

*Mr. John Furwill*

THE  
SCHOOL OF THE PROPHETS.

A SERMON

PREACHED IN THE

REFORMED DUTCH CHURCH,

AT NEW BRUNSWICK, N. J.,

BEFORE THE

BOARD OF SUPERINTENDENTS

OF THE

THEOLOGICAL SCHOOL

OF THE

REFORMED DUTCH CHURCH,

JULY 11<sup>TH</sup>, A. D. 1839.

BY REV. BENJAMIN C. TAYLOR,

PASTOR OF THE REFORMED DUTCH CHURCH AT BERGEN, N. J.

PUBLISHED BY REQUEST OF THE BOARD OF SUPERINTENDENTS.

NEW-YORK:

ROBERT CARTER, 58 CANAL STREET.

1839.





**TAYLOR, Benjamin Cook**, clergyman, b. in Philadelphia, Pa., 24 Feb., 1801; d. in Bergen, N. J., 2 Feb., 1881. He was graduated at Princeton in 1819 and at the New Brunswick theological seminary in 1822, held various pastorates between 1825 and 1828, and from the latter year till the time of his death was pastor of the Reformed church at Bergen, the 200th anniversary of which he commemorated in a sermon in 1861. Besides this and other discourses, he published "Annals of the Classis and Township of Bergen" (1856). He received the degree of D. D. from Hobart in 1843.—His brother, **Isaac Ebenezer**, physician, b. in Philadelphia, Pa., 25 April, 1812; d. in New York city, 30 Oct., 1889, was educated at Rutgers, and graduated at the University of Pennsylvania. He was engaged in mercantile business in New York city from 1835 till 1839, then began practice, travelled and studied in Europe in 1840-'1, and after his return had charge for seven years, as attending physician, of cases of diseases of women in the Eastern, City, Northern, and Demilt dispensaries, in which he introduced a system of clinical instruction in his department. In 1851 he was elected physician to Bellevue hospital. In 1860 he suggested the establishment of a medical college in connection with the hospital, and in the following year Bellevue hospital medical college was incorporated and went into operation, with Dr. Taylor as its president and treasurer. In 1863, at his suggestion, an out-door department was organized in connection with the hospital. He resigned his professorship of obstetrics in 1867, but was elected emeritus professor, and continued in the presidency of the faculty. He was president of the medical board of Bellevue hospital from 1868 till 1876, when he ceased his labors as attending obstetrical physician. From 1860 till 1874 he was attending physician to Charity hospital, and for the first two years was president of its medical board. As consulting physician, he was connected with both hospitals. Since 1876 he had been obstetrical physician to the Maternity hospital. He was vice-president of the American gynecological society. He was one of the originators of the "New York Medical Journal" and president of its association in 1869-'70. As early as 1839 Dr. Taylor suggested the hypodermic method of treatment by morphia and strychnia. He was the earliest American physician to use the speculum in diseases of women, publishing a paper on the subject in 1841. He was also the first to introduce the subject of uterine auscultation, and in 1843 edited Dr. Evory Kennedy's work on that diagnostic method. He had published original monographs on the symptoms and treatment of Addison's disease, the inhalation of chloroform as a remedy for regurgitation of the stomach, the non-shortening of the cervix uteri during gestation, the nature of placenta previa, the seat of disease in procidentia uteri, the mechanism of spontaneous inversion of the uterus, and on contracted and faulty pelves, and various other subjects connected with midwifery.—A son of Benjamin C., **William James Romeyn**, clergyman,

b. in Schodack, Rensselaer co., N. Y., 31 July, 1823; d. in Newark, 21 Nov., 1891, was graduated at Rutgers, and at the seminary at New Brunswick in 1844, and licensed by the classis of Bergen in the latter year. He was pastor of the Reformed church at New Durham, N. J., in 1844-'6, then in Jersey City for three years, in Schenectady, N. Y., for about the same length of time, then of another church in Jersey City in 1852-'4, and after that of the 3d Reformed church of Philadelphia till 1862, when he became corresponding secretary of the American Bible society. He resumed the active work of the ministry in 1869, and from that year had charge of a church in Newark, N. J. He presided over the general synod in 1871. From 1872 till 1876 he edited the "Christian Intelligencer," and attended the Presbyterian councils held in Philadelphia, Belfast, and London. The degree of D. D. was conferred on him by Rutgers in 1860. Dr. Taylor had written much for the religious press and published hymns, addresses, sermons, and tracts. He was the author of "Louisa, a Pastor's Memorial" (Philadelphia, 1860); "The Bible in the Last Hundred Years" (1876); "Church Extension in Large Cities" (1880); and "On Co-operation in Foreign Missions" (1884).





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MAY 1854

THIS Sermon, the Author affectionately dedicates to the Rev.  
PHILIP MILLEDOLLER, D. D., JAMES SPENCER CANNON, D. D.,  
and ALEXANDER McLELLAND, D. D., Professors of Theology;  
and to the BOARD OF SUPERINTENDENTS, at whose request it is  
published.

OF THE  
REFORMED DUTCH CHURCH  
PASTOR  
BY REV. BENJAMIN F. CANNON  
PASTOR OF THE REFORMED DUTCH CHURCH AT NEW BRUNSWICK, N. J.  
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## SERMON.

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DEUTERONOMY, viii. 2.

“And thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness, to humble thee and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments or no.”

