

THE
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I.

THE IDEA AND AIMS OF THE PRESBYTERIAN
REVIEW.

THERE has been for some time a conviction, constantly widening and deepening, that a Review is needed that will adequately represent the theology and life of the Presbyterian Church. This need has been felt all the more that in former years our Church derived so much strength and advantage from the Reviews so ably conducted by Drs. Charles Hodge, Albert Barnes, Henry B. Smith, and others. Two years ago, the *Presbyterian Quarterly and Princeton Review*, which had gathered up into itself the various older Presbyterian Quarterlies, was sold out by the proprietors and editors, and the *Princeton Review* appeared in its place, devoting itself chiefly to Philosophy, Science, and Belles-Lettres, and presenting an array of scholarship and talent unprecedented in the history of periodical literature. Yet this very fact called the more attention to its defects in those very respects that made the older Reviews so important to the Presbyterian Church; consequently the desire for a representative Presbyterian Review grew to be so strong and irrepressible, that several efforts have been made during the past year, in various parts of the land, culminating in the present enterprise, which seeks to combine all the varied interests and sections of our Presbyterian Church in order to secure a Review that will truly represent it by a strong, hearty, steady, and thorough advocacy of Presbyterian principles. The managing and associate editors have been requested by a large number of theologians,

V.

NOTES ON THEOLOGICAL EDUCATION IN THE REFORMED CHURCHES OF FRANCE AND FRENCH SWITZERLAND.

FROM the very first the founders of the Reformed Churches of France and Switzerland recognized the necessity of a thorough training for the Gospel ministry. The reformation which they preached was an orderly and intelligent system, a reformation based upon a clear and correct understanding of the Holy Scriptures in their natural sense, as gained by the ordinary rules of interpretation,—a reformation to which all disorder and fantastic innovation were as repugnant as were the unscriptural inventions and additions of the Church of Rome. Against the extravagance to which there was in that age an unmistakable tendency, the only sufficient safeguard was seen to lie in the creation of an educated ministry. The most proper instruments to be employed in the renovation of the Church were men of piety, who, to the indispensable interior call of the Holy Spirit, added an accurate knowledge of the history of Christian doctrine, a good measure of familiarity with the original languages of the Bible, or, at least, with the Greek of the New Testament, and some training in the duties of the pastoral office.

Accordingly, scarce had William Farel laid the foundations of the reformation in Geneva, when he began to look about him for a competent person to confirm and perfect his work by placing it on the basis of a sound biblical theology. He felt confident that God had thrown in his way the man he needed, when the apparently fortuitous circumstances of war and of consequent danger in the Duchy of Lorraine compelled John Calvin to make a long circuit on his way from his native Picardy to the city of Basle, and caused him to pass through Geneva. Calvin was a young man—he was only twenty-six years old, although he had even then written the

“Institutes” in the original and briefer form—and he was reluctant to give up his cherished plans of quiet study. But Farel was earnest, and after a severe struggle with his own inclinations, Calvin yielded to what appeared to him as distinct a call of God as if he had heard a voice from heaven.

At first Calvin consented only to assume the office of a theological teacher, although later he became one of the pastors of the city. There was, as yet, it is true, no theological school properly so called; for the circumstances of the petty republic did not permit the establishment of one. Meantime, however, the plan of a tolerably complete “college,” or “gymnasium,” had been devised about two months before Calvin’s arrival. On the twenty-first of May, 1536, the citizens, assembled in their “General Council,” had solemnly and unanimously declared their resolution “to live according to the Gospel and the Word of God” . . . without the use of “masses, pictures, idols, or any other papal abuses.” On the same occasion, they also determined to found a college, and to provide for it a salaried principal, so soon as a scholar of competent attainments could be procured. Such a man was found in Antoine Saurier. Under his care the college before long became a flourishing and very useful institution, which, if not entitled to a place among theological seminaries, at least merited the appellation of a preparatory school in theology. To the college’s use the city set aside the old monastery of the Cordeliers de Rive. An old programme of the studies pursued in 1538, the second year of the existence of the school, has recently come to light. It strikingly illustrates the religious character of the instruction. This document has, indeed, more of an apologetic than of a scholastic aim; for, as the writer informs us, among many other calumnies against the Reformed, it had been alleged that they held polite letters and liberal studies in no esteem, and that, consequently, learning was well-nigh extinct, “as though in truth the Gospel were at war with the good arts, which we account among the choice gifts of God.” As opposed to this the programme asserts that “the Word of God is indeed the foundation of all teaching, but the so-called liberal arts are props and aids to the full understanding of the Word which ought not to be despised.”

