

PASTOR-TEACHERS OF
OLD PRINCETON



PASTOR-TEACHERS OF OLD PRINCETON

Memorial Addresses for the Faculty of
Princeton Theological Seminary
1812-1921

Selected and Introduced

by

JAMES M. GARRETSON



THE BANNER OF TRUTH TRUST

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PREFACE

IT is fitting to remember faithful servants of the Lord whose lives were marked by piety and learning. Holy Scripture presents to our view men and women whose lives were spent in the loving service of the Lord Jesus Christ and whose exemplary faith and obedience to the will of God in their generation bid us follow in their footsteps.

Scripture places particular emphasis on the example church leaders are to set as models of true godliness. In his Letter to the Philippian Christians, the Apostle Paul encouraged his readers to imitate his piety and to fix their eyes on those who walk according to the example that he and Timothy had provided for them (*Phil.* 3:17). Likewise, the author of the Epistle to the Hebrews exhorts his readers to ‘Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith’ (*Heb.* 13:7, ESV).

The men of old Princeton, who are memorialized in this volume, exemplify this Christian ‘way of life’ and ‘faith’. Theirs was a hearty, robust, biblical piety that sprang from deep thankfulness for the mercy of God which they, as sinners, had received through Jesus Christ. Called to the vital work of training men for the Christian ministry, they gave themselves to their responsibilities with the utmost seriousness and gravity. Their labours evidence a commitment and devotion to their Saviour worthy of our emulation. Their love for Christ and their faithfulness to his Word was the bedrock upon which Princeton Theological Seminary was built. Under their leadership, thousands of young ministers were trained and sent forth as men who had witnessed firsthand the high calling of the Christian ministry and its attendant responsibilities.

The reading of Christian biography enriches the soul, stimulates the imagination, and leads us to see what God might do today. In this

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collection of memorial addresses, originally given in honour of the greatest men of old Princeton Theological Seminary, we are reminded of what God has done in past days with men who give themselves unreservedly to the service of Christ and his church.

For help in gathering the materials for this book I would like to thank Mr Ken Henke, Reference Archivist in Special Collections at Princeton Theological Seminary, Princeton, New Jersey, and Miss Grace Mullen, Assistant Librarian and Archivist at Westminster Theological Seminary, Philadelphia, Pennsylvania. Their assistance in securing select manuscripts is very much appreciated.

Rev. Arthur Fox's friendship throughout the years has been an encouragement to me and is matched only by his enthusiasm for the theology found at Princeton Theological Seminary throughout the nineteenth century. Likewise, Mr Les Smock's friendship and kind provision of Banner books in the 'early years' broadened my horizons in learning the importance of 'historic Christianity through literature'.

I also wish to express my gratitude to the Banner of Truth Trust for the dedicated labours of their staff which have contributed so much to the production of this fine volume.

A special word of thanks goes to my two sons, Trace and Isaiah Garretson, for all the ways they have enriched their father and blessed his life. It is his prayer that they will grow up to become godly men and faithful servants of Christ like the men whose lives are remembered in these pages.

JAMES M. GARRETSON
September 2011
Fort Lauderdale, FL
USA

*Mark the perfect man, and behold the upright:
for the end of that man is peace.*

Psalm 37:37

I have just returned from the Seminary, and from the bedside of one of our most promising students, who has just breathed his last. He was taken on Friday with a violent inflammation of the bowels, which made such rapid progress, that on Sunday his life was despaired of. On Tuesday morning, the doctor was considerably encouraged, but he soon grew worse, and this morning, about 10 o'clock, he died. You may suppose such an event would make a very deep impression on the minds of his fellow-students. He was in all respects one of the most interesting and promising of their number. He was about twenty-two years old, and remarkably healthy, and about a week since, was, perhaps, the very last who would have been selected as likely to find an early grave. As Mr. Turner, (James Blythe Turner, from Kentucky) was the first who had died among the students, and was very much beloved, the dispensation is more sensibly felt.

I am very glad the first death I have ever witnessed was a happy one. Both of the professors were present, and his bed was surrounded by his brethren, whom he requested to sing for him, the hymn beginning with the words: 'How firm a foundation, ye saints of the Lord.' I never witnessed a scene better calculated to impress the mind with the importance and value of religion. It is, indeed, the 'one thing', and the only thing which can afford the least consolation in so trying an hour. I was also much impressed with the conviction of the truth and of the essential importance of some of the leading doctrines of the Bible, particularly that we are saved by faith, and only for the sake of what Christ has done and suffered for us. Mr Turner

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said over and over that the only foundation of his hope was the 'atoning righteousness of the Redeemer'. When he felt he had an interest in that, he was happy. I believe I was never more convinced that any thing which took that doctrine from the Bible, left no resting-place behind.

CHARLES HODGE, 1822

INTRODUCTION

THE year 2012 will mark the two-hundredth anniversary of the founding of Princeton Theological Seminary. As the years pass and the memory of the founders' vision for the new school recedes into the mists of history, it seemed fitting to gather together in a single volume, for posterity's remembrance, the funeral and commemorative addresses of a number of the Seminary's most notable faculty who served during its first century. Close in time to the beginning of the school and conscientiously committed to its founding documents, their lives provide a window into the rich ministerial heritage old Princeton has bequeathed to the church.

Princeton's influence has spread far and wide in the two hundred years since its founding. Thousands of graduates made their way through the Seminary's hallowed halls by the time of B. B. Warfield's death in 1921, many of whom distinguished themselves as faithful pastors, teachers, and missionaries at home and abroad. The devotion that characterized their Christian service was fanned into a flame by the godly and learned example of the faculty from whom they were taught the responsibilities of the preacher's calling.

While religious hagiography is to be guarded against in the writing of the lives of eminent Christians, and perhaps even more so in the highly charged atmosphere in which funeral and commemorative messages were delivered by friends, family, and former students, it must also be recognized that the risen Lord gives pastors and teachers to his church. Among such men are a few outstanding for eminent piety and intellectual ability. Their lives serve as examples for future generations. Such are the men whose gospel labours are recorded in this volume.

The majority of the men eulogized in this collection first entered Princeton Theological Seminary as students.¹ Four of them were sons

¹ With the exception of Henry A. Boardman, each of the men included in this volume served as full-time faculty at Princeton Theological Seminary. An 1833 graduate of the

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of professors; some were students of the founding faculty. While their family backgrounds, ministerial experience, and personality traits varied, the years of their professorships bore successive testimony to 'the truth as it is in Jesus' and in the advocating of a biblical approach to ministerial training that strengthened the churches of their day.¹

Founding faculty member Archibald Alexander grew up on the rural frontier of post-colonial Virginia. His time spent in missionary labours in southern Virginia and on the border of North Carolina, his exposure to revivals during the Second Great Awakening, and his work as a college president and pastor in Philadelphia, gave him a breadth of experience for his duties as a professor at Princeton.

Samuel Miller, Princeton's second professor, was a child of the manse. Well-educated and an able historian, he served a church in New York City for a number of years. His ministry here coincided with outbreaks of disease which struck down and removed many from his own congregation. Alexander and Miller served alongside each other in the Seminary for almost four decades, imparting a wealth of experience as well as knowledge to the students.

Charles Hodge was raised by a godly widowed mother who taught her two sons the ways of the Lord. Converted as a student at the College of New Jersey, he later entered the Seminary where he came under the care of Archibald Alexander who became a surrogate spiritual father to the young man. It was through Alexander's encouragement that Hodge pursued ordination and accepted a call to

Seminary, Boardman served for over four decades as pastor of Tenth Presbyterian Church in Philadelphia. Following the death of Archibald Alexander in 1851, Boardman was elected by the General Assembly of the Presbyterian Church in 1853 to the chair of Pastoral Theology and Church Government. Boardman declined the position but continued to play an active role in the Seminary's development and would eventually serve as a member of its Board of Directors. Boardman was an influential churchman, gifted preacher, and beloved pastor, whose theology and ministry embodied the goals for which the Seminary had been established. His appointment to Archibald Alexander's vacated chair evidences Boardman's commitment to Alexander's theology of pastoral ministry; likewise, his close friendship with Charles Hodge and service as a Director bear witness to the way in which Boardman valued the school's history and sought to root its future in the piety and orthodoxy of the Seminary's early years.