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THE review of past events is of great moment to those who have participated in them, as also to succeeding generations. This is confirmed by general history and the testimony of the divine word as presented in the text, wherein Moses commands Israel, in view of the dealings of God with them, and their fathers, to “remember the way in which he had led them.” The purposes of such remembrance, he distinctly sets before them, that they should not only recognize the mighty hand of God, in conducting them through the wilderness to the land of promise, but feel that in all their afflictions, infinite wisdom directed the rod, and boundless love sanctified it to their prosperity. And further, that in all their prosperity they should realise their obligation to requite God’s favour, with their faith and obedience, although these graces could be exercised only in a limited degree. And thus, through both prosperity and adversity, they might know the love of God to-



wards them. So they would discern the bearing, which God's dealings were designed to have, upon their present state and future welfare. And moreover, that they might possess an amount of practical knowledge, acquired by experience, and which, in the review of the past, would enable them to discern the signs of the times, and to shape their course for the future.

Thus has the child of God in every age been instructed, and viewed with delight and profit the wisdom, justice, goodness, truth and love of God, and been strengthened with might in the inner and outer man, to let his profiting appear to all men.

The church of God also, has ever had cause to remember what her Lord hath done for her. For he hath led her by a way she knew not. From her very organization down to the present hour, he has watched over her, been a wall of fire round about her, and a glory in the midst of her. And in the provision for her maintenance on earth, and her efficiency as his chosen medium for the transmission of his revealed will to future ages, and by which he would urge onward the redemption of a lost and ruined world, no department of this, his own, his blessed kingdom, has been more sacredly regarded than that of her ministry. For "it hath pleased God by the foolishness of preaching to save them that believe." His command, Go ye into all the world and preach the Gospel to every creature, is ever operative, and binds his Church to obedience; while a constant vigilance is needed to hasten on the day when there shall no more be need for man to say to his

brother, Know the Lord, for all shall know him from the least to the greatest.

As to the manner of the Church's action in this duty, the Apostle happily expresses it when he enjoins on Timothy, "and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This the Church must regard. And the importance of a devotedly pious and a learned ministry we need not now urge. The Church has long felt it, and hence her establishment of those institutions by which such a ministry is to be perpetuated. God having honoured this instrument, rendering it mighty in every age, it is an appropriate and profitable duty, as well as a high privilege of the Church, to remember the way in which God hath led her. The history of her every department is full of interest, but none more so than that of her Ministry, and especially her Schools of the Prophets. For this occasion, we are encouraged to such a remembrance of the way the Lord hath led us, with respect to the Theological Seminary, located in this city, by the hope that the items making up its history will prove interesting, and serve for holy purposes appertaining to its present and its future good; we design, therefore,

- I. Briefly to review the prominent facts in the history of the Theological School, whose Board of Superintendants is now convened. And,
- II. To improve that history for the purposes specified in the text.

I. Briefly to review the prominent facts in the history of the Theological School, whose Board of Superintendants is now convened.

A. It may be proper here to refer to the origin of such institutions.

The principle on which they are based, is : That to the Church are committed the oracles of God, for her present profit and her future increase, in both of which the glory of God is concerned.

Under the Old Testament Dispensation, the first places of these institutions were the cities of the Levites. They were scattered among the several tribes of Israel, which, while it proved the fulfilment of the prophecy of the curse upon Levi, as pronounced by his father Jacob, that "he should be divided in Jacob and scattered in Israel," also resulted in good to Israel and the Levites, by not confining the worship of God to one tribe, but extending it among all ; and as it was their office to teach the people, and necessity was laid upon them to live among them, they were thereby enabled more fully to discharge their duties.

In the time of Samuel, the priesthood had become degenerate, and there was necessity for a restoration of greater spirituality in the worship and service of God. And in the holy preparation of the Sons of the Prophets, for their divine employment, these schools prospered of God, effected great things.

From these Sons of the Prophets, such as the Deity designed to favour with the spirit of prophecy were ordinarily selected. Exceptions are indeed to be found in the cases of Jeremiah, Isaiah, Amos, and



perhaps others. But it appears that the Spirit of Prophecy did not usually seize on any but such, from the fact of the astonishment created by the sudden prophecying of Saul. For it became a Proverb—"Is Saul also among the prophets?"

And with holy regard for the spirit of their teacher, we find the Sons of the Prophets, which were to view at Jericho, on that memorable event, the translation of Elijah, recognizing the same spirit as resting on his successor, as they cry, "The spirit of Elijah doth rest on Elisha."

Here is, then, a divine sanction to this mode of perpetuating the ministry of reconciliation. And with the examples of Samuel, Elijah, and Elisha before them, the different sections of the Christian Church have founded Theological Schools. The Church has owned them, and God has blessed them.

This work of preparing pious young men for the Ministry was well understood, and early practised by the Primitive Christian Church. Soon after the Apostolic times, institutions were established with this view—of which the celebrated School at Alexandria, where Origin taught, was an example. During the dark ages of the Church, while Papal Antichrist reigned, gross mental darkness covered the people. The very ministry were lamentably ignorant. But at the Reformation, learning, with religion, revived.

Then all the Protestant Churches were thoroughly convinced that it was indispensable to the welfare of the Church to secure a pious and learned Ministry, and adopted efficient measures therefor. Among these, the Reformed Dutch Church was distinguished. Re-

spectable Professorates in Theology were founded and generously maintained. And men eminently qualified, and sharing largely in the love and confidence of the Churches, were carefully selected for the exalted stations.

