

THE PRESBYTERIAN AND REFORMED REVIEW

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I.

ST. PAUL AND INSPIRATION.*

WHEN looking at the New Testament collection, we find ourselves confronted by one personality in particular who, next to Christ Himself, is impressed most largely and weightily both upon the New Testament and upon historic Christianity. I refer, of course, to the apostle of the Gentiles. Of him the student of the New Testament must take particular account. He is the author certainly of thirteen, and perhaps of fourteen, of the twenty-seven books. His epistles constitute that part of the New Testament which gives to it articulated theological structure. He was the man who opened the door by which the world entered into the fold of Christ. His mission made the gospel of Jesus a universal religion. And yet he is one whose right to the place traditionally assigned him has, in various ways in different ages, been hotly contested. His own epistles show that in his lifetime itself his apostleship was denied and his mission violently opposed by many who claimed to be followers of Jesus. In the succeeding age we not only find the extreme section of Jewish Christians continuing to deny his apostleship; but we find the singular and significant fact that, while the orthodox Church acknowledged and honored him, used his epistles as Scripture and reaped the benefit of his mission to the Gentiles, yet it apparently did not grasp his real teaching, and, if its extant literature may be trusted as evidence, rejected some of his fundamental theological principles. Later on, his distinctive theological

* [This paper contains the substance of the address delivered by Dr. Purves at his inauguration as Professor of New Testament Literature and Exegesis in Princeton Theological Seminary.—EDITORS.]

VI.

METHODS OF CONTROL OF THE THEOLOGICAL SEMINARIES.

THE question of methods of control of the Theological Seminaries of the Presbyterian Church in the United States of America, is a question into the discussion of which much feeling has been injected by the controversy now agitating the Church as to the historical truthfulness of the Holy Scriptures. The importance of the question, however, is not diminished thereby, but the rather increased. If it be true, that departures from Confessional doctrine have been made by certain occupants of Seminary chairs, who claim to be outside of Assembly jurisdiction, then it is all the more important for the Church, soberly and patiently to consider the whole matter of the control of the education of her candidates for the ministry, in the light both of past experience and present exigency. The following article is respectfully submitted as an aid in the solution of the problem before the Church, and deals historically as well as critically with the subject of the Seminaries, viewing it from a general and Churchly rather than from a local standpoint.

The plans adopted from time to time, in the Presbyterian Church in the United States of America, for the control of theological institutions, have been five in number, and may be denominated: (1) the Assembly; (2) the Synodical; (3) the Presbyterial; (4) the Independent; and (5) the Coöperative* methods. Concisely stated, the main features of each method are as follows.

1. Assembly control, pure and simple, involves the administration of the affairs of a Theological Seminary by a Board of Directors elected by and immediately responsible to the General Assembly. The Professors are also elected by the Assembly, and it can amend or annul at any time the Constitution of a Seminary. The management of details of administration are left in the hands of the Board of Directors, subject to review by the Assembly, but the latter body can at any time reverse any act of the Board, or

* The word "Coöperative," is used to designate the fifth method, because, while not exactly defining the relations at present existing between the Assembly and the Seminaries, it is yet applicable thereto to a considerable extent.

instruct the Board as to what should be its policy. The financial management of the institution is committed to a Board of Trustees, subject to change by and reporting to the Assembly. This method is, in part, that in use in Scotland, and in accordance with its general features, the Princeton, Western and Danville Theological Seminaries were established and for many years satisfactorily conducted.

2. The Synodical method involves the election, by one or more Synods, according to a definite plan, of a Board of Directors, who act under a written Constitution, approved by the governing body or bodies. The Professors are also chosen by the Synods in accordance with a scheme specified in the plan of control. The power of the ruling Synods over the Constitution and policy of the institution is as thorough as that of the Assembly. Financial interests under this method are administered either by the Directors, or by a Board of Trustees. It was in accordance with this general method that the Theological Seminary of the Northwest, now the McCormick Theological Seminary, was first established and controlled.

3. The Presbyterial method places the control of a theological institution in the Presbytery, the body which possesses the narrowest territorial jurisdiction of any of the Superior Courts of the Presbyterian Churches. The power of the governing Presbytery over the Seminary is as far reaching as that possessed by either the Synod or Assembly, and the government under the Presbytery is vested in a Board of Directors, by whom Professors are also chosen. It was on this plan that Ashmun Institute, now Lincoln University, was established by the Presbytery of New Castle. The method in use in Auburn Seminary, established in 1819, is a modification of this plan, the number of Presbyteries exercising control over that institution being seventeen.

4. The Independent method begins with the establishment of a Theological Seminary by an individual or individuals. Church control through any ecclesiastical Court, in any particular, is not contemplated. The management of affairs is vested in a single corporation, chartered by the State within whose bounds the institution is located. The corporation controls directly all details of management, both educational and financial, and elects the Professors. Lane Seminary, Cincinnati, O., was founded upon this plan in 1829, by a number of clergymen and laymen, and also, in 1835, Union Seminary, New York City.