¹ For an outstanding history of the Seminary and the spiritual culture that characterized the faculty from its founding through its reorganization in 1929 see David B. Calhoun, *Princeton Seminary, vol. 1: Faith and Learning, 1812-1868; vol. 2: the Majestic Testimony, 1869-1929* (Edinburgh: Banner of Truth, 1994, 1996). For a briefer treatment of the Seminary's institutional history through 1992 see William K. Selden, *Princeton Theological Seminary: A Narrative History, 1812-1992* (Princeton: Princeton University Press, 1992).

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serve at the Seminary. Like his spiritual mentor he too had first-hand experience of revival and was profoundly committed to the theological and ministerial heritage embodied at Princeton.¹ Throughout his long career, he laboured tirelessly through publications, sermons, and classroom instruction to defend, proclaim, and extend the influence of Christ's lordship over every area of life. Hodge's writings in the fields of biblical studies, church history, and systematic theology remain as classic treatments of their topics. He ranks as one of the most influential theologians in the history of American Presbyterianism and the Reformed faith.²

Both Alexander and Hodge had sons who were to be appointed to the faculty of the Seminary. James W. Alexander was a gifted scholar with an encyclopedic mastery of his fields of study. Considered one of the outstanding preachers of his day, who possessed a great burden for pastoral ministry, he wrestled with debilitating depression and other related health issues. J. Addison Alexander was a polymath and was widely recognized as one of the greatest biblical scholars of the nineteenth century. Although he never married, 'Addy' was a family man at heart who loved children. A popular teacher and gifted preacher, he and his brother James died prematurely, just a few years after the death of their father in the early 1850s.

Archibald Alexander Hodge and Caspar Wistar Hodge both served as pastors before receiving calls to Princeton Theological Seminary. Caspar's legacy at Princeton is often overlooked since his publications were largely limited to journal reviews, class notes, and a few sermons. His strength was as a lecturer in the field of New Testament studies; unlike his older brother A. A., he was a quiet scholar and never the controversialist. A. A. Hodge had a pastor's heart, a preacher's passion, and a burden for foreign missions, having served

¹ In a letter written to William Cunningham August 24, 1857, Hodge remarked: 'I have had but one object in my professional career and as a writer, and that is to state and to vindicate the doctrines of the Reformed Church. I have never advanced a new idea, and have never aimed to improve on the doctrines of our fathers. Having become satisfied that the system of doctrines taught in the symbols of the Reformed Churches is taught in the Bible, I have endeavoured to sustain it, and am willing to believe even where I cannot understand.' See Archibald Alexander Hodge, *The Life of Charles Hodge, D.D., LL.D., Professor in the Theological Seminary, Princeton, N.J.* (Edinburgh: Banner of Truth, 2010), p. 460.

² For a recent collection of essays examining Hodge's theology in the intellectual and historical context of the nineteenth century see *Charles Hodge Revisited: A Critical Appraisal of His Life and Work*, ed. John W. Stewart and James H. Moorhead (Grand Rapids: Eerdmans, 2002).

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as a missionary to India, albeit for a short time. Gifted with an ability to popularize deep theological concepts, he was well-received both as a professor and as a guest speaker. Like his father, he was a prolific author, having published a number of books in the field of systematic theology that are still in print today.

Alexander Taggart McGill and William M. Paxton were worthy successors to Archibald Alexander and Samuel Miller in homiletics, pastoral theology, church government, and ecclesiastical history. They built upon the foundation established by their predecessors and maintained a strong emphasis on the importance of piety for pastoral usefulness. Their rich and varied pastoral experience enabled students to focus on the pastoral priorities that lay ahead of them after their course of Seminary study. Likewise, Henry A. Boardman's four-decade service as pastor of Tenth Presbyterian Church, Philadelphia, and his close associations with Princeton is illustrative of the pastoral leadership the Seminary was designed to foster.

William Henry Green had a pastor's heart and the genius of an erudite scholar. Green's publications were particularly important in refuting the claims of critical biblical scholarship in its denial of the inspiration and inerrancy of the received canonical text of the Old and New Testament Scriptures. A renowned professor of Old Testament, he was among the foremost Hebraists of his time and, like his colleague Charles Hodge, served as an instructor and professor at Princeton for over half a century.

James C. Moffat's lectures in church history provided students with a useful knowledge of the church's past. His deep personal piety suffused his lectures with a living spirituality that helped students to see the events of church history as expressions of the inner recesses of the human heart.

Although, he served as a pastor for only a brief period, B. B. Warfield embodied the best of the Princeton heritage with careful exegetical skills, historical sensitivity, theological profundity, and a pronounced emphasis on the integration of piety with learning. His loving care for his invalid wife throughout the long years of their marriage is well known. Warfield's massive literary output in every department of theological encyclopedia raised a defensive bulwark against the inroads of theological liberalism that was influencing

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American theological colleges as well as the pulpits of local churches.¹ Warfield's publications on the inspiration and authority of the Bible continue to be prized as classic statements of the doctrine of Scripture.

Called to serve as professors at the Seminary, the story of their respective lives cannot be told apart from the common purpose in which they shared.² All were men who lived lives of principled piety, and recognized the responsibility that the Presbyterian Church had entrusted to them to be models and mentors for younger men. While able to take their place among the most gifted scholars of their day, they also understood the inherent dangers of a ministerial training that did not nurture vital piety in combination with sound theological learning. To a man they embodied a holiness of life that was deeply rooted in their faith in Christ; their work as gospel ministers and seminary professors was secondary to their calling as disciples of Jesus Christ.

They viewed their professorships as a fiduciary trust given to them by both Christ and his church. This stewardship required of them a sincere and sanctified surrender to the teaching of the Scripture; their scholarly and voluminous publications were the literary expression of that commitment.³ Their lectures, sermons, Sabbath afternoon con-

¹ For a comprehensive overview of Warfield's theological publications, see Fred G. Zaspel, *The Theology of B. B. Warfield: A Systematic Summary* (Wheaton: Crossway, 2010).

² Major biographies have been written on a number of the leading nineteenth-century Princeton Seminary faculty. For Archibald Alexander see James Waddel Alexander, *The Life of Archibald Alexander* (New York: Charles Scribner, 1854; repr. Sprinkle Publications, 1990). For Samuel Miller see Samuel Miller Jr., *The Life of Samuel Miller*, 2 vols. (Philadelphia: Claxton, Remsen & Haffelfinger, 1869; repr. Tentmaker Publications, 2002). For J. A. Alexander see Henry Carrington Alexander, *The Life of Joseph Addison Alexander*, 2 vols. (New York: Charles Scribner's Sons, 1870). For Charles Hodge see Archibald Alexander Hodge, *The Life of Charles Hodge, D.D., LL.D., Professor in the Theological Seminary, Princeton, N.J.* (New York: Charles Scribner's Sons, 1880; repr. in new ed. Edinburgh: Banner of Truth, 2010). For a recent modern biography on Hodge's life and influence see Paul C. Gutjahr, *Charles Hodge: Guardian of American Orthodoxy* (New York: Oxford University Press, 2011). While not strictly a biography, information about James W. Alexander can be found in an extensive series of correspondence between Alexander and his friend, John Hall. See John Hall, *Forty Years Familiar Letters of James W. Alexander*, 2 vols. (New York: Charles Scribner, 1860).

³ The Princetonians included in this volume were all prolific authors. They read widely and wrote extensively on every subject of the seminary curriculum and practical Christian living. The sheer amount and diversity of their literary output is breathtaking. Their publications include denominational reports, essays and reviews, introductions and forewords, chapter and book-length contributions, tracts and published sermons, biographies and letters, systematic theologies and commentaries, and even novels! Perhaps what is most amazing is the ability of

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ferences, and personal conversations with students reflected the same spiritual concern.¹ While a portion of the training given at Princeton was academic in nature, academic study was not pursued as an end in itself. The character of the school was suffused with a distinctly ministerial emphasis that was to prepare young men to be both pious and learned. The primary focus of the instruction at Princeton was to produce godly pastors and useful preachers of the Word of God.²

The faculty of Princeton all knew the inherent tendencies of Christian educational institutions to deviate from the teaching of the Bible.³ As the founders of the Seminary well recognized, unbelief inevitably corrupts the church's preaching and destroys its spiritual life. Princeton Theological Seminary was begun, in part, as a reaction to a perceived doctrinal drift taking place at the College of New Jersey—a school whose first six decades were a conscious response to Yale College's doctrinal opposition to the Great Awakening—the latter being understood as a great work of the Spirit with which the founders of the new seminary had profound sympathy.⁴ The theological drift at Harvard College, once a bastion of Calvinistic orthodoxy, was also painfully obvious: as recently as 1805 Harvard had appointed to its faculty a Unitarian professor of theology. Congregational ministers responded by establishing Andover Theological Seminary in 1808 as an orthodox school for New England Congregational churches. The

each of these men to write profound academic works and, with equal ease, to write for children and the less literate members of society. In a real sense, all of their writings were apologetic in focus and instructional in nature as they sought to bear witness to the Bible's message.