The theological character of the college is apparent from the

fact that beside the Latin and French languages, the Greek and Hebrew were studied, and that in the latter the sole text-books were the New and Old Testaments in the original tongues respectively, with the use of grammatical helps, etc. But besides the lessons in the college, we further learn that two lectures were delivered daily in the principal church of the city, the old cathedral of Saint Pierre. Every morning at nine o'clock a teacher (whose name is not given) discussed the grammatical forms of the Hebrew language, or else Farel explained in a more purely theological manner the text of the books of the Old Testament. At two o'clock in the afternoon, John Calvin followed with an hour's lecture upon the Greek of the New Testament. Frequently (but we are not told how often) there were held, in the same place, public debates of a theological kind, "not noisy, sophistical, or contentious, but carried on with all moderation of words and tranquillity of mind." Every assertion was corroborated or impugned by the authority of the Holy Scriptures.* These exercises seem to have been open to all that chose to attend them.

In 1559 (or about twenty-three years after his first arrival at Geneva), Calvin saw his way clear to carry out a scheme which he had long had in view—namely, the erection of the "Académie de Genève." The designation of "university" was not given, apparently because it was not even then deemed practicable to develop at once much more than the single Theological Faculty. In fact, though there have been from time to time professors of Law and Medicine, it is only in our own days that the schools of Law and Medicine have been fully organized, and the name of the "University" of Geneva has come into use.

Calvin brought Theodore Beza from Lausanne, where he had been very successfully teaching classical literature, and made him first Rector of the Académie, and Professor of Theology. Calvin himself continued the instruction which he had hitherto maintained with occasional interruptions. How he and Beza divided between them the subject is not precisely known. At first they appear to have taught alternate weeks, each interpret-

* *Ordo et ratio docendi Geneve in Gymnasio* (Jan. 12, 1538), in Herminjard, *Correspondance des Réformateurs dans les pays de Langue française*, iv. 455-460.

ing different books of the Bible.* “Later, one of the two theological professors was charged with the ‘texts,’ that is to say, with exegesis, while his colleague treated the ‘loci communes,’ that is, dogmatic theology.” In addition, a professor of Hebrew, Antoine Chevalier, taught the elements of that language, and devoted six hours weekly to the exegesis of the Old Testament. Francois Beraud was professor of the Greek language, and Jean Tagaut, of Arts or Philosophy.† The rector and the new professors entered upon their duties by subscribing their names to the laws of the school, and, in particular, to the confession of faith of the Church of Geneva.

France was, during the first period of Protestantism, wholly dependent upon Switzerland for the training of its ministers. Almost all were taught either at Geneva or in the neighboring theological school at Lausanne. When one of the Venetian ambassadors, on his return home, informed the Doge and Senate that Geneva was the mine from which the French heresies were drawn, he referred especially to the students there equipped for their life-work. And Lausanne had the honor, as early as in 1552, of furnishing from among her pupils five martyrs for the faith—the famous Five Students burned at the stake in the city of Lyons. The foundation of the school at Lausanne is said to date from January, 1537.

But the moment that persecution relaxed its fury, and a prospect of toleration opened before the Protestants of France, in the first years of Charles IX.’s reign, they began to plan to secure theological training at home, in order to meet an extraordinary demand for ministers which could not otherwise be satisfied. The Church of Orleans was among the foremost in expressing a desire in this kind direction.

During the second half of the sixteenth century, not less than six Protestant theological seminaries (omitting that of Montpellier, which had but a brief existence) were founded in France, namely: Nismes (1561), Saumur (1598), Montauban (1598), and Die, in France proper; Orthez, in Béarn, and Sedan (about

* “Theologi duo professores sua quisque hebdomade, successim, sacros libros interpretantur.” *Leges Academiae; apud* Professor J. E. Cellerier’s Sketch of the Académie de Genève, *Bulletin de l’hist. du Prot. français*, iv. 15.

† Prof. Cellerier, *ubi supra*. See also *Le Livre du Recteur; catalogue des étudiants de l’Académie de Genève de 1559 à 1859* (Geneva, 1860).

1580), in the principality of Sedan. Of these the most important were those of Saumur, Montauban, and Sedan. It is to be noticed that these several schools exhibited, for the most part, well-defined diversities of tendency. Nismes was inclined to soften down the points of difference between Protestantism and Romanism—put forth projects for re-union or conciliation, and offered more examples of apostasy than any other school. Saumur tended to displace the doctrine of Predestination as taught in Geneva, and to substitute a less rigid view. Montauban and Sedan furnished the most staunch defenders of the more strictly Calvinistic theology.*

It may seem strange that so many as six theological seminaries should have been required by the Protestants of France in the seventeenth century, whereas in our own times, as Professor Nicolas has remarked,† the three Faculties of Montauban, Strasbourg, and Geneva barely count up, on the average, one hundred and fifty students. We must remember, however, that this was before the expatriation of hundreds of thousands of Huguenots, in consequence of the persecutions of Louis XIV., and that the greater number of Protestant churches called for a more abundant supply of ministers.

