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THEOLOGICAL EDUCATION AND ITS NEEDS.

THEOLOGICAL education has passed through several stages of development since the Reformation. In the early Church the most distinguished theologians were trained in the Greek universities. The Christian catechetical school at Alexandria was established at the close of the second century, the most famous heads of which were Clement and Origen. The school of Antioch was founded at the close of the third century, eminent members of which were Chrysostom, Theodore of Mopsuestia, and Nestorius. The school at Edessa was founded by Ephraem, and it became a fountain of blessing to the Syrian Church. In Western Europe from the earliest times, theological education was given in diocesan schools and then subsequently in monasteries during the greater part of the Middle Ages until the establishment of the great universities, when the theological faculty became the leading faculty in them.

I. THEOLOGICAL EDUCATION SINCE THE REFORMATION.

The Reformation was led by scholars trained in the universities. The chief reformers became professors in the universities which passed from the control of the Church under the control of the State. Theological education in Europe has been chiefly conducted through the theological faculties of the universities until the present time. There have been diocesan schools and provincial seminaries of various kinds, but these have been supplementary to the universities and designed chiefly for the training for the ministry of those who for various reasons were unable to pursue the course of theology at the universities or in the interest of parties in the churches. In all the national churches of Protestant Europe the normal theological education is carried on at the universities.

When the non-conformists were excluded from the universities of Oxford and Cambridge, they were obliged to establish training-schools of their own. They followed the model of the national universities and gave the entire range of instruction so far as they were able,

academic, collegiate, and professional, in one institution. This has continued to be their method until the present time. Mansfield College when it removed from Birmingham to Oxford threw off all the preparatory studies and transformed itself into a strictly professional school; but it entered at the same time into such friendly relations with the university of Oxford, that it gained many of the advantages of a theological faculty, independent of, but working in harmony with, the other faculties of a great national university.

The early American ministers were trained at the British universities, chiefly at Cambridge and Glasgow. When our colleges were established, they followed British models and gave theological education as well as classical education. Harvard, Yale, and Princeton had their theological professors and their Hebrew professors, and theological education was included in their curricula.

Theological seminaries as such belong to the present century, and they have had their chief development in America, in connection with zeal for denominationalism and the desire to perpetuate the tenets of certain parties in the churches. It is significant from this point of view that the first theological schools established in America were the result of religious controversy. In 1782 the Associate Presbyteries and the Reformed Presbyteries united in the Associate Reformed Synod. But there was a considerable number who refused the union. Some of these constituted the Associate Synod and organized a theological school at Beaver, Pa., in 1794. The Associate Reformed Synod founded a theological seminary in New York in 1804.

The two great parties into which New England Congregationalism was divided, the so-called consistent Calvinists and the moderate Calvinists, each had in mind the establishment of a theological school. The theological instruction at Harvard under Dr. Henry Ware was Unitarian and this urged the orthodox to establish orthodox schools as soon as possible. Happily the two parties united in the Andover creed of 1808 and both were satisfactorily represented in the faculty.

The efforts for union of kindred denominations at the close of the eighteenth century having failed, denominationalism entered upon an ambitious career and each ecclesiastical party sought a rallying point in a theological seminary. The Dutch Reformed Church established their seminary at New Brunswick, N. J., in 1810, under John H. Livingston; the General Assembly of the Presbyterian Church founded their seminary at Princeton in 1812, under Archibald Alexander; the General Convention of the Protestant Episcopal Church estab-

lished their seminary in New York in 1817; the Baptists planted a seminary at Hamilton, N. Y., in 1819; the German Reformed seminary was organized in 1825; the Lutheran at Gettysburg, Pa., in 1826; the Methodists did not organize a theological school until 1847. On the basis of these institutions, a large number of denominational theological seminaries have grown up from time to time in the progress of religion in America. These theological schools have been entirely professional in their character, standing apart from the colleges and the universities and having an independent life and development. They have become denominational centres and the rallying points of parties in the denominations. The colleges and the universities have for the most part given over theology to the theological schools and have unfolded their courses of study without regard to the science of theology. So far have they gone in this direction that many colleges train students away from the ministry instead of preparing them for the theological seminary.

Harvard and Yale, the earliest of the American institutions of learning, were caught in the sweep of the new movement. But happily they did not discard theology, but organized it into separate faculties, Harvard in 1815, and Yale in 1822, giving it independent life and development; so that, while the colleges were frequented by students of all denominations, the Harvard theological school became known as Unitarian and the Yale theological school as Congregational. It is quite evident, however, that both have been so influenced by the universities to which they have been attached that they have not been so denominational as the theological seminaries that stood alone by themselves, under the direct influence of the denominations. Thus the Harvard theological school, which is unjustly put under the ban as Unitarian, has in its faculty a Baptist and a Congregationalist. And the Yale divinity school has ever been renowned for its breadth and catholicity.

