While many colleges have sent their sons to Princeton Seminary more than one-fifth of its students have come from its sister institution in Princeton, showing that the intention of the founders of the latter to train youth for the ministry has not been frustrated. An exhibit of the growth of the seminary in students is given in Table B.

Student societies.—It has been found impossible to trace all of these with historical accuracy. They are important as illustrating the intellectual and spiritual life of the students.

The Theological Society was established by Dr. Alexander and eight others August 29, 1812, five of whom were students. The object of the society was mutual improvement in theology and kindred subjects. At first two meetings a week were held. On Tuesday evening orations were delivered memoriter, and on Friday evening there were debates on theological, historical, ecclesiastical, or ethical subjects, and essays on various texts of scripture. It was well sustained for many years; indeed, at first it was regarded almost as a part of the curriculum. There are records of its meetings as late as 1859. In October of that year it united with the Society of Inquiry to form the Alexander Society. As first organized the new society had for its object "the promotion of the spirit of inquiry after truth, of skill in presenting and maintaining it, and the information of members upon matters of religious and general intelligence." It was mainly a debating club. It held, however, a monthly concert for prayer for missions, besides its weekly Friday evening literary meeting. Two years later the interesting feature was added of holding on alternate Fridays a moot ecclesiastical court for the trial of imaginary cases of church discipline. The society also sustained a reading room, where papers and magazines were kept for the use of its members. But its course was soon run. The library, which it had inherited from the older societies by whose union it was formed, was in 1863 given to the seminary, and after 1865 it became simply a reading-room association. In its earlier days an annual sermon was preached before it on the last Sunday evening of the seminary year. This sermon continued to be delivered for a long time, but its connection with the Alexander Society was forgotten. The Alexander Society seems to have expired in the fall of 1877.

Two other societies formed in the early days of the seminary, apparently to eke out the curriculum, were the Society for Improvement in the Composition and Delivery of Sermons and the Society for Improvement in Biblical Literature. At the meetings of the former the professors presided, and at those of the latter the assistant teacher of the original languages of Scripture was the standing president. The latter society was organized by Dr. Charles Hodge about the year 1822. Both these societies were short-lived.

There was another organization, which is said to have existed in the seminary from 1828 to 1845. It was called the "Brotherhood," and its proceedings were entirely secret. The condition of membership was "an express determination on the part of an applicant for admission

of his purpose to devote himself, should his life be spared, to labor in the foreign field." When a member left for his foreign station he was to transmit to the Brotherhood a written account of his early history and religious life, which documents were to be preserved. There are but scanty notices of this society. During the first thirty years of the history of the seminary there seems to have been a special interest in the subject of foreign missions. This interest led to the formation as early as 1814 of the Society of Inquiry respecting Missions and the State of Religion. For many years this society was an active force in the seminary. Meetings were held once a month, and were at first principally for the communication of missionary intelligence. Later the proceedings included debates and reports by committees on missionary subjects. In 1831 there was a reorganization of the society which widened its scope to include matters pertaining to foreign missions, domestic missions, Sabbath schools, and Bible societies. Essays on a broad range of subjects were presented. The society appears to have gradually lost its hold on the students, and it was united in 1859, as we have seen, with the Theological Society to form the Alexander Society.

The last of the societies that belong to the first half of the life of the seminary is the Religious Contribution Society. It is a remnant of earlier organizations. In 1839 the tract and Bible societies of the seminary, which had separated from those of the college in 1832 and 1833, respectively, united with another whose object was the distribution of the tracts of the Presbyterian Board of Publication, and undertook in addition the collection of donations to foreign missions. This association was called the Association for Benevolent Purposes. In 1843 the name was changed to that of the Mission, Bible, and Tract Society; in 1847 the word "education" was added to the title, and in 1859 it received the name of the Religious Contribution Society. Its affairs were conducted by a board of managers, who had control of the collection and distribution of its benevolent funds, which were divided among the boards of the church and the American Bible Society. In the spring of 1878 it became the Theological Society, reviving the name of the society described above. The new society was disbanded April 2, 1884, and re-formed April 11 of the same year with a new constitution and a changed purpose, becoming literary and forensic in its scope. It had a brief existence in this form, being disbanded apparently at the close of 1885. About that time there seems to have been a revival of the Religious Contribution Society, which still exists and carries out its original intention of collecting and forwarding to the boards of the church the contributions of the students and professors. For a short time it was simply a committee of the revived Theological Society. **But the committee survived the society.** There are now in the seminary, besides the Religious Contribution Society, the Missionary Society, whose affairs are controlled by a committee of seven, together with a member of the faculty, and which has charge of the missionary meetings of the students; the Sociological Institute, established in 1894, whose object is "to acquaint students of the seminary with the existing

conditions of society, so far as it affects the work of the church, and to afford opportunity for the discussion of the religious aspects of current social problems:" the Religious Work Committee, and the Missionary Prayer Circle. It should be added that the seminary has always taken an active part in the proceedings of the Inter-Seminary Missionary Alliance.