All the six theological seminaries, or Académies, just mentioned, were successively closed by order of government. That of Montauban, transferred to Puy-Laurens in 1659, was the last to be destroyed, March 5, 1685—only seven months before the revocation of the Edict of Nantes.‡

Throughout the dark period of more than one hundred years, during which no Protestant French minister could show his face without incurring the danger of being broken on the wheel, there was, of course, little theological instruction given in France. The few Huguenot ministers that ventured to brave death by secretly preaching and administering the sacraments to their suffering brethren in the Cevennes, were, for the most part, trained elsewhere, in Geneva, Holland, etc.—not that, however, such indefatigable laborers as the celebrated Antoine Court altogether neglected the work of preparing

* See Prof. M. Nicolas, *Les Anciennes Académies Protestantes, Aperçu des tendances diverses*, Bulletin de l'hist. du Prot. fr. ii. 320, etc.

† *Ibid.*, ii. 49.

‡ Ch. Drion, *Hist. Chronol. de l'Eglise prot. de France*, ii. 235.

candidates for the ministry, even when compelled to hide from their enemies in the remote solitude of the "Desert." Court himself has left us a touching record of the simple manner in which he applied himself to the work. "I had our field-beds stretched by a torrent and underneath a rock. . . . Here we encamped nearly a week ; this was our lecture-room, these were our grounds, these our rooms for study. In order that the time might not be wasted, and that our candidates might have practice, I gave them a text of Scripture to make remarks upon. It was the first eleven verses of the fifth chapter of Saint Luke. They were permitted neither to communicate their views to each other, nor to make use of other helps than the Bible. In the hours of recreation, I propounded to them now a doctrinal point to explain, now a passage of Scripture, or a moral precept ; or I gave them passages to harmonize. Here is the method I employed : As soon as I had proposed the question, I asked the youngest for his opinion, and then the others in turn until I reached the eldest. After each one had stated what he thought, I again addressed the youngest and asked him whether he had any objection to the opinions of the others, and so from one to the other. When all had argued, I gave them my own judgment respecting the matter proposed. When their exercises were ready, a pole was placed across two forked stakes, and this, for the present occasion, served as a pulpit for preaching. When one of the candidates had resigned it, I asked all to state what they had remarked, observing the method above given."*

In November, 1787, Louis XVI. signed the Edict of Toleration, for the first time in one hundred and two years giving Protestants a standing in the sight of the law.† But apparently no steps were taken toward restoring theological education until 1802, when Napoleon, in his desire, by establishing the Roman Catholic and Protestant Churches alike, to bring both into servile subjection to the State, undertook to organize institutions for the training of Protestant ministers. In his law of the 18th Germinal Year X. (April 7, 1802), the First Con-

* Extract in an Address of Dean Charles Bois, of the Theo. Fac. of Montauban, November 15, 1877, 13-14.

† Text in *Almanach des Réformés et Protestants de l'Empire français pour l'an 1808*, containing *Le Code protestant*, 73, etc.

sul decreed that there should be "two Académies or Seminaries in the East of France for the education of the ministers of the Confession of Augsburg (Lutherans), and one Seminary at Geneva for the instruction of the ministers of the Reformed Churches."* No one could be elected pastor of a Protestant church without presenting a certificate stating that he had pursued his studies for a set time in these seminaries, and vouching for his capacity and good morals.† The Theological Faculty of Lausanne had, since the French occupation of the Pays de Vaud, been merged in that of Geneva. But as this latter could not supply the wants of the pastoral body, the Emperor (1808-1810) created a new Faculty of Protestant Theology at Montauban.‡ This new institution upon an old and time-honored foundation became the sole French Reformed Seminary, when Geneva ceased to belong to France. Strasbourg was made the seat of the Lutheran Seminary.

Protestantism of the Reformed type in France and French-speaking Switzerland to-day presents everywhere the strange spectacle of two distinct Churches, the one attached to and supported by the State, the other independent of State support, and consequently left entirely free in its action. Thus in France (not to speak of the Lutherans, or adherents of the Augsburg Confession, as they are called), we find the Established National, or Reformed Church, and beside it the Union of Free Churches; in the Canton of Geneva, a National Established Church, and a Free Church whose headquarters are the "Oratoire" and whose activity displays itself in connection with the Evangelical Society of Geneva; and so also in the Cantons of Vaud and Neuchâtel, a National or State Church and a Free Church in each.