5. The Coöperative method of control came into operation in 1870, by virtue of the Reunion of the two branches of the Presbyterian Church in the U. S. A., known from 1838 to 1869 as the Old School and the New School Churches. This method originated in

the general demand for uniformity in Seminary control. To quote the language of the Committee of the General Assembly of 1870, of which the Rev. William Adams, D.D., a Director of the Union Theological Seminary, New York, was Chairman:

"It is obvious that a matter so important as the education of its ministry should be in some way under the supervision and control of the Church, so as to secure the entire and cordial confidence of the Church" (*Minutes of General Assembly*, 1870, p. 61).

The Old and New School Assemblies of 1869 had also given expression in legal form to this demand by the unanimous passage of Concurrent Declaration, Number Nine, which reads as follows:

"In order to a uniform system of ecclesiastical supervision, those Theological Seminaries that are now under Assembly control may, if their Boards of Directors so elect, be transferred to the watch and care of one or more of the adjacent Synods; and the other Seminaries are advised to introduce, so far as may be, into their constitutions the principle of Synodical or Assembly control, in which case they shall be entitled to an official recognition and approbation on the part of the General Assembly" (Moore's *Digest*, p. 92).

The result of this unanimity of view and of action in the Church, was the agreement known as the Theological Seminary Compact of 1870, the main features of which are: The election of all Directors and Trustees solely by the Governing Boards of the several Seminaries, and the election of Professors by the said Governing Boards subject to veto by the General Assembly next ensuing the date of a reported election. The General Assembly yielded, by an Act formally passed, its direct and immediate control over four institutions, and was supposed to have received as an equivalent a veto power over elections of Professors in all the Seminaries. The Assembly also received a veto power over elections of Directors in several institutions. It is proper here, further, to remark that, in the opinion of the writer, the Assembly's Act of 1870 was the one thing which gave to the Compact of 1870 validity and force. That the Church so holds appears in the fact that the Assembly of 1871, on its own motion, modified the Act of 1870. What it has modified, in virtue of its own authority, the Assembly can repeal.*

The Compact, and the Assembly's Act of 1870, it has been asserted, unified "all the Seminaries of the Presbyterian Church, so far as unification" was "in any way desirable." It is well, therefore, next to consider what the actual features of the management of each of the Theological Seminaries are, at the present time, as a result of the said Compact. The Seminaries are considered in the order of seniority of establishment.

* For further discussion of this point see the writer's pamphlet on "The Ecclesiastical Status of the Theological Seminaries," Cincinnati, 1891.

1. *Princeton Theological Seminary*.—In the plan of this Seminary the General Assembly is still acknowledged as the “patron and fountain of its power.” The Board of Directors is self-perpetuating, but all elections are subject to the veto of the General Assembly. The number of members is thirty, twenty-one being ministers and nine ruling elders. Their term of service is three years, and one of the three classes into which they are divided is elected annually. The Professors are elected by the Directors, who also may remove them from office, but such elections and removals are subject to the veto of the General Assembly. The Assembly has power also to abrogate, alter or amend the Constitution of the Seminary; but any change contemplated must be “proposed at one Assembly, and not adopted till the Assembly of the subsequent year, except by a unanimous vote.” Every Director, when he takes his seat as a member of the Board, subscribes to a pledge or oath of office. The Princeton Formula for Directors is here given as a fair example of such a pledge: “Approving the Plan of the Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise, in the presence of God and of this Board, that I will faithfully endeavor to carry into effect all the articles and provisions of said Plan, and to promote the great design of the Seminary.” Every Professor in the Seminary also subscribes a formula, pledging *ex animo*, personal reception and adoption of the Standards of Faith and Practice of the Presbyterian Church, and to teach nothing contrary thereto. The students likewise are required to sign a pledge of faithfulness in duty. The finances are managed by a Board of Trustees incorporated under the laws of the State of New Jersey, having the title “The Trustees of the Theological Seminary of the Presbyterian Church.” This corporation consists of twenty-one persons, twelve of whom must be at all times laymen and citizens of New Jersey, and the members are elected for an indeterminate period. The Board is self-perpetuating, except that the General Assembly is given power in the Charter, at its annual meetings, wherever held, to change one-third of the Trustees of the Seminary, in such manner as to the Assembly shall seem proper. The Charter also specifies that whenever special directions are given by the General Assembly, the corporation must act in accordance with them. Both the Directors and the Trustees are required to report annually to the General Assembly. The Charter is repealable, and has been four times amended. Property, 1892, \$1,597,212.*

2. *Auburn Theological Seminary*.—This Seminary was estab

* The statistics of the Theological Seminaries will be found on p. 298 of the *Minutes of the General Assembly* for 1892.