The campus.—On the 11th of May, 1812, Mr. Richard Stockton, of Princeton, wrote to Dr. Ashbel Green, offering to convey to the seminary a plot of land about 2 acres in size, on condition that the seminary be located at Princeton. He stated that the land was worth \$500. This offer seems to have been increased to 4 acres soon after, for the directors report to the general assembly of 1813 such an enlarged offer. But there seems to have been no formal transfer of any land by Mr. Stockton to the seminary until 1815, when he conveyed to the institution a tract of 7 acres for the sum of \$800. This constituted the original campus, on which the first seminary building was erected. This, now known as Alexander Hall, was begun in 1815. In 1817, being about half completed, it was first occupied, and several years later it was finished. Besides the rooms for the students, it contained the original refectory, the library, the recitation rooms, and accommodations for the steward and his family. Subsequent additions were made to the extent of the campus in 1820, 1843, 1859, and 1877, until it now contains about 18 acres. It is occupied by the following buildings: (1) Alexander Hall, already mentioned; (2) the Miller Chapel, built in 1834; (3) the "Old Library," 1843; (4) the refectory, 1847; a gymnasium was erected in 1859 but was torn down in 1892 to make way for Hodge Hall; (5) Brown Hall, the second dormitory, presented by Mrs. Isabella Brown, of Baltimore, 1865; (6) Stuart Hall, containing the recitation rooms and the modern oratory, the gift of Messrs. R. L. and A. Stuart, of New York City, 1876; (7) the "New Library," like the old one, the gift of Mr. James Lenox, of New York, 1879; (8) Hodge Hall, erected out of the legacy left the seminary by Mrs. R. L. Stuart, of New York, 1893, and eight houses for the use of the professors.

Endowment.—The struggle for existence in the early days of the seminary was severe. When it was 10 years old the entire permanent endowment was \$18,000. As it proved its right to exist and demonstrated its usefulness, friends came to its rescue, of whom particular mention may be made of Mr. James Lenox, Mr. John C. Green and the executors of his estate, Mrs. Isabella Brown, and the Messrs. R. L. and A. Stuart, and the widow of the former. The present endowment, as reported to the general assembly of 1896, is:

Real estate	\$506, 150
General endowment	443, 044
Scholarship fund	269, 229
Lectureship fund	15, 000
Special funds	612, 005
Library fund	60, 000

From this there is a total income of \$81,467. There are ninety-nine scholarships founded for the assistance of needy students.

TABLE A.—*The faculty.*

Name and curriculum.	Elected.	Resigned or died.
PROFESSORS.		
Archibald Alexander, D. D., LL. D. Didactic and polemic theology. 1840. Pastoral and polemic theology. 1851. Pastoral and polemic theology and church government.	1812	1851
Samuel Miller, D. D., LL. D. Ecclesiastical history and church government.	1813	1850
Charles Hodge, D. D., LL. D. Oriental and Biblical literature. 1840. Exegetical and didactic theology. 1854. Exegetical, didactic, and polemic theology. 1874. Charles Hodge professor of exegetical, didactic, and polemic theology.	1822	1878
John Breckinridge, D. D. Pastoral theology and missionary instruction.	1835	1838
Joseph Addison Alexander, D. D. Associate professor of Oriental and Biblical literature (accepted 1838). 1840. Oriental and Biblical literature. 1851. Biblical and ecclesiastical history. 1859. Hellenistic and New Testament literature.	1835	1860
James Waddell Alexander, D. D. Ecclesiastical history and church government, and in addition— 1850. Composition and delivery of sermons.	1849	1851
William Henry Green, D. D., LL. D. Biblical and Oriental literature. 1859. Oriental and Old Testament literature.	1851	
Alexander Taggart McGill, D. D., LL. D. Pastoral theology, church government, and the composition and deliv- ery of sermons. 1859. Church history and practical theology. 1860. Ecclesiastical history and church government. 1861. Ecclesiastical, homiletic, and pastoral theology. 1883. Emeritus professor of ecclesiastical, homiletic, and pastoral theology.	1854	1880
Caspar Wistar Hodge, D. D., LL. D. New Testament history and Biblical Greek. 1879. New Testament literature and exegesis.	1860	1891
James Clement Moffat, D. D. Helena professor of church history. 1888. Emeritus professor of church history.	1861	1890
Charles Augustus Aiken, D. D., Ph. D. Archibald Alexander professor of Christian ethics and apologetics. 1882. Professor of Oriental and Old Testament literature and Christian ethics. 1888. Stuart professor of the relations of philosophy and science to the Christian religion.	1871	1892
Archibald Alexander Hodge, D. D., LL. D. Associate professor of exegetical, didactic, and polemic theology. 1879. Charles Hodge professor of didactic and polemic theology.	1877	1886
Francis Landey Patton, D. D., LL. D. Stuart professor of the relations of philosophy and science to the Christian religion. 1888. Lecturer on theism.	1889	1888
William Miller Paxton, D. D., LL. D. Professor of ecclesiastical, homiletical, and pastoral theology.	1883	
Rev. Andrew Campbell Armstrong, jr., A. M. Associate professor elect of church history.	1886	1887
Benjamin Breckinridge Warfield, D. D., LL. D. Charles Hodge professor of didactic and polemic theology.	1887	
Rev. John D. Davis, Ph. D. Professor of Hebrew and cognate languages. 1892. Professor of semitic philology and Old Testament history.	1888	
George Tybout Purves, D. D. Professor of New Testament literature and exegesis.	1892	
John De Witt, D. D., LL. D. Archibald Alexander professor of church history.	1892	
William Brenton Greene, jr., D. D. Stuart professor of the relations of philosophy and science to the Christian religion.	1892	
Geerhardus Vos, Ph. D., D. D. Professor of Biblical theology.	1893	
INSTRUCTORS.		
Charles Hodge Original languages of Scripture.	1820	1822
John Williamson Nevins Hebrew.	1826	1828
Joseph Addison Alexander Oriental and Biblical literature.	1833	1858
Austin Osgood Hubbard Hebrew.	1833	1834