In recent times there has been a reaction against the isolation of theological seminaries as merely professional schools. The Methodists with their great practical sense have never taken kindly to them. The wonderful progress of Methodism was made without any theological seminaries whatever. But few Methodist ministers receive their theological training in them at the present time. Their Concord Biblical Institute was removed to Boston, to become a part of the Boston University, and their Garret Biblical Institute was adopted as the theological department of the North-Western University. The new Chicago

University is designed to grow up about the Baptist theological seminary at Morgan Park. Some may object that these theological schools of the Methodists and the Baptists are parts of denominational universities and therefore dominated by strictly sectarian interests. But even if this be so, the university connection overcomes in a measure the evils of theological isolation.

We shall now call attention to the same general movement in connection with theological schools of denominations differing from those which are regarded as controlling the college or university with which they are affiliated.

At Cambridge, Mass., there is an Episcopal theological school, founded in 1867, which is not in organic connection with Harvard University, but which is in such friendly relations that the faculty and students have many of the advantages of the great university. It has also been proposed to remove Andover Seminary to Cambridge, in order to share in these advantages. Many think that this would be a wise step, even if half the endowments were forfeited. The Episcopal Divinity School in Philadelphia is in friendly relations with the University of Pennsylvania.

The Union Theological Seminary in New York was founded under interesting circumstances, two years before the great disruption of the Presbyterian Church in the United States. The design of the founders was thus explained:

“It is the design of the founders to provide a theological seminary in the midst of the greatest and most growing community in America, around which all men of moderate views and feelings, who desire to live free from party strife, and to stand aloof from all extremes of doctrinal speculation, practical radicalism, and ecclesiastical domination, may cordially and affectionately rally.”

It received the name of Union Theological Seminary, and in its history it has ever been true to that ideal. Its directors and faculty were the leaders in the reunion of the Presbyterian Church. They are at the present time leading the way in the direction of a larger reunion of Christendom, and are in sympathy with all that is large and broad and solid in Christian theology and Christian life. Union Seminary has recently entered into relations of courtesy with Columbia College and with the University of New York. These relations are thus expressed in the annual catalogue:

“These university courses by the courtesy of the institutions offering them, are open to such students of the Seminary as are recommended by the Faculty. Recommendations will be given only to students of superior scholarship, and

only on the condition that these special university courses shall not interfere with the regular work appointed by the Seminary.

“By terms of agreement between the Seminary and the University of the City of New York, the University will admit without fee to special lectures in the Graduate Division, and also, with the consent of the Professor occupying the chair concerned, to other lectures in the Department of Arts and Sciences, students of the Seminary recommended by the Faculty of the Seminary.”

“According to an agreement with Columbia College, permission is granted to students duly recommended, ‘in such number as may be approved by the President of the College, to attend the lectures delivered in the School of Political Science on Political Economy and Sociology, and the lectures in the School of Arts, on the Semitic Languages, Philosophy and Ethics, without the payment of fees.’”

The same terms were offered at the same time to the General Theological Seminary of the Protestant Episcopal Church. These are doubtless the beginnings of a more extended movement.

We have thus traced three stages of development in theological education in America: (1) as a part of the college, (2) as an independent professional school, (3) as an independent school in friendly alliance with the university.

II. ADVANTAGES AND DISADVANTAGES OF THEOLOGICAL SEMINARIES.

We are now prepared to consider some of the advantages and disadvantages that have sprung out of theological seminaries.

1. *The Isolation of Theology.*—Great advantages have arisen from the organization of theological seminaries as separate institutions. Theological education has made rapid strides forward. In the olden time two professors in the colleges, the Theological professor and the Hebrew professor, were deemed sufficient for theological instruction. In the seminaries it has so increased as to make a full course of three years and a supplementary course for graduates who are able to pursue it. The chairs of instruction have increased so as to represent the four great divisions of Theology, Exegetical, Historical, Systematic, and Practical; and Exegetical theology has been divided between the Old-Testament Professor and the New-Testament Professor. The older Dogmatic professor has been put between the professor of Biblical Theology and the professor of Apologetics; and Polemic Theology has in the best institutions yielded the field to Christian Symbolics. A study of the catalogues shows the improvements that have been made, especially in recent years.