So momentous was the consideration given to this matter, that the establishment of a Professorate was made an important article in the very constitution of the Church. And for centuries those institutions have been instrumental in promoting the welfare of the kingdom of Christ.

When the offspring of the Mother Church began to emigrate to this then wilderness, sound judgment and piety appear to have been possessed by many. According to her faith, order of worship, and government, they early established churches here, perhaps as early as 1622. Their numbers gradually increased, and the Churches multiplied, especially in New-York and New Jersey. The means of instruction were, however, very limited, and for more than a century Ministers were obtained from Holland. This method was irksome, expensive, and by many deemed oppressive. Hence arose efforts to procure a ministry at home. This was resisted by not a few, and sharp contention ensued, the dire consequences of which the Churches groaned under for years.

In 1776 and subsequent years, an individual, afterwards tenderly beloved in Zion, and whose memory is still blessed, being well acquainted with, and whose heart was sensibly affected by these events, availed himself of the opportunity, during his resi-

dence in Holland, and gained the approbation of many of the ministry, to a plan for a separate ecclesiastical organization of the Churches in this country. The approval was on the express condition, that the Dutch Churches in America should, in the constitution they formed, make immediate and adequate provision for a Theological Professorate, inasmuch as the Church of Holland could not acknowledge or maintain any connection with a Church which did not provide for a solid education for her candidates for the ministry.

In 1771 a convention was called for the purposes of reconciliation, and the formation of a constitution adapted to existing circumstances. The Articles of Union then formed, embraced a provision for the erection and maintenance of a Professorate of Theology, and were referred to the Church of Holland for approval.

In 1772 this approval was received and the Articles were confirmed and signed by all the members present.

In 1774 a plan of the Professorate was matured, and the Church of Holland requested to designate some individual, whom they might deem best qualified, to be the first Professor of Theology in the United States of America. By letters subsequently received, it appeared that the Theological Faculty of the University of Utrecht and the Classis of Amsterdam united in recommending the same person for the high and holy office.

In 1775 a Convention again assembled in New-York, but the civil commotions of those days prevented any efficient action on the subject.



In 1784, after the war of the Revolution, at the first convention held after the return of peace, such measures were adopted respecting the ecclesiastical constitution, as the times rendered necessary and expedient. The Professorate again became an object of interest. The letters from the Father-land were read, and the person designated therein was unanimously appointed the Professor of Theology. That individual was the Rev. Dr. John H. Livingston, then a Pastor of the Collegiate Reformed Dutch Church in the City of New-York.

His instructions were continued in that city, and for a short time at Flatbush, on Long Island, until 1810. No catalogue of his pupils during this period is known to exist.

In 1797, the General Synod, in the hope of more fully securing the favour of the Churches, and for the sake of greater convenience, appointed two other Professors, Rev. Drs. Romeyn and Fræligh, the former of whom, not many years after, was removed by death.

In 1804 it was determined to bring the Professorate back to its primitive state, it being desirable to have all the students of Theology drink at the same fountain. The two Professors just alluded to, were, however, to hold their offices during their lives, and continued to impart instruction to those who desired it of them; the one until death, and the other until near the close of a protracted life.

In the same year, (1804,) the Rev. Dr. John Bassett was elected Professor of Hebrew, and privately instructed the students for some years in that language.

About this period, the attention of the churches was directed to the raising of funds for the endowment of the Professorship, in order that the income thereof might be adequate to his support, exclusive of any means from the church in which he ministered.

After encountering many difficulties, a new era in this history commenced.

The college located in this city had been chartered by the colony of New Jersey in 1770. It was founded by eminently pious men, for the express purpose of promoting the cause of religion, pure and undefiled before God, and to secure to the Reformed Dutch Church a well-educated ministry. Yet, for lack of patronage, it had languished. And after the demise of its president, the Rev. Dr. Hardenburgh, at that time also pastor of this church, whose distinguished life and talents were untiringly devoted to his Master's work till death, and whose memory should ever be dear to our Church; the college ceased to be considered such. But its trustees had preserved their charter, and were induced to attempt its revival, under the influence of the same blessed Spirit which actuated its founders. This occurred in 1807. In the month of September of that year, the General Synod were convened in special session, and overtures from the trustees were made for a union of the Theological Professorate with the college, whereby it was proposed that the Theological Professor should become its President.

A covenant was made between the parties, and, after successful efforts of agents in raising \$20,000



for the institution, the Professor of Theology removed to this city in 1810, and became the President of Queen's College.

By the Synod in 1807 it was determined to appoint a permanent Board to superintend the Theological department in Queen's College. To this Board, all its interests were entrusted according to a well-digested plan. That Board was chosen by ballot, and the names of those worthy guardians of this School of the Prophets deserve affectionate remembrance. They are the Rev. John N. Abeel, James V. C. Romeyn, Jeremiah Romeyn, Thomas G. Smith, Isaac Labagh, John M. Bradford, Ira Condict, John S. Vreedenbergh, and John Schureman; all of whom, save one, have ended their labors and entered into rest. And the lone survivor, James V. C. Romeyn, bowed down under heavy bodily infirmities, is laid aside from his Master's work, and waits the appearing of the Son of Man. "Our fathers, where are they? and the Prophets, do they live for ever?" The memory of the just is blessed.