The reasons for this anomalous state of things need not be dwelt upon at length. In Geneva the split grew out of the rank Socinianism of almost the entire body of the Protestant clergy, in the early part of the present century, and the revival of orthodox doctrine and true spiritual life in connection with the visit of Robert Haldane and his conversations with the students in the Theological School, in the winter of 1816-17.

* Arts. ix. and x. † Arts. xii. and xiii.

‡ De Félice, *Hist. of the Protestants of France*, 569.

Those who were brought to the knowledge of the truth—Gausen, Pyt, Merle d'Aubigné and others—were either expelled from the Established Church or found no room within its bounds, and felt compelled to form a new organization. In France, and especially in the Canton of Vaud, the division sprang from the inability of some of the best men conscientiously to acquiesce in a State connection which made the Church a slave of the civil government. In Neuchâtel the secession took place as late as the 26th of September, 1873, when, after a prolonged struggle, the people of the Canton, by a majority of only sixteen in a total vote of 13,956, had endorsed a legislation that made the preservation of the doctrinal purity of the Church an impossibility. The constituent Synod of the "Eglise Evangélique Neuchâteloise indépendante de l'Etat" met November 3, 1873.

This division of the Churches has, in the three French-speaking Cantons of Switzerland, given rise to a multiplication of theological institutions. In France this has not taken place; the reason being that the Free Churches are relatively much less numerous and weaker in France than in Switzerland; and that they prefer to send their students to one of the Swiss seminaries rather than undergo the expense of sustaining a seminary of their own.

The state of the case, then, is as follows:

In France there are two Protestant theological seminaries, both supported by an appropriation from the National Government. One of these seminaries, for the Lutherans, was formerly at Strasbourg, but since the loss of that city in the Franco-German war, it has, by a decree of the President, dated March 27, 1877, been brought to Paris. This institution, recently provided with new and convenient buildings, has been constituted a "Mixed Faculty," for the benefit of both branches of the Protestant Church. The other, for the use of the Reformed Church, is situated at Montauban, in Southern France. This seminary or Faculty, which officially forms a part of the "Académie de Toulouse," has seven professors and about sixty students. It is decidedly evangelical in tone, and is consequently resorted to by those who sympathize with evangelical views. The "liberal" or "heterodox" (Unitarian) wing of the National Church, constituting perhaps one-third

of the Church, prefers to send its youth studying for the ministry, to Geneva, or to the Lutheran seminary at Paris.

In French Switzerland (and all that is here said, refers to the French-speaking portion*) there are six theological seminaries. The three theological Faculties attached to State universities or academies, are :

Geneva, with 5 ordinary professors and 19 students.
Lausanne, " 5 " " " 10 "
Neuchâtel " 6 " " " 6 "

The three schools or Faculties independent of the State, are :

Geneva, with 6 ordinary professors and 35 students.
Lausanne, " 5 " " " 31 "
Neuchâtel " 4 " and 4 ex. profs.† and 10 students.

Of the theological character of these schools, it should be remarked that all the Free Church seminaries are orthodox. Among the professors of the Free Seminary of Geneva, may be mentioned Drs. Gausson (author of well-known works of great ability on the Canon and Inspiration of the Scriptures), Merle d'Aubigné, and Pronier, among the dead ; and Ruffet, among the living. Professors Astié, of Lausanne, and Godet, of Neuchâtel, are well known in this country. On the other hand the State seminaries are doctrinally less pure. Of the five professors in the theological Faculty of the State Seminary of Geneva, three are classed as Rationalists, one as Semi-Evangelical, and only one (Professor Segond, in the chair of Hebrew) as distinctly Evangelical.

As to the prosperity of the two classes as contrasted with each other, it would seem that the three State seminaries have abundant resources, but are declining greatly in the number of stu-

* In German-Switzerland the State Seminaries are as follows :

Basle, with 5 ordinary and 5 extraordinary professors and 50 students.
Berne, " 5 " " 2 " " " 19 "
Zurich, " 6 " " 5 " " " 21 "

Beside which there is the Evangelische Predigerseminar at Basle, with 2 professors, and 4 regular and 4 irregular students. (W. G. Blaikie, "The Presbyterian Churches throughout the World," Edin., July 3, 1877). The statistics of the first three are for 1875-6.