lished by the Synod of Geneva, in 1819, with the acquiescence of the General Assembly. The title of the Charter fixes the character of the institution in the words: "An Act to Incorporate the Presbyterian Theological Seminary established by the Synod of Geneva, at Auburn, in the County of Cayuga." The management is vested in a Board of Commissioners, composed of two clergymen and one layman from each of the Presbyteries comprised in the bounds of the former Synods of Geneva, Genesee, Utica and Susquehanna, and such other Presbyteries as shall hereafter associate with said Synods. These Presbyteries number at present eighteen. The commissioners are divided into three classes, the term of office being three years, with an annual election. Vacancies are filled by the Presbyteries in whose representation they occur. The Board of Commissioners appoints the Tutors, Professors and other officers, and exercises general supervision of the affairs of the institution. The finances are in charge of a Board of Trustees of fifteen persons, elected by the Board of Commissioners, and divided into three classes, with an annual election. The Trustees have the immediate care of the Seminary, report regularly to the Board of Commissioners, and appropriations are made jointly by the two Boards. The Commissioners have given to the Assembly the right of approval of the elections of Professors, and the latter take a pledge on their induction into office. The Charter has been once amended. Property, \$802,061.

3. *The Western Theological Seminary.*—This Seminary was founded by the General Assembly in 1827. Its plan is in general that of the Princeton Theological Seminary (which see), in so far as concerns the control of the Directors over the institution, and the status of the Professors. The Board of Directors consists of forty members, twenty-eight ministers and twelve elders, divided into four classes, with an annual election. The title of the Act creating the Board of Trustees, to whom is entrusted the financial management, reads: "An Act Incorporating the Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America, at the City of Allegheny, in the State of Pennsylvania." These Trustees number twenty-one, of whom fifteen must be laymen and six ministers. Nine of the Trustees, further, must be citizens of Pennsylvania. New members are to be nominated by the Trustees, and on the approval of the Board of Directors, elected by the General Assembly. No more than one-third can be changed in any one year. Like the Princeton Boards of Directors and Trustees, these Boards are subject to instruction by the General Assembly, and are required to report annually thereto. Pledges are required from Directors and Professors at installation.

One amendment has been made to the Charter, and it is subject to repeal. Property, \$736,970.

4. *Lane Theological Seminary*.—This institution is under the control of a single Board, and its Charter was given by the Ohio Legislature, in 1829. The title of the body corporate is "The Trustees of the Lane Seminary," and it is vested with the right of "perpetual succession." The Charter also provides for an Executive Committee composed of the officers of the Board, who must reside in the city of Cincinnati or its vicinity, and "a majority of whom, together with all the Professors, Tutors, Teachers and Instructors in said institution, shall be members of the Presbyterian Church in good standing, under the care of the General Assembly of that Church in the United States." The Board has power to confer theological degrees, but has not exercised it thus far in its history. The only limitation upon the power of the Board in relation to Professors, other than that contained in the Charter, is the By-Law adopted by it, by which the right to veto the election of Professors was given to the General Assembly. The term of service of Trustees is for life or until voluntary resignation, and their number must be not less than thirteen nor more than twenty-five. Trustees do not, but Professors do subscribe a pledge of loyalty to the Standards of the Presbyterian Church. The Charter has been twice amended. Property, \$568,600.

5. *Union Theological Seminary*.—The management is vested in a single Board of Directors. The act of incorporation is entitled: "An Act to Incorporate Union Theological Seminary in the City of New York." The number of persons constituting the Board of Directors is to be "not less" than twenty-eight, one-half of whom must be clergymen and the other half laymen. Directors are divided into four classes, serving four years, with an annual election. The Constitution of the Seminary is distinct from its Charter, is the act solely of the Board of Directors, and is subject to alteration, with the exception of the two sections which fix the doctrinal basis of the institution. Any persons are eligible to the office of Director who are in good standing in some evangelical Church, "accepting the Westminster Confession of Faith as adopted by the Presbyterian Churches in the United States." Every Director, after each election, pledges himself to maintain the plan of the Seminary, the Westminster Confession of Faith and the Presbyterian Form of Church Government. Professors are appointed by the Board of Directors, and are required on entering office, and triennially thereafter, or when required by the Board of Directors, to make and subscribe a pledge of loyalty to the Westminster Confession and the Presbyterian Government. The students are also

required to subscribe a pledge of faithfulness to duty. The Charter has been thrice amended, and the Directors, in 1870, gave to the General Assembly, by an agreement formally made and ratified by both parties, a veto over all appointments of Professors. This By-Law has been recently repealed by the Board without the concurrence of the Assembly. Property, \$2,108,000.*

6. *Danville Theological Seminary*.—The plan of this institution is in its main features similar to the plans of Princeton and Western Seminaries. The general management is in a Board of Directors composed of thirty persons—fifteen ministers and fifteen ruling elders—divided into three classes, the term of service being three years, with an annual election. The Charter is entitled, "An Act to Incorporate the Trustees of the Theological Seminary, under the care of the General Assembly of the Presbyterian Church in the United States of America, at Danville, in the State of Kentucky." The Board of Trustees consists of not more than eighteen persons, of whom at least nine must be citizens of Kentucky. They are to be elected by the General Assembly, which can also change one-third of the members of the Board, at any meeting held in the State of Kentucky, and fill all vacancies then existing. The Board, however, has power to appoint persons to fill vacancies *ad interim*. The appointment of Professors is under the "exclusive control" of the General Assembly, and of the persons appointed by it. Both the Board of Directors and the Board of Trustees must report annually to the Assembly, and are subject to its instructions. Pledges of loyalty to the Standards are required both from Directors and Professors. In 1854, the Kentucky Legislature made the Charter irrevocable and unalterable. Property, \$260,776.