The Board has been continued by successive elections until this day.

Let us now note the succession of teachers in this School.

In commencing his labors under the new arrangement, the Professor's Lectures were attended the first year by only five students—the second by nine, and the third by eight.

In 1812, the Rev. John M. Van Harlingen was elected Professor of Hebrew, in the place of the Rev. Dr. Bassett, resigned. To him was also assigned the



duty of instruction in Ecclesiastical History. But early in the next year, (1813,) an all-wise Providence removed him from time to eternity.

From that time until 1815, the students appear to have attended exclusively the instructions of the venerable Livingston, when the Synod, to enlarge the course of instruction, called the Rev. John Schureman as their Professor of Pastoral Theology and Ecclesiastical History, the duties of which professorship he discharged with ability and success, until, in 1818, his labors were closed by death; when this Church in which he had ministered, and the Reformed Dutch Church at large, felt the heavy loss they sustained, while they bowed to the mysterious dispensations of a holy God.

The Rev. Dr. Thomas De Witt, a brother beloved, having declined to fill the vacancy to which he had been elected by the general Synod, temporary provision was made by the Board of Superintendants, in securing the services of the Rev. Dr. (now Professor) Cannon, and John S. Mabon, whose valuable aid was appreciated and duly certified.

In 1819, the Rev. John Ludlow, then pastor of this church, was elected Professor of Biblical Literature and Ecclesiastical History, in which station he continued until 1823, when in June of that year, with great reluctance, and after strenuous efforts to retain his services, his resignation was accepted in order to his resuming pastoral duty in the North Reformed Dutch Church, in the city of Albany.

The vacancy thus occasioned was supplied at the same session of the General Synod, by the election of

the Rev. John De Witt, who heartily co-operated with his aged colleague, Dr. Livingston, in giving efficiency to the course of instruction, until, on the 20th of January, 1825, that father in Israel fell asleep in Jesus, having ministered at God's Altar fifty-five years, and for forty-one years served the church in devoted labors in instructing her youth for the service of the sanctuary. And remarkably did his death coincide with a sweet sentiment uttered by him to his beloved pupils, on the morning of the day previous to his departure. He had beautifully referred, in the close of his lecture, to the death of the Redeemer, and particularly to his exclamation on the cross, "*It is finished.*" He then added: "His work was done, and then his father took him home." And just so he will do with me. When *my* work is done, my father will take *me* home. It was even so. His labor was ended, and homeward to his seat in heaven his spirit urged its way, while his flesh rested in hope. And many, very many were they who cried, "My Father, my Father, the chariots of Israel and the horsemen thereof."

For the remainder of that year, Professor De Witt, ardently desirous to maintain the full course of instruction, discharged the duties of the Didactic Professor, in addition to his own.

The present Professor of Didactic and Polemic Theology, Rev. Dr. Milledøller, having been elected at a special session of the General Synod in the month of February, 1825, did not enter on the duties of his office until the 25th of May following.

It is now necessary to state, that the exercises of

the Literary Institution, with which the Theological Professorate had been connected, had, by a combination of events, necessarily ceased. Yet God did not forget it, and the same great purposes for which it was founded were kept in view. The first favorable opportunity that presented, was eagerly seized to follow up the benevolent, judicious, and holy aims of the fathers. In the month of May, 1825, the Board of Trustees appointed a committee to devise a plan for reviving the literary department, to be submitted to the General Synod for approbation.

Preliminary measures were adopted, and by the generous co-operation of the church of New-York, and the benevolent Rutgers, in furnishing means, while at the same time the professoral funds were in progress of accumulation throughout the churches, the General Synod and the Board of Trustees were enabled, in the month of September, 1825, to re-organize the Literary Department, in the instruction of which the theological professors were solicited, and kindly consented gratuitously to engage.

New articles of covenant were adopted and confirmed by the parties, according to which the two institutions have moved forward until now.

At the same session of the Synod the Rev. Dr. John Ludlow was elected to the Professorship of Ecclesiastical History and Church Government in the Theological school—which having been reluctantly declined, the Rev. Dr. Selah S. Woodhull was appointed said Professor, and in the month of November of that year was duly inducted into that office.

But very soon another cloud of darkness arose



over the institution, as on the 27th of February ensuing, (1826,) this able and devoted servant ceased from his labors and entered into rest.

On the 29th day of the next month, the Rev. Dr. James Spencer Cannon was called to fill the vacancy, and in the month of May following was duly inaugurated.

Together, Professors Milledoller, De Witt, and Cannon continued their labors, until, on the 11th of October, 1831, death again clad our Literary and Theological halls in mourning. The beloved, the eminently gifted De Witt, then slept in death.

On the 9th of November of that year, (1831,) the Rev. Dr. John Ludlow was again called to the Professoral chair, which he again was constrained to decline.

In June, 1832, the Rev. Dr. Alexander McLeland was chosen Professor of Biblical Literature, and on the 19th day of July of the same year, inaugurated.

In the duties of these Professorships we are yet permitted to see the present incumbents diligently and profitably engaged.