† These professors in the preparatory course are, at the same time, pastors of churches. The same thing is probably true of most, if not all, the Faculties of the smaller seminaries.

dents. This is especially true of Geneva. The "liberals" of France are more and more sending their candidates for the ministry to Paris, since the transfer of the Strasbourg Seminary to the capital. On the contrary, the Free Seminaries could, at least in the cases of Geneva and Lausanne, increase their number of students considerably, could they give them more pecuniary aid. Their great trial is their poverty. The professors are miserably underpaid. Those at Geneva, for instance, men of acknowledged ability and scholarship, receive the pittance of 4,000 francs, or \$800 a year, and must either be men of property or undertake other labors to supplement their resources.

The Swiss seminaries draw their students from abroad rather than from home. All but two of the students in the State Seminary of Geneva, a year or two since, were French. At the Lausanne Free Seminary, a little less than one-half are from the Canton of Vaud, the rest being eight Spaniards, eight Frenchmen, three Hollanders, one Waldensee, one Armenian, and one Neuchâtelois. The seminary has truly a cosmopolitan character.

The requirements for admission to all the theological schools in general presuppose the degree of bachelor of arts or of science, obtained in regular course. In lieu of this the State School of Geneva admits, it is true, those who have pursued systematic studies for two years in Philosophy, passing examinations at the close of each year; but stipulates that the candidate shall have taken at least twenty hours a week of lectures during these two years.

The Free Church seminaries have found it expedient to establish a preparatory course or courses, in order to give a training which it might not be in the power of their students to obtain elsewhere. At Geneva, there is a regular preparatory school, comprising three years of study; Latin, Greek, the Natural Sciences, Mathematics, etc., are pursued. In addition to these studies, corresponding in part to those of our high-schools and in part to those of our colleges, there is much special study. For example, there is, in the Senior year of this Preparatory School, a course of lectures, two hours weekly, by Prof. Tissot, on "Religious Ethnography," or "Religions outside of Christianity;" another, one hour weekly, by Professor Thomas on "Theological Encyclopædia," and a course of

study, four hours weekly, with Professor Tissot, in Hebrew. This last comprises the Grammar and Syntax of Preiswerk; the Theory of the Accents; Philological Interpretation of three chapters in Genesis, one in Samuel, the Book of Ruth, and one chapter of Proverbs; the memorizing of three chapters in Hebrew; and the translation of some chapters of the New Testament into Hebrew.* It would seem that the student, on finishing his preparatory course and entering the theological seminary proper, has acquired about as much of the language as students in most of our theological seminaries have acquired at the end of the Junior year. In addition to the instruction given in the Preparatory School of the Free Seminary, moreover, the Theological Department encourages the students to obtain at the University by examination the academic degree of bachelor of arts; even, if necessary, providing for their instruction in any branches in which they are lacking, and aiding them by payment of the necessary fees.†

The single preparatory year in the Free Theological Seminary at Lausanne presents about the same features. If it differs in anything, it is more strictly theological; although the History of French Literature, and of Philosophy, as well as Latin and Greek, are studied.‡ In the State seminaries of Geneva and Neuchâtel, the preparatory year is the lowest of the four years constituting the theological course.

In the Seminary of Montauban there is an "auditoire de philosophie," through which the candidate for admission to the "auditoire de théologie" must pass. It occupies not less than one year, nor more than three. For those who have the bachelor's degree (bachelier-ès-lettres), the preparatory course is limited to (1) Interpretation of the Greek New Testament,

* The Free Seminary of Neuchâtel requires, among other things, for admission to its *four years' course*, that candidates offer "six chapters in Hebrew, in which they shall give an account of all the grammatical forms."

† Soc. Evang. de Genève, Programme des Cours de l'Ecole de Théol. et de l'Ecole Prép. P. 6.

‡ Tableau des leçons dans l'auditoire d'introduction.—Semestre d'hiver, 1876-7. It may be remarked that a Preparatory School has been established at Paris, under the auspices of the Reformed Church (Société Centrale d'Évangélisation), until such time as a Reformed Theological Faculty shall be instituted in that city. See Decoppet, Paris Protestant, 381-3.

(2) Elements of Hebrew Grammar and interpretation of ten chapters of the historical books of the Old Testament and ten Psalms, and (3) Interpretation of a Greek and a Latin Father. But even those who have two bachelor's degrees (ès-lettres and ès-sciences) must have studied at least one year in the "auditoire de philosophie" before admission to the theological school proper.