¹ For a series of biographical reminiscences and assorted collection of classroom and conversational remarks by Charles and A. A. Hodge see C. A. Salmund, *Princeton: Charles and A.A. Hodge with Class and Table Talk of Hodge the Younger* (Edinburgh: Oliphant, Anderson & Ferrier, 1888).

² For a treatment of Archibald Alexander's instruction on preaching and pastoral care see James M. Garretson, *Princeton and Preaching: Archibald Alexander and the Christian Ministry* (Edinburgh: Banner of Truth, 2005).

³ For important works examining these developments in American higher education see especially James Burtchaell, *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches* (Grand Rapids: Eerdmans, 1998); and George M. Marsden, *The Soul of the American University: From Protestant Establishment to Established Nonbelief* (New York: Oxford University Press, 1994).

⁴ For an analysis of these changes and the concerns they created for the founders of Princeton Theological Seminary see Mark A. Noll, 'The Founding of Princeton Seminary', *Westminster Theological Journal* 42 (Fall 1979): 72-110. For a more detailed examination of the institutional and educational changes taking place at the college since its founding in 1746 see Mark A. Noll, *Princeton and the Republic 1768-1822: The Search for a Christian Enlightenment in the Era of Samuel Stanhope Smith* (Princeton: Princeton University Press, 1989).

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lessons of these events were not lost on the men who were planning the establishment of a new seminary at Princeton.

Discussions about the founding of a denominational seminary took place over several years. In 1811 the General Assembly of the Presbyterian Church approved a committee report to establish a seminary in the village of Princeton, New Jersey. The report included a detailed 'Plan of the Theological Seminary of the Presbyterian Church in the United States of America'.¹ Careful consideration was given to the ethos of the Seminary for the preservation of orthodoxy and piety. In preparation for its opening, the report identified educational emphases for the curriculum, provided recommendations for the Seminary's governance, proposed ways in which piety could be cultivated within the student body, and suggested guidelines for procuring faculty members.

Special emphasis was placed on doctrinal fidelity to the *Westminster Confession of Faith* and the *Larger and Shorter Catechisms*; ecclesiastical loyalty to the *Form of Government of the Presbyterian Church*; and the importance of spiritual integrity in the character of both faculty and students. The founders were clear in affirming the need for (1) doctrinal loyalty to the standards to which the faculty subscribed as ministers and professors, and (2) the cultivation of personal piety; both were considered non-negotiable commitments on the part of those who would train the denomination's ministers. To safeguard the Seminary's future, men were sought who would uphold the standards and government of the Presbyterian Church in all their work as professors, preachers, churchmen, and authors.² It was expected that they would not teach anything contrary to the denominational standards:

Every person elected to a professorship in this Seminary, shall, on being inaugurated, solemnly subscribe the Confession of

¹ See Samuel Miller, *A Brief History of the Theological Seminary of the Presbyterian Church, at Princeton, New Jersey; Together With Its Constitution, Bye-Laws, &c.* (Princeton: John Boart, 1838), hereafter *A Brief History*. Miller's history includes a copy of the Plan; both documents can be found in Garretson, *Princeton and the Work of the Christian Ministry*, vol. 1, pp.42-84.

² Subscription to the system of doctrine represented in the Westminster Standards became a source of intense debate and ultimately division in nineteenth-century American Presbyterianism. For an overview of the issues and the position of the Princeton faculty see David B. Calhoun, 'Old Princeton Seminary and the Westminster Standards', *The Westminster Confession into the 21st Century*, ed. J. Ligon Duncan (Fearn, Ross-shire: Christian Focus, 2005), pp. 33-61.

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Faith, Catechisms, and Form of Government of the Presbyterian Church, agreeably to the following formula, *viz.*—‘In the presence of God and the Directors of this Seminary, I do solemnly, and *ex animo* adopt, receive, and subscribe the Confession of Faith, and Catechisms of the Presbyterian Church in the United States of America, as the confession of my faith; or, as a summary and just exhibition of that system of doctrine and religious belief which is contained in holy Scripture, and therein revealed by God to man for his salvation; and I do solemnly, *ex animo* profess to receive the Form of Government of said Church, as agreeable to the inspired oracles. And I do solemnly promise and engage, not to inculcate, teach, or insinuate anything which shall appear to me to contradict or contravene, either directly or impliedly, any thing taught in the said Confession of Faith or Catechisms; nor to oppose any of the fundamental principles of Presbyterian Church Government, while I shall continue a Professor in this Seminary.’¹

Also noteworthy is the emphasis on ‘vital piety’ or ‘experimental religion’. The founders wanted belief and behaviour to go together; knowledge of the truth was to lead to godliness. Therefore professors were to make the most of every opportunity to encourage holiness in the lives of students:

The Professors are particularly charged, by all the proper means in their power, to encourage, cherish, and promote devotion and personal piety among their pupils, by warning and guarding them, on the one hand, against formality and indifference, and on the other, against ostentation and enthusiasm; by inculcating practical religion in their lectures and recitations; by taking suitable occasions to converse with their pupils privately on this interesting subject; and by all other means, incapable of being minutely specified, by which they may foster true experimental religion, and unreserved devotedness to God.²

While the acquisition of intellectual knowledge about the truths of the Christian faith was encouraged, the appropriation of those truths to one’s life—‘heart knowledge’—was considered essential for

¹ ‘The Plan of the Theological Seminary’ in Miller, *A Brief History*, p. 15. (See *Princeton and the Work of the Christian Ministry*, vol. 1, p. 55.)

² See Miller, *A Brief History*, pp. 20-1. (See *Princeton and the Work of the Christian Ministry*, vol. 1, p. 60.)

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fruitful Christian life and service. The founders were insistent that intellectual knowledge of the truth was never to become a substitute for the experience of the truth in one's soul:

That, as filling the Church with a learned and able ministry, without a corresponding portion of real piety, would be a curse to the world, and an offence to God and his people; so the General Assembly think it their duty to state, that in establishing a seminary for training up ministers, it is their earnest desire to guard, as far as possible, against so great an evil. And they do hereby solemnly pledge themselves to the churches under their care, that in forming, and carrying into execution the plan of the proposed seminary, it will be their endeavour to make it, under the blessing of God, a nursery of vital piety, as well as of sound theological learning: and to train up persons for the ministry, who shall be lovers, as well as defenders of the truth as it is in Jesus; friends of revivals of religion; and a blessing to the Church of God.¹

The 'felt realities' of a conscious, loving union with Christ would, they rightly believed, result in a life faithful to God's Word, and one spent in the selfless service of the church.²

The Plan therefore balanced the objective verities of the faith once delivered to the saints with the personal appropriation of those truths to the heart and life. One without the other would lead to either rationalism or mysticism. Bound together and rooted in a growing love for Christ and his people, the founders hoped to keep vital piety and orthodoxy alive, and to promote revivals of religion and the spread of the gospel through Christian missions.³

¹ See Miller, *A Brief History*, p. 8. (See *Princeton and the Work of the Christian Ministry*, vol. 1, pp. 48-9.)

² Summarizing the historical developments which led to the founding of the Seminary, Sprague noted: 'Three generations at least had performed their work and passed away, leaving the results in a widely extended ecclesiastical body, in an elevated tone of public spirit, and in a just appreciation of an enlightened as well as earnest ministry. And now that the fullness of time for this great work had come, not only was the general state of the public mind, in a good degree, prepared for it, but there were men found suitable to conduct the enterprise;—men who united to a sober, comprehensive, far reaching intellect a heart in which the love of Christ and of his Church was the ruling passion.' See William B. Sprague, *A Discourse Addressed to the Alumni of the Princeton Theological Seminary, April 30, 1862, on Occasion of the Completion of its First half Century* (Albany: Steam Press of Van Benthuyssen, 1862), pp. 8-9. (See *Princeton and the Work of the Christian Ministry*, vol. 1, p. 7.)