The course in theology is still very defective in the great majority

of the theological schools, and is still far from perfection even in those most richly endowed and manned; but no one can deny real and great progress. There are few seminaries which give instruction in Theological Encyclopædia, that general survey of the field of theology which is important to introduce the student into his studies and give him a general idea of the work before him. There are few which teach Symbolics, that important theological discipline which compares the official confessions, creeds, and catechisms in order to determine the faith of the several denominations and accurately state their concord and discord; a work which is of incalculable importance in the advance towards Christian unity. There are few which teach Biblical Theology, that science which gives the theology of the Bible itself in its historic formation, as distinguished from the theology of the creeds and the theology of the theologians. There are few which teach the history of dogma and show the gradual evolution of Christian doctrine under the guidance of the divine Spirit through the Christian centuries. There are few which teach Religious Philosophy and Comparative Religion, sciences of great importance in order to show the origin and development of religion in man, and the history of religions in our world; for upon the right understanding of the essential principles of religion and of that which the great religions have in common, depends our appreciation of the distinctive principles of Christianity, and a clear insight into the real missionary work of the Church. There are few which teach Christian Ethics, the science of holy conduct, for they have been content with a college education, usually very defective, in so-called Moral Philosophy. There are few which teach in any comprehensive and scientific manner the evolution of Christian Institutions, or pay proper attention to Christian Art, Christian Architecture, Christian Song, and Christian Liturgy. There are few which give any sufficient attention to the English Bible and the practical exposition of Holy Scripture to the Christian people. These and many other things demand more attention in our theological schools.

The backbone of theological training is still Hebrew Exegesis, Greek Exegesis, Church History, Systematic Theology, Pastoral Theology and Homiletics, and these too often with limited range and in crude, mechanical, and unfruitful methods. The scientific method is beginning to revolutionize theological education; but this movement is only in its beginnings. It can make progress only through great and bitter theological conflict, owing to the opposition of conserva-

tives to any and every improvement in methods and scope of instruction, and also on account of the few teachers who are properly qualified for the work.

It will be evident to any one who has carefully considered the subject and who aims to improve theological education in our country, that that improvement can come only by single-hearted devotion to theology as a science, as an important section of universal knowledge; in other words, as a part of the university course. Theology has shut herself off from her sister sciences in America during the present century, and has paid the penalty in well-merited neglect by the learned men of other departments of knowledge. Theology is the queen of the sciences, but she can reign only in the university. She dethrones herself when she retires by herself into the theological school. Theology in Europe is far ahead of theology in America, because it is in the full stream of university life, whereas in America, isolated in theological halls, under the domination for the most part of the conservatives in the denominations, it has lagged behind in the development of other branches of human learning.

2. *The Ministry's Need of Better University Education.*—Theological training in theological seminaries has had the advantage of giving the ministry as a class a higher professional education than they could have had in the colleges, because theological students were gathered apart by themselves to devote themselves to a professional career; but this has had the disadvantage of training them away from their college-mates in other professions, and has alienated them from the progress made in the other departments of learning. If one compares the theological education given at Oxford and Cambridge with the education given in the theological halls of the Free Church of Scotland in Edinburgh and Glasgow, he will be astonished at the immense advance of the purely professional school over the universities in the department of theology; and yet it cannot be said that these theological halls have been more fruitful in great preachers and theological writers than the English universities. It should be stated, however, that only a small portion of the clergy of the Church of England are educated at the universities, while almost all the ministers of the Free Churches of Scotland are trained in theological halls. The reason of it has often come before our mind, in conversation with representatives of these institutions. The strength of the English clergyman who has been trained in the university is that he is in fellowship with the men of learning of his university. He is in sympathy with the

entire range of human culture. The other professions are interested in theology and the clergyman is interested in the other professions. They develop in harmony and in mutual sympathy and help. This is in a measure true of the minister of the Church of Scotland who is trained in the national universities, as compared with the minister of the Free Church trained in the theological hall. The theological training in the free colleges is much more extensive and thorough, and yet we do not find the difference in the ministry that one might expect under the circumstances. There is such great advantage in the university connection that it counterbalances the advantage of the improved curriculum and greater force of teachers in the theological schools. If there is any way in which we may combine the advantages of an independent theological school with the advantages of a university connection, we shall enter upon a new era of theological education.

Into this new era, it seems, we are now entering by the connections established between theological seminaries and universities in Boston and Philadelphia, New York and Chicago, as well as in the old universities of Harvard and Yale; and in the friendly relations between Mansfield College and the Manchester New College and the University of Oxford. The educational movement now in progress in Scotland will also doubtless result in giving the theological halls of the Free Church and the United Presbyterian Church university advantages. These university connections enable the students of theology now in the seminaries to keep in touch with all the professions and to move with the general currents of human thought. We may hope from this friendly intercourse that the hostility between science and religion, philosophy and theology, may pass away, and that theology itself may expand with the appropriation of fresh material from all departments of human investigation.