7. *McCormick Theological Seminary*.—This institution is governed by a Board of Directors, consisting of twenty ministers and twenty ruling elders, divided into four classes, with an annual election. The original Charter of this Seminary, given in 1857, recognized the Synods of Cincinnati, Wisconsin, Iowa, Illinois, North Indiana, Chicago and Indiana as the ecclesiastical bodies establishing and controlling the Seminary. In 1859 these Synods transferred the Seminary to the Assembly, and in 1861 the government was vested legally in the latter body by an amendment to the Charter. In general, the plan of the Seminary corresponds to the plans of Princeton, Western, and Danville. The Board of Directors has power to elect annually not to exceed four Honorary Directors, who have all the privileges of Directors except that of voting. The elections of Directors, and the appointment for removal of Professors, are subject to the veto of the General Assembly. Every

* Includes value of Seminary buildings.

Director and Professor takes a pledge of loyalty to the faith and polity of the Presbyterian Church. The financial affairs of the institution are managed by a Board of Trustees, who are elected by the Board of Directors. The number of these Trustees is nine, not less than five of whom must be citizens of the State of Illinois. The Board of Directors has the power, at any meeting held in the State of Illinois, to change one-third of the whole number, to fill vacancies, and to instruct the Trustees. The Charter has been once amended. Property, \$1,399,039.

8. *Blackburn University*.—This institution was founded by the Rev. Gideon Blackburn, D.D., in 1838. It was incorporated in 1857 as "The Blackburn Theological Seminary." In 1867 the name was changed to "The Blackburn University." The Board consists of thirteen members, residents of Illinois, nine of whom must be regular members of the Presbyterian Church. Professors in the Theological Department take a pledge of loyalty to the Westminster Confession, and every Professor must affirm his "belief in the Bible as the Word of God." The General Assembly has a veto upon the election of theological professors. Property, \$56,800.

9. *San Francisco Theological Seminary*.—The plan of this Seminary places its control in a Board of Directors whose members are chosen by the Synods of California and Oregon. The number of the Directors is twenty-four, six of whom are chosen by the Synod of Oregon, and twelve of whom must be ministers and twelve laymen. The term of service is three years, with three classes, and an annual election. The laymen must be members of the Presbyterian Church, and at least eight of them ruling elders. The Board of Trustees is elected by the Directors from its own membership, consists of five persons, and is subject to the jurisdiction of the Directors. The articles of incorporation, filed in 1872, state the object of the incorporation to be "to form a corporation for religious and educational objects, under the care and control of the Synod of the Pacific* and the General Assembly of the Presbyterian Church in the United States of America." Professors are elected by the Directors, subject to approval by the Synod and the Assembly. Pledges are required at installation from both Directors and Professors. Property, \$533,163.

10. *Dubuque Theological School*.—The title of this institution is "The German Theological School of the Northwest." It was established by the Rev. A. Van Vliet. Its Board of Directors was elected at first by the Presbyteries of Dane and Dubuque. The Board is now self-perpetuating, but elections to it are not valid unless approved by the General Assembly. The Directors are

* Name changed in 1893 to Synod of California.

divided into three classes of eight each, with an annual election. They have charge of the management of the Seminary, both educationally and financially, but "always subject to the approval and control of the General Assembly." Elections of Professors must be approved by the General Assembly, "which approval shall be presumed unless vetoed at the meeting to which such election is reported," and they are also required to sign a pledge of loyalty. The Constitution is subject to modification by the Assembly. Articles of reincorporation were adopted in 1891, and these provide that the reincorporation shall continue for fifty years, unless sooner dissolved by action of the Board of Directors and consent of the General Assembly. In the event of dissolution, it is provided that all property shall be transferred to the Board of Education of the Presbyterian Church in the United States of America, to be held by it in trust, "the income to be used for the education of theological students." Property, \$50,108.

11. *Newark Theological School*.—The Charter title of this institution is "The German Theological School of Newark, New Jersey." The Board of Directors consists of twenty-five members, thirteen of whom must be laymen and twelve ministers. They are divided into three classes, one of which is to be elected annually, the term of service being three years. No person is eligible to the office of Director unless he be a minister or member in good standing in some evangelical Church, receiving "the Westminster Confession of Faith as adopted by the Presbyterian Churches of this country." Elections are by the Presbytery of Newark, and are subject to review by the next General Assembly, and in case of the Assembly's disapproval of any Director, his place becomes vacant. Professors are elected by the Directors, and, on entering upon office, and triennially thereafter, or when required by the Board, subscribe to a declaration of loyalty to the Presbyterian Standards. Their appointments are subject to the Assembly's disapproval. All funds received are upon the doctrinal basis of the Presbyterian Church. No amendments can be made to the Constitution inconsistent with the Act of Incorporation, or with the Constitution of the Church. The Charter provides that when it may be deemed expedient to discontinue the institution as a distinct German Theological School, "it shall be lawful for the Directors, with the approval of the Presbytery of Newark, and of the General Assembly of the Presbyterian Church of the United States, to use the property and funds for any other branch of theological education." Property, \$67,200.