The State School at Geneva requires of the student at entrance no evidence of anything more than scholastic attainments and general morality. The Free Seminaries demand a profession of faith, both theoretic and practical. And since the Synod of the Reformed Church of France in 1872 laid down an orthodox formula of belief for all candidates for the sacred ministry, this is, of course, required at the State Seminary of Montauban. Much stress is laid upon matriculation in all the seminaries. The reasons are obvious. One is, that admission as student is about equivalent to licensure. In the State Seminary of Geneva, "every theological student," says Professor Ruffet, "can preach, beginning in his first year, in the country churches, and read every Sunday in the city pulpits, if approved by the Company of Pastors. For this it is sufficient that he be a moral man."

So also in the Free Churches of Geneva and of Neuchâtel, students are permitted to preach "as early as the first year of their theological studies."

The Free School of Geneva confers a regular diploma of admission (Diplôme d'Admission), of which we have a copy before us. The form is as follows:

"In the name of the Father, the Son, and the Holy Ghost, God blessed forever. We, Directors and Professors of the School founded in Geneva for the teaching of the Reformed Theology, conformably to the Holy Word of God, Declare that Mr. _____ born at _____ on the _____, having appeared to us to be animated by a true faith and sincere desire to devote himself to the preaching of the Gospel; having, conformably to our regulations, undergone the required examinations; and having testified his intention to give himself with prayer and zeal to theological studies, and conform to the order established among us; We have admitted him as student in Theology, commending him to God

and to the Word of His grace, that he may grow in the knowledge of Christ, be kept pure from all error, and preserved blameless in his conduct." It is signed by the President in behalf of the Directors.

This diploma is given to all graduates from the Preparatory School, and to all bachelors (*Bacheliers-ès-lettres*) of other schools, on passing examinations on Hebrew, Theological Encyclopædia, History of Religions, etc. (Ruffet).

Having virtually had one year of theological preparation already, the students now enter upon their theological course proper, lasting (with an exception to be noted further on) three years. Respecting this course the first thing to be noticed is, that there is in general no distinction of classes—all the students together attend all the lectures given. The lectures are repeated only once in three years. Each professor takes up a different part of his subject this year from the parts considered last year and the year before. Thus, with the programmes of the courses at the Geneva Free Seminary before us, we find that Professor de Laharpe, one year devoted his attention to the exegesis of the Book of Job; the next year, to that of Isaiah; and the third year to that of the Psalms. Professor Binder took, in successive years, the Romans, St. Peter's and St. John's Epistles, and the Hebrews, exegetically; and accompanied these by current or rapid reading in three other parts of the New Testament. So also Professor Ruffet divided up Church History into three portions, and gave lectures on one portion each year. The exceptions to this arrangement are few. A second noticeable feature in the course results directly from the first. The professors giving a different course of lectures each year, and devoting a smaller number of hours weekly to lecturing than in most of our American seminaries, are nevertheless enabled to provide a considerably fuller curriculum.

A student in the Geneva State Seminary attends twenty-one hours of lectures weekly, besides three hours not obligatory. A student in the Geneva Free Seminary has thirty hours of public exercises, an average of just five hours daily. A student at Lausanne Free Seminary has twenty-six hours weekly, occupying him without intermission from 8 to 12 A.M. every day, and to 1 P.M. on Mondays. Yet this course is

provided for without any excessive labor imposed on any professor, on account of the arrangement before referred to.

Two other peculiarities in the course at Geneva Free Seminary may be noted, viz: that during at least two years, students are compelled to study German and recite two hours weekly, and that systematic instruction is given in singing two hours weekly by a professor from the Conservatory of Music.

In one essential respect the plan of the free Faculty of Neuchâtel differs from the plans of all the rest. This cannot better be explained than in the words of a letter received from the eminent Professor Godet. He says: "Our cycle of theological study comprised, before our separation from the State Church, only two years, because it was our desire to see our young men after this time of preparation under our eyes and our guidance, go and continue their studies in the French academies or the Swiss universities. This all our young students did. And we have experienced the good results of this course. Our clergy has thus become a clergy at the same time evangelical by conviction, and capable of exerting a happy influence by its scientific attainments. We have retained this method in our Free Church. For *two* years our young men are compelled to attend all our courses. . . . Thus we are able to give them a direction, to communicate to them an impulse, to put them on their guard against dangers, etc. Then we let them go, and are happy to see them continuing to work independently in greater centres. Four years spent in listening to the same voices are too much. I have many proofs of it. *Fresh* nourishment is necessary for growing young men."

A very important feature of the course in all the seminaries, is that, in the very nature of the plan, no room is left for the elective or eclectic principle. All the students attend all the lectures. In fact, the view seems to obtain without question, that the directors and professors are better qualified to select a theological course for the student than he is, at his stage of mental development, to select one for himself.