³ 'No man occupies a place of higher responsibility than he who superintends the education of young men for the sacred office; for the influence of his instructions, and counsels, and

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The ensuing years would bear witness to the founders' vision. Testimonies to the faculty's faithfulness, love for Christ, and devotion to the Seminary's mission abound. One particularly poignant testimony comes from a graduate who was present when the cornerstone of the first Seminary building was dedicated. The Rev. E. P. Swift enrolled as a student at Princeton Theological Seminary in 1814. Swift was privileged to witness the profound faith and spirituality that characterized the leadership of the school in its first decade. Unable to participate in the festivities of the Seminary's semi-centennial celebration, Swift penned a letter to the Alumni Association in remembrance of the early faculty and Board of Directors. His letter of April 18, 1862, sheds valuable light on the reasons the Seminary had been blessed by God and used in such a powerful way in the intervening fifty years:

It was on a spring morning, during the period of our residence in the Seminary, that the village population beheld the novel yet noble spectacle of our little band, without pomp or music, emerging from the College Campus, and marching out, headed by Drs Green, Alexander and Miller, and a few Directors, to an adjacent field, where, with devout supplication, the first named was to lay the corner-stone of the Seminary edifice.

In the comparative destitution of funds to erect this single building; in the fewness of the spectators and the simplicity of our little, feeble host of students, there was, in that scene, to the eye of mere worldly aspiration, perhaps an almost ridiculous absurdity in the act of beginning to build with such a prospect. But when these venerable men uncovered their heads, and the words of faith, and prayer, and consecration of all to Christ, broke upon the air of that calm and tranquil morning; when it was asked, in tones of mellowed and holy earnestness, that this intended edifice (itself as yet but the object of faith) might be reared up as a lasting monument of God's goodness to the Presbyterian Church, and that, for Christ's glory, it might be the educational home of many generations of his ministers who should carry the everlasting gospel to all nations, there was in

spirit, instead of terminating upon them, diffuses itself all over the Church . . . ' See William B. Sprague, *A Discourse Addressed to the Alumni of the Princeton Theological Seminary, April 30, 1862, on Occasion of the Completion of its First Half Century*, p. 40. (See *Princeton and the Work of the Christian Ministry*, p. 23.)

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those utterances of humble confidence in Christ, and lofty expectation, a sublimity and power which every heart must have felt. That morning the Mediator of the new covenant was there, and ever since He has been fulfilling the petitions of that hour. The years which we have since seen, have, many of them, been years of disaster and trial to our Zion; and large portions of it, then represented there, have been sundered from its pale; and these noble devoted fathers, and almost all the brethren then present, have passed away; but the venerable Seminary has moved on with unflinching prosperity, and expanding usefulness: and it is a source of gratitude to God that, for these fifty years, no one of her Professors has, either by defection in doctrine or inconsistency of practice, brought the slightest stain upon her honoured name. Her pupils, also, have, to a remarkable extent, been free from cases of apostasy, and have faithfully served the Church at home and in distant lands.¹

Marked by an evident love for Christ's church, the first fifty years of the Seminary's history demonstrated the Princetonians' passion for the spiritual welfare of God's people; the professors' example also proved influential in shaping their students understanding of the responsibilities they were to exercise as ministers of the gospel.

As one reads the testimonies and memorials to the service which these men rendered to the church, it is obvious that the character of their lives was as influential as the content of their teaching. There was no incongruity between what they taught and how they lived. The fragrance of Christ's blessing rested on their labours. Campus and classroom were both suffused with a spirit of worship.²

¹ See William B. Sprague, 'Appendix', *A Discourse Addressed to the Alumni of the Princeton Theological Seminary, April 30, 1862, on Occasion of the Completion of its First Half-Century*, pp. 69-70. (See *Princeton and the Work of the Christian Ministry*, pp. 39-40.)

² The Seminary faculty recognized the beneficial influence of a godly life. In a sermon entitled 'Christ's Desire for His People', William Henry Green observed: 'This is a world of evil, and evil is inseparably connected with every condition here. Blessed be God, it is not a world of unmingled evil. There is much in it to be grateful for; much that is good and holy and pure; much that turns our thoughts to God; much that is adapted to help us upward toward him and to quicken and stimulate us in his service. There is the converse and companionship of the good. There are those among us who deserve to be styled the excellent of the earth, whose spirit is pure and Christ-like, whose conversation is in heaven, who breathe a heavenly atmosphere, and their faces are radiant from their devout and holy intercourse with God. We find it not only delightful and refreshing, but elevating and ennobling, to come into contact with them. We cannot be with them without being sensibly warmed by the glow of holy affections which burns in their bosoms, without having a livelier interest awakened within us in the things

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Notable in this respect is the testimony of one of Charles Hodge's former students who recalled the enraptured moments of the Sabbath afternoon conferences in a eulogy written on behalf of Hodge for the June 27, 1878, edition of the *Christian at Work*:

It is not, however, as the erudite Professor, nor as the masterly reviewer, nor as the impressive pulpit orator, nor as the gifted author of commentaries and theologies, that the venerated Princetonian will be most remembered by former pupils. It was rather on those fondly memorable Sabbath afternoons when he used to unfold before the hearts of rapt listeners the meaning of Scripture passages. Oh, with what sweet evidences of love, born not of earth but of heaven; of unaffected grace burning in his heart and beaming, like the glory of Moses, from his countenance—that he appeared at his greatest and best. Can any one that ever saw this good man while in the endeavour to portray the entrance of a divine life into our human life, opening unconsciously the door of his own heart, and exhibiting Jesus enthroned there on a believing, yearning, loving, rejoicing disposition, ever forget how he realized at that supreme moment that Jesus is greater than the greatest of great men, that the Redeemer who could thus irradiate and transform his worshipper is worthy of universal adoration and love. Oh, profound earthly teacher, thou was yet infinitely less than the Heavenly Teacher whose words thou didst live to exemplify in thine own character and utterances; for showing us this we bless thee more than for all thine other works.¹

A. A. Hodge also testified to the powerful impressions the conferences made upon those who gathered together week by week:

The prominence and effectiveness of this weekly exercise was unquestionably for the last half century a grand special characteristic of Princeton Seminary. During these past years it was in many respects the most remarkable and memorable exercise in the entire Seminary course. They were held every Sabbath afternoon by the

of God. We come forth from their society and find that the objects of faith have assumed a more practical reality to us; our convictions are freshened and deepened that the matters of eternity are really the great concern; and we have gathered new inward resolves that they shall henceforth supremely engage our thoughts and our activities.' See William Henry Green, 'Christ's Desire for His People', *Princeton Sermons* (New York: Fleming H. Revell Company, 1893), pp. 3-4.

¹ Cited in A. A. Hodge, *The Life of Charles Hodge*, pp. 621-2.

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professors and students for the discussion and practical enforcement of questions relating to experimental religion and the duties of the Christian life. The members of all the successive classes will bear testimony to the unique character and singular preciousness of those Sabbath afternoon Conferences in that sacred old Oratory, whose walls are still eloquent to them with imperishable associations. Here the venerable professors appeared rather as friends and pastors than as instructors. The dry and cold attributes of scientific theology moving in the sphere of the intellect, gave place to the warmth of personal religious experience, and to the spiritual light of divinely illuminated intuition. Here in the most effective manner they sought to build up Christian men rather than form accomplished scholars and to instruct them in the wisest methods of conducting their future work of saving souls and edifying the Church of Christ.¹

Moments such as these were not uncommon. Young men's lives were forever changed as they came to experience the power of the gospel message and the glories of a Christ-centred ministry exercised in prayerful dependence upon the Holy Spirit. The memory of what was seen and felt in student days lasted long and bore fruit in many a pastorate.

Most striking about the memorial addresses in this book is the common thread of love and affection that runs through the respective lives of these Princeton men. As those who had experienced the love of Christ shed abroad in their own hearts, they demonstrated a Christlike affection toward their students. The tender emotions of a shepherd who knows his sheep by name and loves them individually characterized the faculty's love for the young men under their care. And that affection lasted long after the few short years the students spent at seminary. Many students became the life-long friends of their professors and remained in their thoughts and prayers. Advanced in years and close to the end of his days on earth, Archibald Alexander was still able to comment with accuracy on the ministerial labours and whereabouts of his former students.