*Of the students of the Theological School*, the following are interesting facts :

Professoral certificates have been furnished to one hundred and sixty-four, who thereupon have been admitted to an examination before the respective classes, and duly commissioned to preach "*the gospel of the kingdom.*"

Of these, one hundred and forty-four are now in connexion with the Reformed Dutch Church, of whom seven are Missionaries to the heathen. Seven

are laboring in the Presbyterian Church—one in the German Reformed—one is connected with the Congregationalists—two have declared themselves *independent*, and nine having finished their course and kept the faith, have, we trust, entered into the joy of their Lord.

And of the clerical delegates to the late General Synod, twenty-seven were from this institution.

Of the course of instruction, as now prescribed, we need not fear to say, it is not only what the church needs, but what she has already learned to appreciate. It is adapted, under the influence of the the grace and spirit of Christ, to the qualification of our pious young men, to become workmen needing not to be ashamed rightly dividing the word of truth.

Of the means of support, we are privileged, through the pious liberality of the churches, to have our theological professorships endowed.

And hereunto have been added the generous bequests of the Rev. Elias VanBenschoten, of \$20,000, and Miss Rebecca Knox of \$2,000. And subsequently thirteen scholarships for the education of pious indigent youth, who hope they have been called of God to the ministry.

But what are the *available results* of all this labor, and these means, and these prayers of God's people?

Surely many waste places have been built up. The cry from Macedonia has in some degree been answered. A few years since many of the sons and daughters of the Reformed Dutch Church, in desolate

places, were sending forth their plaintive notes, to touch our hearts, excite our sympathy, and elicit our kind aid. Like the captives in Babylon, they were lamenting the absence of Zion's comforts—crying, "By the rivers of Babylon there we sat down, yea, we remembered Zion—we hanged our harps on the willows, for there they that carried us away captive required of us a song, and they that wasted us, required of us mirth, saying, sing us one of the songs of Zion. How shall we sing the Lord's song in this strange land? If I forget thee, O Jerusalem! let my right hand forget her cunning, If I do not remember thee, let my tongue cleave unto the roof of my mouth if I do not remember thee, O Jerusalem! Now, many of these feeling appeals are responded to. Their eyes behold their teachers, and their ears are open to hear, and their hearts to receive from the sons of the prophets the messages of grace and salvation.

Everlasting thanks to the glorious Head of the Church, who through this instrumentality has made his word a savour of life unto life unto many. One affecting fact will here show the goodness and the grace of God.

From the Statistical Tables in the official Minutes of the General Synod, it will be found, by careful examination, that under the ministry of these, our own duly educated ministers, to whom our own professors have furnished professoral certificates, since 1812, when the first two were licensed to preach the gospel, *Fourteen Thousand Three Hundred and Seventy-eight* precious souls have been ad-



mitted to church fellowship on confession of their faith in our Reformed Dutch Churches. And how many more, who from various causes have been omitted in the reports, we cannot tell. But this number must be large, as many of the reports are very deficient. And it is worthy of note, that of the number so reported, *two thousand* confessed the Saviour in that one year ending in the spring of 1832. Thus have these Sons of the Prophets been permitted to make good proof of their ministry. How much brighter will the evidence appear when an innumerable company shall hail them blessed before the throne of God and the Lamb. "Not unto us, O Lord! not unto us, but unto thy name be all the glory."

Hereby has the unity of the faith been maintained. The streams issuing from the same fountain must partake of the same nature, and, directed to one given purpose, must bear happily and efficiently in the accomplishment of the same end. To this, under God, we may safely attribute the present delightful harmony which pervades us as a denomination of Christians. The watchmen see eye to eye, and hearts beating in unison are active in promoting truth and righteousness.

In furthering the cause of Christian benevolence, like precious results appear. Men are wont to recall the scenes of childhood and youth, especially those of gratification. So the Sons of the Prophets, when, in their turn, they prophecy for their master, often revert with fond affection to the halls of science and theology wherein they have been

taught, by those whose counsels, prayers, faith and holiness, have united precept and example in inculcating truth. Their memory is blessed. The institution is an object in which concentrate tender recollections of the past, and strong hopes of future usefulness. Its wants and woes, as well as prosperity, are often subjects of meditation and prayer. And the efforts of those who thus feel and act are not small in presenting its claims as an object of their affection and the child of the church. These appeals are responded to by the benevolent and pious. And while, in this respect, the Church has not yet done *all* she could, she is now, through the grace of Christ, a living example of holy benevolence. In this, her own Sons of the Prophets have had a generous share of instrumentality, while many of them have cast into the treasury with freedom, even beyond their ability. And the whole system of benevolent operation throughout the Church clearly proves the growth of this blessed Spirit.

Nor can our view of the influence of our Theological School be circumscribed by the domestic interests of our Church. As a Missionary Church we look abroad upon heathen lands. Thither have we sent from this sacred Seminary the witnesses for Jesus Christ.

The spirit of Missions was, in this country, first kindled through the instrumentality of the famous missionary sermon of our own beloved Livingston. The perusal of that discourse, accompanied by the Spirit of God, first impressed the little group of pious youth in one of the Eastern States, whose minds



were thereby drawn to the work of Foreign Missions, and of which number the devoted Mills was one. That Spirit has in later times been poured out upon our own Abeel, Nevius, Ennis, Doty, Youngblood, Thompson, and Pohlman. And from the islands of the seas their cry comes across the world of waters, "Come over and help us." The whole Church feels the power which is thus exerted, in enlivening her prayers, increasing her anxieties for the extension of Messiah's kingdom, and swelling the current of liberality for this sacred cause. Let only one fact certify to this. Without an agent, the voluntary unsolicited contributions of our Churches, for the last ecclesiastical year, for Foreign Missions alone, have amounted to within a very small fraction of Ten Thousand Dollars. Could this have been so but for our Theological School? How sweetly, powerfully, yet silently it acts on every department of Christ's kingdom? and sends its healing influences to the very ends of the earth.