12. *Lincoln University*.—This institution was established for the general education of colored youth by the Presbytery of New Castle. It is under the control of a self-perpetuating Board of Trustees,

consisting of twenty-one persons, with a term of service of seven years, three being elected each year. In 1871, the year following Reunion, the Trustees secured an amendment to the Act of Incorporation, by which all the powers and authority held by the Presbytery of New Castle were conferred upon the Board of Trustees of the University, and the General Assembly of the Presbyterian Church in the United States was given a veto in the election of Professors in the theological department. All Professors of the University subscribe to a rigid doctrinal pledge. Property, \$462,650.

13. *Biddle University*.—The Charter of this institution specifies that the property is held for the use and benefit of the Presbyterian Church in the United States of America, "for the education of men of the colored race and others, for the ministry, for catechists and for teachers." The Board of Trustees consists of fifteen persons, divided into three classes, holding office for the term of three years, with an annual election. The nomination of Trustees rests with the Board of Missions for Freedmen, which also nominates the Professors and Tutors. No Professor or Tutor is to be retained, who is not acceptable to the Board of Missions for Freedmen and the Board of Trustees. The Board of Missions for Freedmen also has the power to disapprove of any By-Laws, ordinances, or regulations adopted by the Trustees. Elections of Professors in the theological department must be reported to the General Assembly, which has the power to disapprove and annul the same. The Charter has been amended three times. Property, \$75,000.

14. *Omaha Theological Seminary*.—The Omaha Theological Seminary was established in 1891. Its Board of Directors consists of forty members, twenty ministers and twenty laymen, divided into four classes, each serving four years, with an annual election. The Constitution and Articles of Incorporation are substantially those of McCormick Seminary. The elections of Professors are submitted to the General Assembly for approval, but the Assembly has no specific power of veto over the elections of Directors. Only Professors subscribe to a pledge at installation. Property, \$25,000.

This survey exhibits clearly the wide diversity in management existing in the several theological institutions connected with the Church. The desire generally expressed in 1870 for some uniformity of method, has not been realized in any effective manner. No concerted effort was made, following upon Reunion, to carry out the unanimous action of both the Old and New School Churches as contained in "Concurrent Declaration No. 9." Even the institution which claims to have led in the effort to bring about Reunion, and emphasized in a memorial to the Assembly the need for uniformity, failed to take the first step towards recognition in its Charter either

of Synodical or of Assembly control, and limited action on its part to a By-Law of its own, giving to the Assembly a veto power over Professors. The Old School Seminaries are still subject, substantially, to the Assembly. The Seminaries established since Reunion, have recognized in some manner the control of the Assembly over elections of Professors, but there is no uniformity with reference to elections of Directors and other important matters. The Charters of Lincoln, founded in 1854, and of Newark, founded in 1869, recognize distinctly Assembly control, so far as Professors are concerned; but the latter gives the Assembly a veto over the elections of Directors, while the former does not. The Charter of Lane Seminary, like that of Union, has not been amended in the matter of Church control, either in the direction of the Assembly or of the Synod. These two former New School institutions are legally independent, possessed of the power to defeat any effort by the Church, through any of its courts, to enforce either the Compact of 1870 or its natural authority. The methods in use for the management of the temporalities of the several Seminaries, are also as diverse as those employed for educational administration. In some institutions the Assembly can elect Trustees, in others the Directors elect, and in others the Trustees are self-perpetuating. There is no uniformity of financial management. This is a state of affairs for which neither the Church, the Assembly, nor any Seminary is directly responsible. It is the result, in large part, of a development and growth unguided by a uniform law. That a remedy is needed, to quote an expression of Dr. William Adams, "is obvious." Before suggesting a remedy, it is advisable to consider some of the advantages and disadvantages of the several methods of control already named.

Control by the Assembly, under the plan adopted by the united Church, in 1812, in the case of Princeton Theological Seminary, is complete. Of its strength, thoroughness and summary character, there can be no question. Substantially the method of control still exercised over four Theological Seminaries—Princeton, Western, Danville and McCormick—it also appears to be the method in use in the theological institutions at Dubuque and Omaha. The weakness of the method lies in the fact that a body like the Assembly, cannot have either the specific knowledge or the local executive relation, which secures satisfactory management in the details of Seminary administration. In all the history, however, of the Assembly's relations to its Seminaries, matters of detail have never been the occasion of differences between it and the Boards of Directors. The former body has shown its usual good sense, by invariable and prompt confirmation of the merely administrative acts of its trusted Boards. Some things, however, the elections of Professors