This pastoral spirit continued to be a prominent feature of the Seminary in the decades following Alexander's death. While not all of Princeton's professors had served in pastorates, each of the men

¹ See A. A. Hodge, *The Life of Charles Hodge*, pp. 485.

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memorialized in the present collection expressed a sincere interest in the spiritual welfare of their students. Alexander Taggart McGill, A. A. Hodge, William M. Paxton, and B. B. Warfield—successors to the original faculty in the second half of the nineteenth and early twentieth centuries—are notable for their keen interest in the spiritual development of the student body. The contents of a lecture might soon be forgotten, but the Christ-like love that characterized the lecturers remained fresh in the memory.¹

In all their sermons, lectures, and publications one easily recognizes in the Princetonians a spirit of devout and reverent scholarship that was eager to honour God, exalt Christ, magnify the ministry of the Spirit, edify believers, and refute, convince, and convert gainsayers. As deep as their love for their students was, their love for Christ was greater still. Each of the faculty loved the Lord Jesus with an undying love.² Christ had captured their affections and they in turn sought to capture their student's affections for Christ.³

¹ Samuel Miller's example had a particularly profound influence on William B. Sprague's life as a student at the seminary: 'His kindly and almost paternal spirit, breathing through his polished and dignified manner, awakened in me a feeling at once of reverence and affection; and this mingled feeling never forsook me in all my subsequent intercourse with him; and it is the offering which I love to make to his memory to this day. Those fine qualities of mind and heart which were so beautifully reflected in his manners, constituting him the highest type of a Christian gentleman, rendered his presence any-where a benediction. There was a singular grace and fitness in all his words and actions. He had much of the spirit of generous conciliation and forbearance, but it was qualified by an unwavering fidelity to his own well considered and conscientious judgments. His character, as it came out in his daily life, was, to his students, one unbroken lesson of love and wisdom.' See William B. Sprague, *A Discourse Addressed to the Alumni of the Princeton Theological Seminary, April 30, 1862, on Occasion of the Completion of its First Half Century*, p. 30. (See *Princeton and the Work of the Christian Ministry*, pp. 17-18.)

² Heart-felt love for Christ, Archibald Alexander counselled his students, is essential for effectiveness in ministry: 'The love of Christ ought so to predominate, so to possess his mind, and to bear him along, that every interfering, or opposing principle, should be neutralized or extinguished. This should suggest all his plans, guide all his operations, give energy to all his efforts, and afford him comfort under all his trials. Constrained by the love of Christ, he should cheerfully forgo all the comforts of ease, affluence, and worldly honour, to serve his Master in places far remote; or far removed from public observation. This holy affection should impel him to undertake the most arduous duties, and encounter the most formidable dangers; this should enkindle the ardour of his eloquence, and supply the pathos of his most tender addresses. This is the hallowed fire which should be kept bright and burning continually. All other warmth is no better than "strange fire". Nothing but the love of Christ, can make a truly faithful pastor, or evangelist, assiduous in all his services, and indefatigable in the most private and self-denying duties of his office.' Cited in Garretson, *Princeton and Preaching: Archibald Alexander and the Christian Ministry*, pp. 126-7.

³ 'We all know that the man who is instrumental in bringing us near to God, who enables us to see the glory of Christ, who stirs up our heart to penitence and love, becomes sacred in our eyes, and that the place in which we have enjoyed these experiences can never be forgotten. Hence the feeling which our old alumni cherish for this Seminary, is not pride, but a tender,

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This surely is the explanation for the profound love that resided in the hearts of their graduates. Grown men wept at news of the death of their beloved professors; the memories of classroom instruction, Sabbath afternoon conferences, and pulpit ministry, filled their hearts and minds with sacred and cherished memories of days gone by when God was present among them in the power and demonstration of his Spirit, and in the exemplary lives of their professors.

* * * * *

A few years before he died, Charles Hodge delivered a commemorative sermon at the re-opening of the Seminary Chapel on September 27, 1874. He used the occasion to reflect on the Seminary's history and the important role the early faculty served in shaping the institutional identity of the school. Confirming Swift's testimony, Hodge acknowledged the Christ-centred focus of Drs Alexander's and Miller's teaching during the years of their professorships. It was, he said, the foundation upon which Princeton's model of ministerial training had been built and the environment in which the spiritual life of the student body had been nurtured. In Hodge's mature judgment, it had proved to be a source of profound spiritual blessing throughout the years and a cherished memory in the lives of those who had once sat in their classrooms:

They were in the first place, eminently holy men. They exerted that indescribable but powerful influence which always emanates from those who live near to God. Their piety was uniform and serene; without any taint of enthusiasm or fanaticism. It was also Biblical. Christ was as prominent in their religious experience, in their preaching, and in their writings, as he is in the Bible. Christ's person, his glory, his righteousness, his love, his presence, his power, filled the whole sphere of their religious life. When men enter a Roman Catholic Church, they see before them a wooden image of Christ extended upon a cross. To this lifeless image they bow. When students entered this Seminary, when its first professors were alive, they had held up before them the image of Christ, not graven by art or man's device, but as

sacred, love, as for the place in which they passed some of the holiest, happiest, and most profitable hours of their lives.' See A. A. Hodge, *The Life of Charles Hodge*, p. 591.

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portrayed by the Spirit on the pages of God's word; and it is by beholding that image that men are transformed into its likeness from glory to glory. It is, in large measure, this constant holding up of Christ, in the glory of his person and the all-sufficiency of his work, that the hallowed influence of the fathers of this Seminary is to be attributed.¹

It was to men of such gracious character that the founders of the Seminary wanted to entrust the training of the ministers of their beloved Presbyterian Church in the United States of America. The legacy of their lives, as remembered and reported by those who knew them best and who served for so many years alongside them, bears eloquent testimony to that character, intelligence, theological conviction, and pious disposition which God is pleased to use for the blessing and enriching of his church. Their example and writings point us to the 'old paths' in which God's favour to his church is still to be found.

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September 2011
Fort Lauderdale, FL
USA

¹ See A. A. Hodge, *The Life of Charles Hodge*, pp. 586-7.

A MEMORIAL ADDRESS¹

PRINCETON Theological Seminary is walking today in the shadow of an eclipse which in various degrees of visibility has been observed, I doubt not, throughout the greater part of the Christian world. Men may agree with Dr Warfield or they may differ from him, but they must recognize his unswerving fidelity to what he believed to be the truth. Students of theology in whatever Christian communions they may be found must recognize him as an earnest co-worker in defending the authority and contents of the New Testament and in vindicating the central doctrines of our common Christianity. Nothing but ignorance of his exact scholarship, wide learning, varied writings, and the masterly way in which he did his work should prevent them from uniting with us today in the statement that a prince and a great man has fallen in Israel.

I remember the shock which passed through this community when word went out that Dr A. A. Hodge was dead. He had succeeded his father as his father had succeeded Dr Archibald Alexander in the chair of Systematic Theology. Less learned than his father, he was a man of greater genius. He was a deductive theologian. While giving proper regard to the exegetical support in behalf of each doctrine of the New Testament, the fact that it was the obvious and necessary consequence of another doctrine conceded to be true had a controlling influence over his mind, the consistency of Scripture being with him a foregone conclusion. He was a man of wide reading and keen metaphysical insight. He also had a vivid imagination and a sensitive emotional

¹ Given in the First Presbyterian Church, Princeton, May 2, 1921, by invitation of the faculty of the Theological Seminary. Francis L. Patton, 'Benjamin Breckinridge Warfield, D.D., LL.D., Litt.D.', *The Princeton Theological Review*, Vol. 19, No. 3 (July 1921): 369-391.

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nature whose united influence produced some very remarkable results when he reached the heights of extemporaneous eloquence.

When the question of his successor arose, our minds turned naturally to Dr Warfield, then Professor of New Testament Criticism and Exegesis in the Western Theological Seminary, Allegheny, Pennsylvania. I recall today the delight with which Dr C. W. Hodge welcomed his former pupil to the chair which his father and his brother had successively filled.