3. *The Laymen's Need of Theological Education.*—There is a certain advantage in the separation of candidates for the ministry and their isolation from men of other callings in life. It makes a homogeneous body of men who have consecrated themselves to the service of Christ in the work of the Christian ministry. There is more unity and enthusiasm in work among them which comes from specialization. But there is a very serious disadvantage also in excluding from theological training men of other callings in life. It is a very remarkable evolution in American religious life that while the layman has been raised to an equality with the minister in the government of the church, lay-

men have been excluded from theological training in our seminaries, and deprived of the opportunity of securing the education that they need to really make them equal with their ministers. In the previous centuries they could study theology in the colleges and universities alongside of the ministry. So now in the universities of Europe they may freely study theology. But in our theological seminaries it has been a common rule that all but candidates for the ministry should be rigidly excluded. Thus we have gained the position where the ministry are highly trained in theology, but the elders, vestrymen, deacons, and other leaders in the practical work of the Church are without training in theology. It is not strange under such circumstances that many of the ministry should feel that they are trained far above the understanding of the people, and that it should be so difficult for the theological student when he goes forth from the theological school to bring his mind into sympathy with the people.

Theological education should be free, open to any man or woman who has sufficient elementary training to pursue these studies. The Church at the present time needs laymen who are trained in theology. It is not necessary that these should undergo the entire course of training that ministers undergo, but it should be open to those properly qualified, so that they may pursue those studies that seem to them important for their work in life. The new departure of Union Theological Seminary in New York, in opening its studies to graduate students of Columbia College and the University of New York, makes it possible for lawyers, physicians, and teachers and others who desire theological training to secure it in an institution already established where there are many courses of study suitable for the purpose. It will be the inevitable result of this policy that new courses will be established which will be appropriate for students of this class. Doubtless those other theological seminaries which have university connection, will ere long open their courses of instruction in a similar way, if they have not already done so. And thus once more theology will enter into the circle of the sciences and take her proper place—giving and receiving unspeakable benefits.

The professions are more interwoven than they used to be. There are important points of contact between ecclesiastical and civil law which both lawyer and minister should know. There are important connections between medicine and theology which physician and pastor should understand, in order to harmonious action in those cases where disease of body and disease of soul are blended. By the co-

operation of the faculties of instruction through the medium of a great university, all this instruction can be given with economy and with propriety, and the professions will be improved by mutual acquaintance. Theology has much to learn from law and medicine and she has favors to bestow in return.

III. THEOLOGICAL EDUCATION AND THE PUBLIC.

Theological education has also an important relation to the public. All education should aim at the public welfare. Much more should theological education keep in mind the religious needs of the people. It is evident that the Church needs for its work something more than an educated ministry. It needs ministers trained to the highest degree of excellence. But it also needs men who have no more theological training than is necessary to enable them to work efficiently in very humble spheres.

1. *Education of Lay Evangelists.*—The history of the Methodist Episcopal Church, the experience of the Cumberland Presbyterian Church, and the practice of the Salvation Army show that there must be a theological education of an army of men and women far beyond the capacity of all of our theological schools as they are now constituted. The Presbyterian and Congregational Churches forfeited the supremacy of America by insisting upon a highly educated ministry and by neglecting to train men of lower grades for Christian service. These churches committed no error when they insisted upon a learned ministry, but they did commit a grave error when they neglected to provide an additional ministry for the people, of men less highly trained. The Methodist and Cumberland Presbyterians did noble service and reaped well-earned rewards, when they sent forth evangelists with quite moderate training into the vineyard to do the work no others could do.

The demands for Christian preachers and teachers, at the present time, are vastly in excess of any other period of the world's history. The evangelization of our cities, of our outlying populations, and of the heathen world is the greatest religious problem of our time. We need an enormous army of evangelists for this task. It is impossible to train them all in the theological courses of our seminaries. We must either have new institutions established for the purpose, or our theological seminaries should have sufficient elasticity to adapt themselves to the work. No one can be more earnest than we are to climb to the highest reaches of Christian theology and to expand the

theological course and lengthen it and perfect it in every way for those who are able to pursue it. But at the same time, we think that the theological seminary owes a duty to the public; that it should do a work for the lowest as well as the highest; and that it may rise all the better to the loftiest aims, if it is open-minded and large-hearted enough to consider the needs of the Christian people. It is better to do all this work through one great theological institution than to undertake to establish several institutions with special ends in view. A theological seminary in New York properly equipped, might train all the Christian workers that are needed for our churches, laymen as well as ministers. An increase of teachers and endowments would be needed, but this would be more economical and fruitful than the erection of feeble supplementary institutions.