and Directors for instance, are not mere matters of administrative detail. The education of its ministers is an interest belonging to the Church as a whole, and the Church is the proper judge of the qualifications necessary in theological Directors and Professors. Just as the Church as a whole determines the qualifications of pastors, elders and deacons, the officers of particular congregations, so also the Church as a whole is empowered and altogether competent to fix the qualifications of the officers in its Seminaries. It is not, that a given Board of Directors cannot be trusted, but that the denomination has rights in this matter, as in some other matters, which it cannot properly commit to agents. Arguments in this connection, against Assembly control on the ground that it is "mob rule," are a reflection both upon the Church and the persons using them, and so likewise arguments against control by Directors are altogether improper, if based upon the allegation that Directors may be narrow, local and cliquish in their management. The fact is, that the common sense of General Assemblies is one of their most marked characteristics. The people in America, whether in Church or State, have never as yet failed in any crisis in the performance of duty, and those who speak of their exercise of authority as "mob rule," show either extreme partisanship or a lack of sympathy with popular institutions. It is upon the grounds of rightful Church authority, and the competency of popular government, that Assembly control of Seminaries, in such lines as the elections of Directors and Professors, is based and can be maintained.

Synodical is of the same general character with Assembly control, and has the advantage of bringing the details of management into a body more largely acquainted with the specific needs of a given Seminary, than can be the case with the General Assembly. Two of its disadvantages are, that it tends to make a Seminary representative of a narrow constituency, and also to build up institutions in sympathy with purely local conditions both of thought and work.

The method of control by a single Presbytery has the advantage of securing the management of details by a body of ministers and ruling elders fully acquainted with the needs of an institution, but at the same time labors under the disadvantage, more largely than the Synodical plan of subjection to localizing tendencies, for the Board of Directors will be composed to a considerable extent of members of the Presbytery of the vicinage. The Auburn plan of control by a body of Commissioners chosen by seventeen Presbyteries, is an extension of this Presbyterial method, greatly to the advantage of the Seminary and the Church. It secures direct and sympathetic ecclesiastical control through a representative body, a third of which is annually elected by certain Presbyteries, and fur-

nishes, therefore, an effective check to merely personal or localizing influences. The plan needs, for completeness, the recognition in legal form of the sustaining, informing and stimulating influence of that widespread constituency, found only in the Church as a whole.

The Independent plan is a method through which real control by the Church is impracticable. A Board of Directors or Trustees, whose relation to the Church is not definitely stated in some form in the Charter of an institution, may at any time under the pressure of conflict of opinion or local feeling, disregard the voice of the Church. This method, further, is out of date. It is one of the survivals from a period when the Church permitted its work to be conducted by voluntary agencies, irresponsible to its Courts. At Reunion, the overwhelming sentiment both in the Old and New School Churches was utterly opposed to such agencies. To-day, the sentiment is practically universal that no institution of the Church, whether it be a congregation, Missionary Society or Seminary, can be regarded as organized in harmony with the principles of the Presbyterian system, unless Church control is secured in some definite and efficient manner. This statement is not to be understood as in any way reflecting upon the past management of certain societies and institutions indirectly connected with the Church, but is simply the affirmation of the fact that public opinion to-day favors the efficient control of all Church agencies by the Church.* Experience shows, also, that institutions founded and sustained by members of a denomination can be secured to a denomination only by denominational control. There is no certainty of the retention of any institution, founded and sustained by Presbyterians, in connection with the Presbyterian Church, unless it is placed both ecclesiastically and legally within the power of the Church. It is on this basis that the work of the Board of Aid for Colleges and Academies is at present conducted. The Presbyterian Church, further, as an organized body, should be true to itself, should exercise for the good of all its parts, by efficient methods, its natural supervisory executive authority. The work of the Church will be increasingly carried forward on this principle in the future, for effective and permanent denominational work can be secured only

*The National Council of the Congregational Churches at its meeting, October, 1892, adopted among other resolutions on the relations between the congregations and the benevolent societies, such as the American Board, the following: "That the Council earnestly desires that all the benevolent societies shall be made in reality, and not in any figurative sense only, the representatives of the churches." As Dr. A. Hastings Ross writes in the *Independent* of November 17, "The resolution means election, not nomination merely" of the members of the Congregational Missionary Societies by State Associations, etc. Even the Congregational Churches seem now determined to control denominational agencies by denominational authority.

along and within denominational lines. Both the Church and the Nation have outgrown the separatist and disintegrating tendencies prevalent sixty years ago. Independency is out of date, disapproved by experience, and fundamentally non-Presbyterian.