In his young manhood of those days Dr Warfield was a most imposing figure. Tall, erect, with finely moulded features and singular grace and courtesy of demeanour, he bore the marks of a gentleman to his finger-tips. There was something remarkable in his voice. It had the liquid softness of the South rather than the metallic resonance which we look for in those who breathe the crisp air of a northern climate. His public utterances took the form of a conversational tone, and his sentences often closed with the suggestion of a rising inflection, as if inviting a hospitable reception from his hearers. He lacked the clarion tones of impassioned oratory, but oratory of this kind was not natural to him. He kept the calm level of deliberate speech, and his words proceeded out of his mouth as if they walked on velvet. But public speaking was not his chosen form of self-expression. He was pre-eminently a scholar and lived among his books. With the activities of the church he had comparatively little to do. He seldom preached in our neighbouring cities, was not prominent in the debates of the General Assembly, was not a member of any of the boards of our church, did not serve on committees, and wasted no energy in the pleasant but perhaps unprofitable pastime of after-dinner speaking. As was to be expected, therefore, he was too much of a recluse to be what is known as a popular man. His public was small, but it covered a wide area and he reached it with his pen. Through the pages of the *Presbyterian and Reformed Review* and later of the *Princeton Theological Review*, he was speaking regularly to men who waited eagerly to see what he had to say concerning the latest book on New Testament Criticism or the most recent phase of theological opinion. It is difficult, of course, to estimate the influence he exerted in this way, but geographically speaking it was widely extended, and I may be pardoned perhaps for saying somewhat extravagantly that

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his line has gone out into all the earth and his words to the end of the world. His writings impress me as the fluent, easy, off-hand expression of himself. He wrote with a running pen, in simple, unaffected English, but with graceful diction, and only a moderate display of documented erudition. His weapon in controversy was the sword and not the battle-axe. His gleaming blade had a keen edge, but the *quarte* and *tierce* of logical encounter went on without loss of temper or lapse of good behaviour. His mental machinery was in constant use. It never rusted and was always ready for the work it had to do.

Something is undoubtedly lost in the transfer of thought to the printed page. We see it through a glass—darkly, sometimes because we look through a cloudy medium, and sometimes the prismatic colours of the lens have a confusing effect upon our vision. But Dr Warfield's style was the servant of his thoughts and expressed them accurately and clearly. He made no phrases, pointed no epigrams, nor did he have the habit of putting his own image and superscription on some common coin of speech and sending it forth as his seal and sign-manual of originality.

Dr Warfield's writings consist mainly of sermons, lectures, theological treatises, reviews and historico-critical essays on phases of contemporary theological opinion. These essays and reviews have appeared in various periodical publications, but most of them are garnered in the *Theological Review*, of which he was for many years the Editor, and there they wait for further distribution through the labours of his literary executors.

If we wish to put a proper estimate upon Dr Warfield's work, we must fully understand his theological position, and the key to that position is his unfaltering belief in the inspiration of the Old and New Testaments. He was not a philosophical theologian who tried to translate the doctrines of the New Testament into the language of idealistic metaphysics, nor an apologetic theologian who sought to defend the central doctrines of Christianity on the basis of a conceded minimum of historical truth. He was a dogmatic theologian who based the content of his teaching on the plain and obvious meaning of the inspired Word. He had first-hand knowledge of the attacks that have been made upon the authority and meaning of the gospel

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narrative and knew well how the admissions of those who leave us to choose between a human Jesus in a true gospel and a divine Jesus in a false gospel help to reinforce our faith. He knew how the deity of Christ could be maintained on the simple ground of historicity, but he made no abatement of his belief in the Bible's inspiration, and like a wise general he knew that the surest way to save the citadel is to protect the outposts. He believed in the supernatural contents of Scripture, but he believed also in the supernatural structure of Scripture. In this he was rendering a great service to multitudes of faithful ministers who for lack of adequate learning were themselves unable to vindicate their faith in the Word of God. His fearless belief was a buttress to men as he stood foursquare to every wind that blows in his unshaken confidence in the oracles of God.

Out of this belief there grew Dr Warfield's convictions regarding some matters which enter largely into the theological controversies of our day, these controversies having particular reference to the supremacy of Scripture, the right of private judgment, and the autonomy of the conscience. Let us give a moment's attention to these three topics.

1. There is, to begin with, the supremacy of Scripture. Dr Warfield was not a theological individualist. The consensus of Christian faith was a strong argument with him in support of any doctrine embodied in that faith. He would have agreed with the words of Vincentius Lerinensis, *quod semper, quod ubique, quod ab omnibus credendum est*, not because the church has the power to define doctrine, but because the agreement of Christians in the interpretation of Scripture is *prima facie* evidence that the interpretation is correct: *Securus judicat orbis terronen*. He believed in the presence of the Spirit with the church. He believed that over and above the external evidence in support of truth the individual Christian may have 'the witness in himself', and that this subjective certitude is often a stronger support of his faith than any argument that he can make. But when under the plea of 'speaking in the present tense' the right of private judgment was assailed by a doctrine which assumed to supplement the Bible or give an authoritative interpretation of it, he rejected the doctrine, whether it was the Roman Catholic doctrine of papal infallibility or the Protestant doctrine of the Christian consciousness.

2. We come next to the right of private judgment. We cannot believe in two contradictory infallibilities. If the infallible church contradicts the plain meaning of infallible Scripture, one or the other alleged infallibility must give way. Hence the divisions which have rent Christendom. The Eastern and Western churches divided on the question of 'the double procession of the Spirit' represented by the controversy over the *filioque* clause. Then came the Protestant schism in the sixteenth century, Protestantism dividing into the Lutheran and the Reformed branches of Protestant Christendom. The Reformed church divided again at the Synod of Dort into Calvinists and Arminians. Nor is there any logical stopping place short of the religious atomism represented by the right of private judgment. When, therefore, you wish to define the visible church, you cannot say that it consists of those who are officered in a particular way or of those who accept a particular confession of faith. You must define it in the terms of the largest charity and with proper respect for the right of private judgment. Keeping these conditions in mind, I think we shall find no better definition than the one given in our own formularies, which says that the visible church consists of 'All those who profess the true religion, together with their children.'

That separation has been carried too far, I do not deny, and reading the signs of the times one would feel disposed to think that the sun of analysis had set and that the sun of synthesis were about to rise. So it comes to pass that the reunion of Protestant Christendom is one of the burning questions of our day. Grant, now, that division has gone too far, how can the process be reversed?

Desirable as the reunion of Protestantism may be, it will be found, I imagine, difficult of accomplishment. Where, as in England, there is a state church, it would not be strange if some of the dissenting bodies were willing to return to the church of their fathers under a broad interpretation of the Episcopate. It remains to be seen whether 'the nonconformist conscience' will accept the terms of the recent Lambeth Conference, liberal as they are and notwithstanding the fine Christian spirit which dictated them. But the case is different in Scotland, which has no hereditary relations to Protestant Episcopacy; and it is very doubtful whether the non-Episcopal churches in this country will consent to a union on the basis of an Episcopal polity.

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Why indeed, it will be asked by many, should the union be effected on the basis of the Episcopate? Has the doctrine of *jure divino* Episcopacy any better standing than *jure divino* Presbyterianism? There are many of us in our own communion who love the Church of England and the Protestant Episcopal Church in this country: we love the stately ritual, the solemn litany and the collects with the holy light that shines in those gems of devotion. But we prefer the simplicity of the Presbyterian service and the prominence in it of the pulpit.

It has been suggested, however, that the Protestant churches may keep their separate organizations, modes of worship, and doctrinal standards, and unite under the more comprehensive organization of Episcopacy. What would our condition be, supposing that such a union went into effect? Let us remember that it could be effected only on the basis of expediency, and the expediency which dictates union today may call for separation tomorrow. To all intents and purposes we should have put our vested interests, institutions, faith, history, and religious traditions into the hands of a new set of trustees; and when, as sometimes happens in secular affairs, the order is given to restore these tangible and intangible assets to the separate organizations, what would our condition be? After a lethargic existence under a larger organization, after a breach of historic continuity, after a relative loss of interest in the smaller company in view of the wider scope of the greater organization, do you suppose that our church, for example, would come back to its own without considerable loss? By no breach of faith, by no intentional act of proselytizing enthusiasm, it would be found nevertheless that during these years of attempted reunion a double process of alienation had meanwhile been going on, the alienation of the assets from the heirs, and the alienation of the heirs from the assets.