This simple compilation of facts, wherein we have remembered all the way which the Lord our God hath led us, we would not suffer to pass unimproved. And for the purposes specified in the text, our review cannot be unprofitable.

II. Let us briefly improve it for these purposes.

"To humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments or no?"

The first purpose is, "*To humble thee.*"

It is ever good for the Christian Church to lie low before her king. The grace of humility, sweetly ex-



exercised, allies each subject to a great and glorious Saviour, who was meek and lowly of heart. And the way to exaltation is through the vale of humility; "for he that humbleth himself shall be exalted."

The reference we have had occasion to make, to the sore trials through which the Reformed Dutch Church was passing at the very time when her sons were erecting the Professorate, should humble our hearts. Contention, civil commotion, foreign invasion, all threatening a death-blow to Zion. Yet her King ever liveth, and in his own time he appears for her, and accomplishes his designs in her. These were gradually unfolded, although clouds and darkness were round about him. Then, in her onward movements to note such heavy dispensations of his Providence, in a rapid succession of the deaths of her Professors, and successive failures of her Literary Institution, all seemed to frustrate every benevolent design and to cross each rising hope. Doubtless it was to make his church feel that it was not by might nor by power, but by the Spirit of the Lord, the temple of the Lord was to advance, until its topstone shall be laid with shoutings of Grace, Grace unto it.

Thus were we brought low, to teach us our unworthiness and God's excellence—our Dependence and his Sufficiency.

The next purpose is, "*To prove thee to know what was in thine heart.*"

Verily God knoweth the hearts of all men afar off, and on them his all-searching eye is ever cast, beholding the evil and the good. But the principles

and purposes of the hearts of his people and of his Church must be made known. So would God have the mind of the Reformed Dutch Church respecting her ministry, proved. And their desires and intentions he did draw forth. They were talked over with each other—prayed over in secret and public, even with earnest agonizing prayer and many flowing tears. And although in action it was a day of small things, yet not a day to be despised. What was in their hearts they have left on record for their offspring to carry out. Nor were their faith, and prayers, and labors vain. Even at this day they serve in the remembrance of them, to rebuke the unbelief of many, and the languor of the faith of others; while they should stimulate the hearts of all to holy energy in upholding and fostering these institutions. Well does the preacher remember the counsel of the venerated Livingston, when under a cloud the Theological School seemed to abide, and while the literary department was wholly inoperative. A fear of failure to the former, allied to that of the latter was expressed, when soon the suggestion was rebuked by his confident expression, "I know it shall live, and the college shall revive." "For the foundations were laid in the faith, and the prayers, and amid the tears of a little band of the followers of Jesus. Oh yes, we prayed and prayed again. I know they shall live." Precious confidence of faith, which so can plead the promises and rejoice in hope, that at evening time it shall be light.

Are not the purposes of the Sons the same as those



of the Fathers? Have not our eyes seen and our ears heard the manifold goodness of God? Then what should divert our purpose, or what tolerate for a moment that unbelief which can question the divine favor towards our school of the Prophets?

The last purpose specified in the text is, "*To know whether we will keep his commandments or no?*"

The obedience of his people God will prove. The holy, scriptural purposes of their hearts must be carried out into action. For his Church he has summoned the energy of her spiritual children, and promised the sustaining, comforting, and efficient co-operation of his Holy Spirit. For his gospel's promulgation he has given to her the command which points to the world as the field of her action, and bidden her heralds "Go into all the world, and preach the Gospel to every creature." And to her ministry has he issued the injunction, "The things that thou hast heard of many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

However tardy the movements of the Church in obedience to this command, yet it has ever been held up to view. And now is she coming up efficiently to the help of the Lord against the mighty. Fidelity to her Lord in this matter, is now urged by the necessities of the present age, when feeling and action bear sway, whether regulated by the knowledge of God in Christ, or not. Let her be moved to holy watchfulness, that the knowledge acquired, and the grace of the Spirit received, in her School of the Prophets, be brought to bear on the mass of mind, on which the teachings of her future as well as present



ministry are to act. That thus the people may be taught of God, not the mere wisdom of man, but the wisdom of God in a mystery—the knowledge of God in Christ. So shall the piety of God's people be according to knowledge.

*To conclude.*—As obedience to the divine will is always accompanied by a reward of grace, so the promises connected therewith are to be appreciated. The Christian and the Church may say, "Who is sufficient for these things, and should feel their helplessness. Yet the confidence of faith looks not only to the end, but the means. And blessed is that faith which can say, "My sufficiency is of God," and through Christ strengthening me, I can do all things. In the strength of the covenant promises let the Church go forward, sustaining an able and pious ministry; seeking for them the Spirit's holy, quickening, enlightening, and sanctifying power; and though to prove her, whether she will keep his commandments or no, she shall have her cloudy and dark skies, as well as her bright sunshine; her faith and obedience shall be rewarded. Her reward will be in souls redeemed from sin's dominion and Satan's thralldom—in sanctuaries crowded with devout attendants—in solemn feasts of fat things full of marrow, of wines on the lees well refined—and in the extensive multiplication of well-qualified heralds of the Cross, who shall not labor in vain, even amid the moral darkness of heathen nations—"For the Lord shall comfort Zion: he will comfort all her waste places: and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall

be found therein, thanksgiving and the voice of melody."