As respects the relative importance assigned to the various branches of a theological education, it may be noticed that, in all the seminaries, the exegesis of the Old and New Testaments consumes fully one-third of the entire number of hours weekly—some eight or ten hours, about equally divided be-

tween the two Testaments. This is the more interesting, in view of the circumstance, already touched upon, that the elementary instruction in Hebrew, which in this country absorbs so much of the Junior year, is all given before the beginning of the three years of theological study proper.

How great an advantage this is in itself, can hardly be understood at the first glance, but will become evident from a comparative statement.

In our American seminaries the study of Hebrew for the first or Junior year, say four or five hours weekly, is of necessity little more than a study of a new, strange, and, to a beginner, difficult language. In the remaining two years of his course the student devotes probably on an average two hours weekly to the exegesis of the Old Testament, rarely more.

In the French and Swiss seminaries, there being no purely grammatical work in Hebrew to be done, the student for three successive years devotes ordinarily from three to five hours every week to the exegesis of the Old Testament.

The results of the comparison, therefore, are as *nine*, or even *fifteen*, to *four* in favor of the foreign system.

This one fact ought to call general attention to the imperative necessity—we will not say merely *propriety*—of carrying out the plan (urgently advocated by some of our most experienced theological instructors) of requiring an elementary knowledge of Hebrew as a condition of matriculation at the seminary. Assuredly no one will maintain for a moment that the space now allowed in our seminary courses is adequate for the satisfactory treatment of the Old Testament exegesis, or that any considerable part of the precious time in a three years' theological course—all too short at best—ought to be consumed in the drudgery of learning grammatical forms. By all means, let a year of preparatory theological study be added, rather than that a branch of such transcendent importance, especially in this age of sceptical objections and scholarly apologetics, should be neglected. The year in question could be admirably well employed, not only with Hebrew, but with the other branches of study already referred to, some of which hardly find a place with us at all.

In most of the seminaries, especially those unconnected with the State, the instruction is entirely gratuitous; in the

State Seminary of Geneva, however, the students pay at the rate of two francs and a half (half a dollar) for every hour a week per semester. This would amount to about \$20 or \$22 per annum.

On the other hand, all the seminaries give pecuniary aid to those students who need it. The Geneva State Seminary has "bourses," or scholarships, at its disposal for students coming from France, each of which amounts to 1,140 francs (\$225) a year. These are derived from the income of a "French Fund," collected long since in the North of Europe by Benjamin Duplan and others. The free schools are able to give less—at Geneva 800 francs (\$160), for instance.

On graduating, the student receives a diploma of "Bachelor," or else of "Licentiate" of Theology (Bachelier or Licencié en Théologie),* a document at the Geneva Free Seminary in form very much like his Diploma of Admission.

To obtain this at the last-named institution, for example, he must have passed satisfactorily the examinations at the close of each year, and presented six sermons, two practical lectures (catéchèses), three theological monographs, beside plans of sermons, etc. Moreover, he must pass the "Grands Examens," or general examination, and must have been tested by writing (1) a trial sermon in three days; (2) a lecture (catéchèse) in twenty-four hours; (3) an analytic piece (analyse morale) in five hours; (4) by sustaining theological theses in public; and (5) writing a dissertation, which he may or may not print, as he pleases. The requirements are virtually the same in the other seminaries. In the State Seminary of Geneva, the essays must be printed, and at least one hundred copies must be handed in beforehand. These are used in the course of exchanges with other public institutions.†

The diploma of Bachelor of Theology is chiefly scientific

* The Free Faculty of Lausanne and Neuchâtel, and the State Faculty of Neuchâtel, give only the Diploma of Licentiate; the Free Seminary of Geneva only that of Bachelor, as the regular degree at the completion of the course of study. The Seminaries of Montauban and Geneva (State) confer the degree of Bachelor on all graduates, but these can subsequently obtain successively the degrees of Licentiate and Doctor. At Montauban an interval of at least one year must intervene between each degree; six theological essays and two theses, one in Latin and the other in French, are required for the second degree; a single French thesis is required for the third.