I am not insensible of the evil effects of separation. But I see no prospect of agreement. The day of reunion may come, but I incline to think it will not come 'except there be a falling away first'. Indeed, one of the worst features of the proposed union is the fact that it is largely prompted by a widespread spirit of religious unconcern. It is easy to agree when difference has become indifference and great doctrinal headlands are submerged in the troubled sea of social unrest. Much of the current talk of reunion seems to be forgetful of the

spiritual values which are likely to be sacrificed for the sake of economic gains, and from a religious point of view it impresses me as a chimerical effort to increase dividends by watering the stock. I dislike the intrusion into the church of the methods of commerce, and the talk of consolidation, overhead charges, economy, and efficiency in connection with this controversy. Much also as I delight to think that the hymns of the ancient, mediæval, and modern church are the common property of Christendom, I am not yet ready to accept the hymn-book as a basis of reunion; and whether that reunion is presented to us in the husky tones of trade or in the wooing voice of pious feeling, I am disposed to regard the plea as insufficient and comfort myself with the thought that once when our Lord entered the temple he overthrew alike the tables of the money-changers and the seats of them that sold doves.

3. The third great principle which follows from the Protestant doctrine of the rule of faith is the autonomy of the individual conscience. If in regard to those matters which are revealed we assert the right of private judgment in the interpretation of Scripture, then by a very natural inference we may assume the same right in regard to subjects which are not matters of specific revelation. It may, however, be said that it is in precisely such questions that the Christian consciousness has a right to speak authoritatively and to a certain extent supplement the teachings of the Bible. Those, however, who know how this principle has been abused will be slow to accept it, and will find their refusal to accept it abundantly justified by reference to the Scripture itself. Of course one should have good reason for dissenting from the prevailing opinion of the Christian church, and one may well interrogate his own conscience in respect to the correctness of judgments which are at variance with the voice of Christendom. But nothing can lessen his own responsibility for deciding his own course of action in regard to things indifferent or which become right or wrong according to circumstances. 'One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.' You have liberty, says the apostle, but use it well and see that you use it in accordance with the great altruistic principle, 'Love thy neighbour as thyself.' But the doctrine of the Christian consciousness cannot set aside the great truth regard-

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ing the autonomy of the conscience. One cannot well believe that the Holy Spirit has inspired his church or any portion of it to contradict what he had previously inspired his apostles to write. We may think that our neighbour has erred in respect to matters which fall within the jurisdiction of the individual conscience, but even in the act of pointing out what we esteem to be an error we must heed the principle embodied in the apostle's words, 'Who art thou that judgest another man's servant? To his own master he standeth or falleth' (*Rom. 14:4*). No one can share with the individual Christian the responsibility of steering his own bark across life's stormy ocean. Let him avail himself of all the recognized aids to navigation, chart, compass, sextant, and chronometer, but when the critical moment comes it is for him to say whether he will 'lay to' or 'run before the wind'.

Important, however, as was Dr Warfield's attitude toward the subjects of which I have been speaking, his position in regard to the doctrines which constitute the common Christian heritage was even more important. He believed in the old-fashioned doctrine of sin. To criminologists, alienists and students of abnormal psychology he left the task of explaining the conduct of the kleptomaniac and the degenerate. He had no cavil against the claim that such abnormal conduct rests on a physical basis, and he had no objection to the word *paranoia*. But his studies had led him to attach greater importance to the word *hamartia*. The normal abnormalities of mankind were to him matters of far greater moment than the exceptional behaviour to which I have referred. He believed in the guilt and power of sin. With the easy philosophy of those who explain conduct in the terms of social environment he had no sympathy. To those who say, 'Change the circumstances of people and their character will improve', he would in all probability have replied, 'Change the character of men and their circumstances will take care of themselves.' Character is an endogenous plant and grows from within. He was well acquainted with the types of current thought that contradict this Augustinian doctrine of sin. He knew the man with a Pelagian theology and a patrician's pride who fancies that he can patronise Christianity; who, with a competency in one pocket and a college diploma in another, is satisfied with his environment and raises no question as to his destiny; who, born in the purple of social distinction, is master of good

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form and an adept in the art of idle conversation; born in the lap of luxury gives vent to his better feelings by playing the game of parlour-socialism, and instead of becoming a 'socialist of the chair' becomes a socialist of the rocking-chair; born the impeccable heir of gentle manners looks upon sin as the special attribute of the lower orders of society; and 'born in Boston needs no second birth'. But Dr Warfield believed in the universal birth-stain of sin, and with all his vast erudition could find, I venture to say, no better definition of it than that of the Westminster divines given in our Shorter Catechism: 'Sin is any want of conformity unto or transgression of the law of God.'

Following the doctrine of sin, as its logical consequence and the specific teaching of Scripture, come the doctrines of incarnation, expiation, and regeneration. These doctrines are the common heritage of Christians; they constitute the heart of Christianity, and Dr Warfield held and taught them in their integrity. He was no ignorant literalist in his acceptance of these doctrines, no 'nimble textualist', easily betrayed by the sound of familiar words into a false interpretation of Scripture. He was a master of the Scripture's meaning. He had seen how men had dropped the substance of doctrine to grasp its shadow reflected in the stream of idealistic metaphysics. He knew how the Ritschlian theologians gave a 'value-judgment' to the man who asked for bread, and how when he complained they put him off with a tradesman's trick by saying that what he had was 'just as good'; how they 'kept the promise to the ear but broke it to the hope'; how they have made a schism between the theology of the intellect and the theology of the feelings; how they have sought in vain to show us how we can believe with all our heart what we have rejected with all our head; and more than that he knew how, building on this Ritschlian foundation, later writers have tried to teach us that God is the creature of our imagination, his name a symbol of our irresistible impulse to think of the Infinite, religion a device for the conservation of values and the expression of it a form of emotional reaction stimulated into greater than ordinary activity by the artistic refinements of symbolism. He knew in fact that it was but a short Sabbath day's journey from Ritschl to Höffding. He knew the effect of handling the Word of God deceitfully, and this made him cling the more closely to its teachings.

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The great truths to which reference is made are of the essence of the religion of the New Testament. But, of course, the wardrobe of Christianity is ample enough to clothe with moral and religious respectability types of thought which fall very far short of the religion embodied in the Pauline and the Petrine writings. There is a theistic Christianity which offers heaven as a prize for good behaviour. We shall probably soon hear of an atheistic Christianity which reveres the name of Jesus, which sees in him the ideal man, which gets lessons in philanthropy from his life, which seeks to cure the pathological conditions of society represented by poverty, disease, and crime, and looks for a sociological millennium; but leaves us to go down the dark valley of death with no lamp to our feet and no light to our path. Dr Warfield's Christianity, however, was something very different from these. He held the doctrines already referred to which constitute the common faith of the Christian world, and besides these he held the doctrine of justification by faith, the reaffirmation of which by Luther gave birth to the Reformation; and the other doctrines of grace specifically unfolded in the Reformed theology. These truths he considered *sub specie aeternitatis*, regarding them as revelations of the eternal thought of God and their historic unfolding as part of an eternal purpose. The truth of these doctrines cannot be legitimately called in question by any who respect the authority of the New Testament, but the doctrine of an eternal purpose, besides being a part of the Pauline theology, is the obvious consequence of a theistic theory of the universe. Yet it is this profound conception that the world of experience is the realization in time of God's eternal thought which has exposed Calvinistic theologians, Dr Warfield among them, to the charge of narrowness. There is a narrow theology, but it is not among Calvinistic theologians that we are to look for it.