Then, too, when the rewards of Grace shall be succeeded by those of glory, what consolations will abound ? Zion in Glory—Her Professors of Theology joyous in their blessed remuneration, for all their teachings, and prayers, and toils—with the company of the Sons of the Prophets—made wise to win souls to God—and the hosts of those redeemed spirits, whom it has pleased God to save through the foolishness of preaching, assembled round the throne of God and the Lamb—the whole Church triumphant—and sending forth notes of loudest praise, "Blessing, and honor, and glory, and power be unto him that sitteth upon the Throne, and unto the Lamb for ever ; and the voice of a great multitude be heard as the voice of many waters, and as the voice of mighty thunderings saying, Hallelujah, for the Lord God omnipotent reigneth." Amen.

THE END.

CATALOGUE  
OF  
STUDENTS OF THEOLOGY,  
EXAMINED BEFORE THE BOARD OF SUPERINTENDENTS OF THE  
THEOLOGICAL SCHOOL  
OF THE  
REFORMED DUTCH CHURCH,  
LOCATED AT  
NEW BRUNSWICK, N. J.

*And by said Board recommended to the Professors for Professoral Certificates,  
to admit them to an examination for licensure to preach the Gospel, by the  
Classes of the Reformed Dutch Church.*

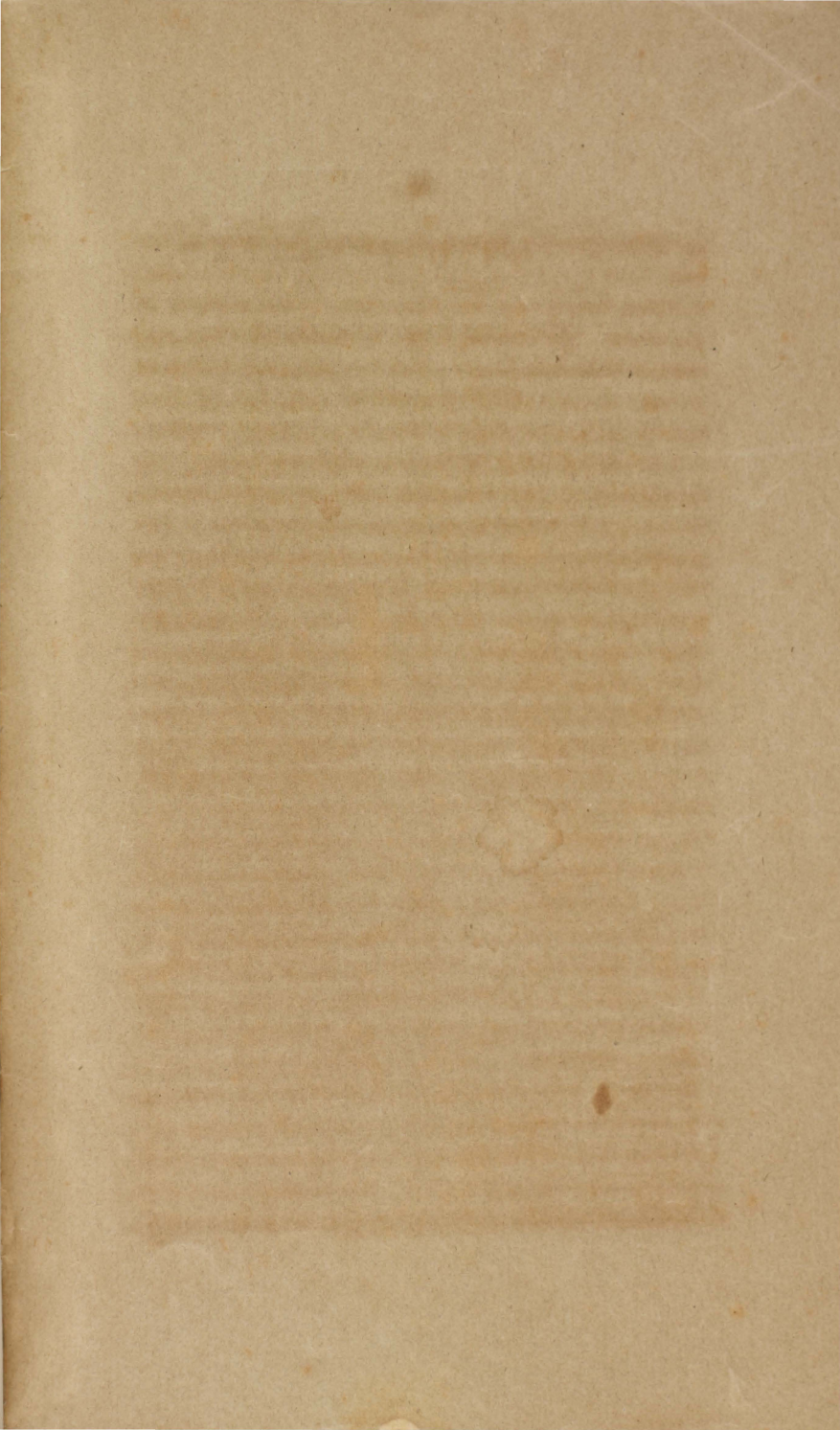
A. D. 1812.	Thomas De Witt, John S. Mabon.	2	1820.	Eli Baldwin, †Jared Dewing, Isaac M. Fisher, Gabriel Ludlow, John Van Liew, Abraham I. Swits, Paul Weidman, Isaac Ferris,	8
1813.	*Robert Bronk, Peter S. Wynkoop,	2	1821.	Maurice W. Dwight, Jacob Bruyn Ten Eyck, Isaac Ketchum, *Peter P. Rouse, Joseph Wilson, *Seymour P. Funck, Abraham Fort,	7
1814.	Cornelius C. Vermule, Staats Van Sautvoord, James Murphy, †Jacob Van Vetchen,	4	1722	*John McLure, Herman B. Stryker, Benjamin C. Taylor, †John Van Der Veer, Samuel Van Vechten,	5
1815.	Rickard Sluyter, Nicholas J. Marselus, Abraham D. Wilson,	3	1823.	Robert J. Blair, †William Center, Fer. H. Van Der Veer.	3
1816.	*Isaiah Y. Johnson, William R. Bogardus, Ava Neal, Cornelius C. Elting, Jacob J. Schultz,	5	1824.	Gustavus Abeel, Asa Bennet, William Crookshank, James B. Hardenbergh, †Benjamin Van Keuren, Stephen H. Meeker, Abraham Messler, Jonathan F. Morris, Douw Van O'Linda, Jacob C. Sears, Elbert Slingerland, Jefferson Wynkoop,	
1817.	Samuel A. Van Vranken, Isaac N. Wyckoff, John Al Burtis, Peter Van Zandt, †William W. Phillips, Samuel Kissam, John Ludlow,	7			
1818.	Cornelius Bogardus, §David R. DeFræst, Brogun Hoff,	3			
1819.	Jacob D. Fonda, James Romeyn, ssJohn Henry Smaltz, John C. Van Der Voort, *Isaac A. Van Hook, *John Rawls, †ΔJames Brinkerhoff, †Stephen Z. Getsius, †George Dubois,	9			