The theological seminary should follow the example of our best colleges and grow in all directions, expanding and reaching upward, and at the same time striking its roots downwards as a true tree of life, to feed the people of God.

2. *The Work of Theology in University Extension.*—The universities have learned that they owe a duty to the whole community. When the American colleges and universities failed to understand the signs of the times, the Chautauqua movement showed by its rapid progress and its enormous expansion that the people demanded some at least of the education that the colleges had been retaining for certain classes in the community. The English universities have seen the importance of the movement and have organized university-extension courses with beneficial results. Some of our American colleges have combined in a similar movement. The theological seminaries have a duty in the same direction. Theology is for the people as well as for the ministry. There has been no time since the seventeenth century in which the people are so much interested in theological problems as at the present time. Our theological seminaries, especially those situated in the great cities, should arrange courses of lectures and training classes for the public instruction of men and women in theology. The theological seminaries may vastly increase their usefulness by entering into this field. Doubtless an increased number of teachers would be required, but it would be more economical and more fruitful in good results, to furnish them for the institutions already established and to use with them the teachers and the buildings, and the apparatus already in existence. It may have a wholesome effect upon professors and students if they should thereby be brought into closer

contact with the Christian public. Any tendency to undue speculation and theorizing would be overcome by the demands of the people for plain and practical instruction.

3. *Practical Training in Christian Work.*—One of the most wholesome effects of the establishment of theological seminaries in great cities is the combination of practical with theoretical training. Theological students are thereby brought into connection with the practical work in missions and charities and religious work of all kinds. They see the best methods, they engage in the most efficient enterprises, they hear the ablest preachers and lecturers, and become familiar with the entire practical work of the Church. They learn about men of every kindred and tongue and country. Their mind and their sympathies are enlarged. The religious work of a great city is to the theological student what hospitals are to the medical student, and the courts of justice are to the law student. It is true there is peril here that the practical work with its pressing claims may withdraw attention from the theoretical training. But the peril has to be confronted by the minister, and the sooner he faces the difficulty under the advice of competent instructors and overcomes it, the better for him. It is one of the most important lessons in life he has to learn, to so marry precept and practice that divorce will forever after become impossible.

It will be evident to those who have followed the exposition that has been given of the history of theological education, the advantages and the disadvantages of the past methods and the suggestions that have been made as to new methods, that theological education is very far from its ideal. Much needs to be done in order that theology may take its proper position in the university, may do its duty in the training of evangelists, and may give the Christian people that theological education which they need. But if the Christian public will unite with Christian scholars and undertake the task, many things that seem difficult and even impossible now will be accomplished without strain and with the most excellent results.

C. A. BRIGGS.

PENSIONS : TIME TO CALL A HALT.

THE pension question is attracting great attention throughout the country, and the veterans of the war are taking an active part in the discussion of it. Their views differ widely. On last Decoration Day, a gentleman who was an officer of volunteers during the war and is now a civil officer of the State of New York, in a public address declared that the Government had been so mean and penurious in its treatment of its defenders, that he could see no remedy except by the formation of a Soldiers' Party which should demand justice for the veterans. On the other hand, soldiers in some parts of the country have organized societies to oppose the further increase of the pension roll, and to protest against representations made to the effect that the veterans are clamorous for more pensions. They declare that such statements are libels on a class of patriotic men and are calculated to rob them of the good name to which they are entitled, and to deprive them of the high place as brave and patriotic men which would otherwise be accorded to them by coming generations.

Which side is right? To aid us in deciding this question, let us examine a few statistics. The following are taken from the last official report of the Commission of Pensions dated June 30, 1891.

	Total number of pensioners on roll.	Amount paid for pensions.
1865	85,986	\$8,525,153
1870	198,686	27,780,811
1875	234,821	29,683,116
1880	250,802	57,240,540
1885	345,125	65,693,706
1890	537,944	106,493,890
1891	676,160	118,548,959

Those who mourn over the illiberality of our Government towards its defenders, may find some relief in a careful study of the foregoing figures. If they still remain convinced that republics are ungrateful and that ours is particularly so, they may discover a ray of light in the following assurance given by the Commissioner in his report, page 21 :

“ I desire to call your attention to the reports made to the Department during the past four months, showing the number of pension certificates issued, the