† Règlement de l'Univ. de Genève, Art. 52.

or academic, and has no ecclesiastical validity. In the Canton of Geneva, however, where, unhappily, by the constitutional changes of 1874, the Established Church, whether Protestant or Roman Catholic, was killed, all that is required, in order to be capable of being presented for the suffrages of the people, is to have graduated in theology. But in the Free Churches of Geneva, Vaud, and Neuchâtel, it is otherwise. The Church authorities do not undertake to examine into the intellectual and theological acquisitions of the candidate for ordination, accepting his diploma as sufficient evidence of these; but examine him closely respecting his doctrinal belief and his personal faith in Christ. Professor Astié, of Lausanne Free Seminary, writes: "At the outset of our Faculty, the certificate of studies covered equally the religious character and moral disposition of the young men who had just finished their studies. But we have seen difficulties of various kinds in the way of giving to every student, having the scientific capacity, a diploma covering his religious convictions; and yet it was impossible to refuse a certificate for studies to a young man who had studied well. It was this that led us to give to all students who have regularly terminated their studies, a diploma of an exclusively scientific character. Those who will then serve the Church must come to an understanding with it by submitting to a new examination, which has not a scientific character, but bears upon personal religious convictions."*

The Geneva Free Seminary goes further than this, however; for, as it requires of every student admitted credible evidence of "conversion of heart to God, so far as it is possible for man to judge of it," in a written statement of the circumstances of his conversion and his motives in devoting himself to the holy ministry,† so it gives to his Christian character its endorsement at the time of his graduation.‡

Such are some of the prominent features of the course of theological education in the Protestant seminaries in France

* Letter of Prof. J. F. Astié, Lausanne, March 16, 1878.

† Soc. Evang. de Genève. Règlement d'Admission, Art. 1 and 3.

‡ See form of Diploma. The Règl. de la Fac. de Théol. (Egl. Evang. Libre du Canton de Vaud) merely says: "Le Conseil de la faculté et la Commission des Etudes s'assurent que le candidat a les dispositions sérieuses et les mœurs irréprochables que l'on a le droit d'attendre d'un jeune homme qui entreprend l'étude de la théologie." Art. 24.

and French Switzerland. Of its general excellence there can be no doubt. And perhaps we could obtain from a close study of it some useful practical suggestions.

1. The annual sessions last from nine to ten months. Might it not be practicable somewhat to extend our sessions of seven and a half or eight months, and thus add a considerable amount of time for study?

2. Might not something be gained by a more general introduction of written examinations, which prevail to some extent in the Swiss seminaries, and conduce to greater accuracy and thoroughness?

3. The French and Swiss seminaries call for the presentation by the student at several stages of his studies, and especially at graduation, of monographs the result of independent research, and written with no little care, on various points in theology proper and Church history. It is an incentive to thoroughness that in some of the schools, at least, not only is the essay at graduation printed, but copies are sent to many foreign universities, in whose libraries they are permanently preserved. Some of the most valuable contributions to theological science of recent times are due to studies for which the spur was given by the call for such scholastic exercises.

In the annual statements of the various seminaries these papers are, for the most part, discussed with tolerable fulness. In one of the reports of Professor Bois, Dean of the Theological Faculty of Montauban, not less than ten pages are devoted to a critique of twenty-one theses submitted by candidates for the baccalaureate in Theology. The subjects are widely different, and the judgments passed upon the papers are no less varied. Some papers refer to the Old Testament, the greater number to the New. The Prophecies of Balaam, the Schools of the Prophets, the First Synod of Jerusalem, the Messianic Consciousness of Jesus Christ, the Resurrection of Jesus according to St. Paul, the Appearance of Jesus to Paul on the way to Damascus, the Notion of the Kingdom of God in the Synoptical Gospels—such are some of the titles. Other papers bear upon later Church history, as, for example, the Youth and Conversion of Calvin, the General Synod of Paris, 1559, the Obstacles encountered by the Ref-

ormation in the 16th century in France, the French Refugee Church of London, etc.

Some adaptation of this system of training in the writing of extended papers might be found serviceable with us.

4. The advantages which the foreign seminaries derive from the circumstance that the theological course repeats itself only once in three years, are well worth considering. With no increase of labor on the part of the professors, the number of lectures is practically doubled, or trebled, and subjects may be introduced which cannot find a place otherwise. It is true that this plan makes it difficult for a student to make a change in his course from one seminary to another; but this is perhaps not so much of a loss, after all.

5. The great point, however, in which these seminaries have the advantage over the American schools, is the year of preparatory theological work. Either in connection with our theological seminaries, or as an elective study in our colleges and universities, the elements of the Hebrew language should be mastered by candidates for the ministry before entering upon the theological course proper. An applicant for admission to the seminary who is ignorant of the rudiments of the tongue in which the Old Testament is written ought to be rejected as inexorably as if he were ignorant of the rudiments of that tongue in which the New Testament is written. It is, however, in every way better that the necessary instruction in the former language should be given in connection with the seminary than with the college; because in the preparatory year of the seminary, time can also be found for theological encyclopædia and other branches which can scarcely be introduced into an academic course.

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