The chief disadvantages of the coöperative method, put in operation by the Theological Seminary Compact of 1870, are two in number. The first consists in the fact that all Boards of Directors, under its provisions, are virtually self-governing bodies. This arises out of the lack of uniformity in the relation of the Boards to the Assembly. Although the latter has in nine institutions out of fourteen a voice as to the election of Directors, it can hardly in equity follow one rule as to management in one class, and another rule in another class of Seminaries. Practically but one method prevails, that of merely nominal oversight, which leaves the Boards to be a law unto themselves. Again, the veto power of the Assembly over Professors cannot be generally enforced owing to the legal status of certain Seminaries. It is sufficient to name in this connection the present complication with the Union Seminary. From the side of the Assembly, also, the veto power is inefficient, but not because it is un-Presbyterian. Every Presbytery in the Church, possesses the power to veto any person desiring to occupy the office of a public teacher of the Gospel. The power the Presbytery possesses within a narrow sphere, is justly vested in the Assembly for the broader sphere of ministerial education. Nevertheless, it is a difficult thing for an ecclesiastical Court to say "no" to a person, especially such a Court as the Assembly. American Presbyterian Assemblies are not only controlled as a rule by good sense, but are also exceedingly patient and long-suffering, using their power only when a crisis demands its exercise. Had the Compact of 1870 been carried out, as it should and could have been, by the amendment of all Seminary Charters in a manner to place the veto power legally as well as ecclesiastically and morally in the possession of the Assembly, and also by the formulating of a law prescribing the mode of its application, this method would have been fairly satisfactory in its results, and would have been maintained for many years. But in view of the failure to give the veto power efficiency by both legal and ecclesiastical regulations, and in view also of the circumstances which have now arisen in the Church, the only conclusion which seems possible is, that something better than the present method of control ought to be secured, by the adoption of a plan which will formulate in a comprehensive and efficient manner, the Church's rightful authority over its institutions for ministerial education.

Before suggesting a new method of Seminary control, certain gen-

eral statements are highly pertinent as preliminary thereto. They are as follows: (a) That the Presbyterian system involves of right the control of all the agencies employed in Church work by the Church, those agencies in use for the education of candidates for the ministry included. The government of the Church, by the Church, is a fundamental Presbyterian principle. The parts must be controlled by the whole. (b) That the principle just stated has been formally declared, in its relation to theological institutions, by the Presbyterian Church in the United States of America, gathered in General Assembly at Portland, Oreg., May 30, 1892, in the resolution: "That the Assembly is persuaded that the Church should have direct connection with and control over its Theological Seminaries." * This part of the Report of the Committee on Theological Seminaries was adopted, so far as the writer has knowledge, with but few dissenting voices. (c) That the time has come in the development of denominational life, when the Presbyterian Church in the United States of America should adopt for all its theological institutions a really uniform plan of management. From the present outlook, and from the view point of future denominational usefulness and prosperity, the welfare of the Church appears to require wise, firm, consistent and persistent action in the adoption of a new method of Seminary control. The present plans, with all their varieties of educational and financial detail, ought to be unified according to some definite scheme.

What, then, shall the new method of Seminary control be? The following is with diffidence suggested as an available method, the plan of Auburn Theological Seminary being taken as a basis, furnishing as it does, at the beginnings of power, a sympathetic and immediate control by Church Courts. The additional features are suggested by experience, or by the plans of other Seminaries. The several features of the method are:

(a) The control of each Theological Seminary by a Board of Directors elected annually by a specified number of Presbyteries, as in Auburn Seminary, elections being subject to *approval* by the Assembly, as in Dubuque Seminary. This secures both local sympathy, accurate knowledge of Seminary needs, and immediate contact with the denomination, while securing to the Church as a whole its right of restraint and guidance in view of the general welfare.

(b) The management of financial affairs by Boards of Trustees elected by the Boards of Directors, as in the Auburn, McCormick and San Francisco Seminaries, subject to instruction by the General Assembly. This vests property interests positively in the denomination.

(c) Professors to be elected by the Boards of Directors, subject to

* See *Minutes* of 1892, p. 176.

approval by the Assembly, as in the Auburn and Omaha Seminaries, and also to removal by the Assembly, after action by two successive Assemblies. This gives opportunity for the use of the specific knowledge of men possessed by local Boards in choosing Professors, while preserving to the Church its natural right to accept, reject or displace persons serving in the teacher's office. Further, the positive power of approval is substituted for the negative right of veto.

(d) No new department or policy to be established in any Seminary without report previously made to, and consent by, the Assembly. This will prevent new departures contrary to public policy and lessen the friction between the institutions themselves. It will secure also uniformity in methods of instruction, in the distribution of aid given to students, and in other matters needing general supervision.

(e) Insertion in the Plan and Charter of each institution of the three first provisions named, so far as they relate to the Assembly.

(f) Formulation by the Church of a law containing and regulating the method of Seminary control.

To secure the acceptance of any such plan would require considerable negotiation, diplomacy, and long-suffering patience, but it is worth the effort. The adoption of some such plan would be the actual establishment of a uniform method of control, would place within the power of the Church as a whole, what is simply its natural right as a Presbyterian organization, and would definitely settle, for all time, the problem of the Seminaries. Once adopted, its positive and beneficial results, in the Church and in the Seminaries, for the Professors and for the students, would prevent any return to the diverse methods of control of the present. It would secure in the Church "entire and cordial confidence" in the instruction given by Professors, and in the Seminaries would promote the feeling that their relation to each other is not one of rivalry, but of fraternity. Professors would be constituted the official representatives in ministerial education of the whole Church, and all students would reap large benefit in the leveling up of the courses of instruction, the equalizing of aid given, and in other ways necessarily resulting from a common and uniform method of management.