TABLE A.—*The faculty*—Continued.

Name and curriculum.	Elected.	Resigned or died.
INSTRUCTORS—continued.		
Melancthon W. Jacobus, Hebrew.	1838	1839
William Henry Green, Hebrew.	1846	1849
Abraham Gosman, Hebrew.	1850	1851
John M. Linn, Hebrew.	1867	1868
James Frederick McCurdy, Ph. D. L. P. Stone tutor of Hebrew and assistant librarian. 1877. J. C. Green instructor in Hebrew and other Oriental languages.	1873	1882
Henry W. Smith, A. M. J. C. Green instructor in elocution.	1878
Rev. John D. Davis, Ph. D. J. C. Green instructor in Hebrew (1884-1886).	1883	1888
Rev. Paul van Dyke, A. M. Instructor in church history.	1889	1892
Rev. Chalmers Martin, A. M. Instructor in the Old Testament department.	1892

TABLE B.—*Class, number matriculated, etc.*

Class of—	Matriculated.	Dead.	Class of—	Matriculated.	Dead.
1812-13	14	14	1855-56	43	22
1813-14	18	18	1856-57	48	18
1814-15	15	15	1857-58	49	18
1815-16	23	23	1858-59	92	29
1816-17	27	27	1859-60	63	20
1817-18	22	22	1860-61	46	13
1818-19	34	34	1861-62	73	16
1819-20	28	28	1862-63	77	29
1820-21	27	27	1863-64	67	14
1821-22	39	39	1864-65	63	12
1822-23	58	58	1865-66	53	9
1823-24	62	62	1866-67	53	10
1824-25	46	46	1867-68	42	11
1825-26	45	44	1868-69	49	10
1826-27	42	42	1869-70	43	10
1827-28	49	49	1870-71	61	6
1828-29	62	61	1871-72	39	6
1829-30	41	37	1872-73	54	6
1830-31	61	61	1873-74	40	6
1831-32	76	70	1874-75	52	3
1832-33	64	57	1875-76	48	4
1833-34	48	43	1876-77	42	5
1834-35	63	64	1877-78	52	5
1835-36	58	53	1878-79	47	5
1836-37	69	50	1879-80	48	3
1837-38	43	38	1880-81	51	9
1838-39	36	34	1881-82	62	1
1839-40	58	50	1882-83	55	5
1840-41	39	31	1883-84	67	1
1841-42	49	37	1884-85	64	4
1842-43	44	33	1885-86	68	2
1843-44	45	33	1886-87	75	2
1844-45	60	44	1887-88	75	6
1845-46	64	43	1888-89	70	6
1846-47	71	44	1889-90	73	4
1847-48	60	38	1890-91	78	4
1848-49	59	31	1891-92	91	2
1849-50	55	37	1892-93	105	2
1850-51	65	42	1893-94	102	1
1851-52	42	25	1894-95	115	0
1852-53	47	19	1895-96	102	0
1853-54	43	16	1896-97	114	0
1854-55	49	19			

Whole number of students	4,711
Dead	1,989
Living	2,722