	John A. Yates,	13		Alexander H. Warner,	7
1825.	Jacob T. B. Beekman,		1833.	Benjamin Bassler,	
	George J. Fisher,			Matthias Lusk,	
	John G. Tarbell,			Jacob R. Van Arsdalen,	
	Richard D. Van Kleeck,	4		Robert Quin,	4
1826.	David Abeel,		1834.	William Brush,	
	Ira Condit Boice,			Elbert Nevius,	
	[A. Henry Dumont,			Frederick B. Thompson,	
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	Henry Heermance,			Edward Stimpson,	
	Abraham I. Labagh,			Simon V. E. Westfall,	
	Isaac P. Labagh,			Robert O. Currie,	7
	Christian Z. Paulison,		1835.	Abraham Polhemus,	
	Cornelius Van Cleef,			Jacob Ennis,	
	John H. Van Wagenen,			John Lillie,	
	Benjamin B. Westfall,			William Youngblood,	4
	Charles Whitehead,	12	1836.	Alexander C. Hillman,	
1827.	*John McKelvy,			Peter J. Quick,	
	James Stephenson,			Daniel Michael,	
	Edward Holmes,	3		William Reily,	
1828.	Robert P. Lee,			John M. Scribner,	
	James E. Quaw,			Hart E. Waring,	
	Henry Raymond,	3		Elihu Doty,	7
1829.	Isaac D. Cole,		1837.	Peter Allen,	
	James Demarest,			John C. Cruickshanks,	
	Henry Mandeville,			John H. Duryea,	
	James Talmage,			John T. Demarest,	
	Cornelius L. Van Dyke,	6		William Demarest,	
	Charles P. Wack,			William R. Gordon,	
1830.	Thomas A. Ammerman,			Harrison Heermance,	
	*Christopher Hunt,			John P. Knox,	
	Francis M. Kip,			John F. Mesick,	
	John Liddel,			William J. Pohlman,	
	Alexander M. Mann,			Ebenezer Wiggins,	11
	Aaron A. Marsellus,		1838.	Phillip M. Brett,	
	Abraham H. Myers,			Robert C. Clark,	
	John H. Pitcher,			Orlando Harriman,	
	Ransford Wells,	9		John A. Van Doren,	
1831.	John H. Bevier,			Cornelius Wyckoff,	5
	†David Cushing,		1839.	John H. Ackerson,	
	Oscar H. Gregory,			John B. Crawford,	
	John Manley,	4		Anthony Elmendorf,	
1832.	†John C. Baldwin,			John E. Johnson,	
	Garret I. Garretson,			William S. Moore,	
	Leonard Rogers,			D. M. L. Quackenbush,	
	Garret C. Schanck,			John J. Quick,	7
	Richard L. Schoonmaker,				
	John C. Van Liew,				
				Total	164

# NOTES EXPLANATORY.

Those marked thus—		
¶	Came from Theo. Sem. of Associate Reformed Church,	1
†	From Professor Frøeligh's Theo. Sem.	3
†	Are settled in the Presbyterian Church,	7
ss	Settled in German Reformed Church,	1
§	Declare themselves independent,	2
[]	Congregationalist,	1
*	Are dead,	9
	Missionaries to the Heathen,	7
▽	Seceded,	1
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