This uniformity and stability of control could be secured, positively and permanently, through the adoption by the General Assembly and the Presbyteries, under Chap. xxiii of the Form of Government, of a new Chapter in said Form, to be entitled, "Of Theological Seminaries." Much of the diversity now prevailing has arisen from the failure of the Church to formulate Constitutional provisions, govern-

ing the establishment and administration of theological institutions. The first Theological Seminary, that at Princeton, was erected in 1812, twenty-four years after the adoption of the Constitution, and the work of amending the Form of Government, so as to provide a law to regulate what was then a new departure, was not attended to by the Church. New departures should be guided and controlled by law, in the Church as well as in the State. A Chapter like the following might be framed, and submitted to the Presbyteries for consideration.

OF THEOLOGICAL SEMINARIES.

SECTION 1. The General Assembly, or any one of the Synods under its care, with the consent of the General Assembly previously obtained, may establish institutions for the education of candidates for the ministry, to be known as Theological Seminaries.

SECTION 2. The general management of each Theological Seminary shall be entrusted to a Board of Directors, to be elected by Presbyteries contiguous to the place of its location. The number of the electing Presbyteries shall be not less than seven nor more than twenty, and shall be named for each institution by the General Assembly. The Directors to be chosen by the said Presbyteries shall be in number not less than twenty-one, nor more than sixty, shall be divided into three classes, and one member of each class shall be annually elected by each of the specified Presbyteries. The elections of Directors must be reported to and approved by the General Assembly, and disapproval shall *ipso facto* vacate the office of any Director.

SECTION 3. New departments of instruction, or a new policy, shall not be established in any Seminary without the consent, previously given, of the General Assembly.

SECTION 4. Professors in all the Seminaries shall be elected by the respective Boards of Directors, and the elections shall be reported to the General Assembly next ensuing, but no Professor shall be installed in office, or transferred from one Chair to another, without the approval of the General Assembly, and the failure to approve any Professor-elect, on the part of the Assembly, shall *ipso facto* vacate his Chair. Any Professor, who after installation is disapproved by two successive General Assemblies, shall cease to be a Professor, and his Chair *ipso facto* shall be vacant.

SECTION 5. No person shall be regarded as qualified for election to the office of Professor, unless he be an ordained minister in good standing, in the Presbyterian Church in the United States of America, or of some approved Church of like faith and order, and who also shall have served three years acceptably in the ordinary ministry of the Word, prior to his election. Every instructor or tutor shall be a member of a Presbyterian Church under the care of the Assembly.

SECTION 6. All Directors and Professors shall subscribe at installation to the Standards of the Church, and the pledges in each Seminary, after adoption by the Board of Directors, shall be submitted for approval to the General Assembly.

SECTION 7. The management of the financial affairs of the Theological Seminaries shall be vested in Boards of Trustees, to be elected by the Boards of Directors herein previously named, and said Trustees shall be in all cases members of the Boards of Directors by which they are chosen.

SECTION 8. The Boards of Directors and Trustees in each Theological Seminary shall report annually to the General Assembly in detail on the educational and financial interests under their care, and the General Assembly shall have power, after conference first had, to issue instructions to any of said Boards,

which shall have mandatory force, provided always that such instructions shall not be contrary to the Constitution of any State, of the United States, or of the Church.

SECTION 9. The General Assembly shall also have power to enforce by appropriate legislation the regulations contained in this Chapter.

The present situation of affairs requires some enactment of a positive and definite character. Crimination and recrimination with reference to the past is useless. The time for action has come, and for action which shall unify the Seminaries, and secure the welfare and solidarity of the Church. The next General Assembly might consider the propriety of modifying Concurrent Declaration Number Nine to accord with both Reunion intentions and present conditions, and also take steps looking towards the alteration of the Theological Seminary Compact of 1870. The Concurrent Declarations adopted in 1869, were not a part of the basis of Reunion. Dr. Musgrave, Chairman of the Old School Committee, said of them, "They are not a compact or covenant, but they suggest to the Assembly what are suitable arrangements. They may be annulled or modified as any future Assembly may deem proper." What is true of the Declarations is true of the Compact of 1870. After due conference with interested parties, the Assembly can resume, if desired, its direct control of the Seminaries at Princeton, Allegheny, Danville and McCormick. The institutions at San Francisco, Dubuque, Newark and Omaha, with Blackburn, Lincoln and Biddle Universities, are held by their connections as well as by their Charters to the Presbyterian Church, either through the General Assembly, or in some other effective manner. The Seminary at Auburn is under a widespread Presbyterial control, and its plan is in part that suggested in this article. The only Seminaries whose Charters would require considerable change are Union and Lane. Merely local ought to be subordinated everywhere, however, to general interests, and united and considerate effort made to secure the welfare and prosperity of the Church as a whole. Whatever measures are adopted, whether the plan suggested in this article, or some other method deemed better by the Church in her wisdom, there should be as preliminary thereto, patient deliberation, generous consideration for all interests involved, and marked absence of hasty action.