It is narrow to make a metaphor the basis of either faith or practice, whether we find an illustration of it in the primacy of Peter or in a ritualistic genuflection; narrow to make a subordinate truth the basis of denominational separatism, whether it be the doctrine of baptism or the laying on of hands; narrow to suppose that Cruden's *Concordance* can take the place of a Body of Divinity; narrow to make the *obiter dicta* of inspired writers the basis of a dogma; narrow, in matters of behaviour, to pay tithes of mint, anise, and cummin, and

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neglect the weightier matters of the law; narrow, to accept the ethics of Jesus and reject his theology; narrow to hold to the Gospels and despise the Epistles; narrow to take thought for the life that now is and neglect the one that is to come; narrow to single out specific sins as worthy of special condemnation and forget that all of us have gone astray and come short of the glory of God; narrow to keep the fine gold of the gospel at home and think that the base metal of alloy is good enough to circulate in India, China, and Japan; narrow to pick our religious guide out of the divided camp of philosophers, whether he be pantheist, pancosmist, panpsychist, pragmatist, pluralist, or personal idealist—the more narrow, since Dr Hocking, a late-comer in philosophy, has told us with refreshing plainness of speech that one man's metaphysical speculations are just as good as another's,—the more inexcusably narrow, seeing that 'we have a more sure word of prophecy whereunto we do well to take heed.' But Dr Warfield was not narrow. Say, if you like, that he was the belated champion of a dying theology. This, of course, is not true; but if it were, then so much the worse for the world; for he has delivered the only message which will bring comfort to a sin-sick soul; he has pointed men to the only Physician who can heal the hurt of humanity; he has preached the only gospel which has the promise of the life that now is and of that which is to come.

It is to be regretted that Dr Warfield was not more frequently heard in our pulpits. His sermons in the Chapel of the Seminary were models of the better sort of university preaching. They were the ripe result of religious experience and minute exegetical knowledge, and in their meditative simplicity reminded us of some of the best Puritan divines. There was, however, an audience to which he spoke regularly, and by the members of it he was listened to with eager interest. He was punctilious in the discharge of his duties as a teacher. Appointments outside of Princeton never affected the regularity with which he met his classes. Belated trains gave no escape to students from the obligations of the lecture room. The manner of his death was in keeping with the habits of his life. He met his class on the day he died. The lecture over, he returned to his lonely dwelling; there came a few sharp shocks of pain—and he had left the work that had been his joy, to be with the Saviour whom he loved.

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It is not easy to lay down rules respecting the way in which a professor should do his work. We have no normal school—nor do we need one—to teach professors how to teach. If a man is fit for his place you can do no better than leave him to be his own judge. The more of a man he is and the more right he has to speak with authority, the more independent he is likely to be. The day has not come yet, and may it never come, when an ‘efficiency agent’ will feel free to enter one of our classrooms for the purpose of seeing that a professor is doing his duty. The best men have their faults, and the professor is human. You cannot do better than leave him alone. You may chill his enthusiasm or even break his heart, but you cannot change him. We must recognize the fact that professors differ. Some interest the great body of students, others awaken the admiration of a few. Some give information, others stimulate ambition. There are men whose teaching is as clear as crystal, even though you could hardly mistake it for a stimulant; and there are men whose stream of thought has brought with it much mixture of mud from the high places of its origin. There are men of microscopic vision and men who deal in large generalizations; men who ‘settle *Hoti’s* business’ and men who unfold the great problems of New Testament Criticism. There are men whom it is hard to follow because the hearer is, intellectually speaking, sitting too far away from the lecturer; and men whose effort to bring everything down to the level of the least informed evokes a sigh of weariness from the better members of the class and provokes the man with bad manners to look at his watch.

I think we shall find few teachers like Dr Warfield. For securing the best results from all his pupils his method can hardly be improved upon. He used Dr Hodge’s *Theology* as a text-book; but the daily ‘recitation’, as we call it, was no parrot-like, primary school exercise. It was a Socratic dialogue in which the professor came down to the student’s level, discussed with him the points under consideration, plied him with questions, challenged his answers, sought out and solved his difficulties, helped him to give shape and expression to the thought within him that was struggling for utterance, entered the arena of controversy with him and made him see the weakness of his position. There were interesting debates, I doubt not, in his lecture room sometimes between professor and student which the rest of the class must have enjoyed,

when fallacies which had the courage to stand up and fight were made to surrender, and fallacies which skulked under misleading phraseology were tracked to their hiding-place and mercilessly slain.

Sometimes Dr Warfield lectured, amplifying some of the topics dealt with in the text-book, dealing with some contemporary issue in Dogmatic Theology, or giving the results of independent study and research in matters of current thought. Besides his regular class work, Dr Warfield had elective classes open to all seminary students and intended specially for graduates of Princeton and other theological seminaries. In these it was customary to take up some special doctrine for discussion during a term, and students were expected to do original work in the writing of theses. These classes, I am told, were very attractive to the students. In this way the Department of Systematic Theology has been built up and has attained a position in this Seminary which it never had before and, so far as my knowledge and information go, exists nowhere else.

You may wonder sometimes how much time should be given to Systematic Theology in the curriculum of the Seminary, and may be disposed to think that it already has in this institution rather more than its share. Let me speak freely here. You may tell a student that when he leaves the Theological Seminary he should keep up his Greek and Hebrew and prosecute a systematic course of study. But you may be sure that very few men will do it. If he has the time to study as we had who graduated fifty-six years ago, the graduate will gratify his literary appetite and consult his own tastes; but he will follow no cut-and-dried plan. If he has a self-directing mind he will not adopt a programme made by somebody else.

But we must remember that times have changed in fifty years. The minister of today has his hands full of the activities of the church and other activities besides, and in the inevitable division of labour which has come about we have professors with whom the claims of highly specialized learning shut out to a large extent the opportunity for general reading; and pastors whose reading must come in the intervals between crowded hours, and be very general at that. And yet it is theology which must constitute the backbone of a minister's pulpit-work, and that he may use it in a free, familiar, unconstrained expression of himself it must by some hidden process of metabolism

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enter into the tissues of his being and become part of his life. It is when he is in the seminary that this process must go on—or at least begin. I do not wonder that men find themes of absorbing interest in the topics of the time, in the activities of social service, and in humanitarian schemes for the reformation of social life; that they garnish with literary parsley the Sunday meal which they prepare for their congregations, and bring into the pulpit beautiful bouquets which they have gathered from the garden of poesy. The reason is that in many cases they have lost faith in the old gospel of salvation and have parted company with the doctrines of redeeming grace. I am addressing myself more particularly at this moment to young men who are about to enter the ministry, and I wish not to be misunderstood. Art, science, literature, philosophy are yours; all are yours, and ye are Christ's and Christ is God's; use them all in the service of the sanctuary. Pour the red wine of the gospel into a golden chalice of your choicest workmanship. But remember that no amount of intellectual attainment will profit you if conviction dies.

Thinking is hard work, preaching is no easy task. It is when you have wrestled through the night with the angel of the Lord that the blessing will come in the clear vision and the goodly pearls of speech. When work of this sort is at its height you will not fast because you ought to fast, you will fast because you cannot eat. You will not pray because you ought to pray, you will pray because you cannot help it; for this kind also goeth not out but by prayer and fasting. Use all the aids to reflection you can command. Live on terms of intellectual fellowship with men in other callings and borrow of their oil to fill your own lamps. Browse on the uplands like Arnold's 'high pasturing kine' with only now and then the tinkle of a bell to tell those in the valley below where you are. Take time for patient brooding on your theme; and out of your intercourse with men, out of old chapters in your own experience, out of books that you may have not seen for years, illustrations will flock to the open casement of your soul like doves to their windows. And when your message is prepared, go from your study to your pulpit as Savonarola went from his cell to pour a flood of molten speech upon the great audience that waited for him in the *Duomo*. Go into your pulpit when thought has been fused in the hot fire of emotion, feeling

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as you will your weakness and unworthiness. Go with a whispered prayer for help upon your lips, and by divine grace when you feel that you are weak you will be strong. Then your message will be an arrow shot from the tense bowstring of conviction, and God himself will direct its flight.

Dr Warfield was one of three great masters of the Reformed theology who were not only loyal to its teachings but also active in its defence, the other two being the late Dr Kuyper and his successor Dr Herman Bavinck, both of Amsterdam. Dr Warfield was pre-eminently qualified to do the work to which he devoted his life. He had an exact knowledge of New Testament criticism and exegesis. In his wide linguistic equipment he had the key to the world's best theological literature. He was at home in the history of doctrine and had first-hand knowledge of the great masters of Dogmatic Theology. I cannot better describe him to Princeton men than by saying that he combined in rare degree the widely different attainments of Charles Hodge and Addison Alexander. You may wonder, then, why he did not enrich our theological literature by giving us a systematic theology of his own. There are abundant reasons, however, for his failure to do so. In the first place, he was largely occupied with the business of teaching, which left him but little time for the constructive work of building a system. What the world lost, however, his pupils gained. Had he been contented to write his lectures and read them to his classes, he might have left us an *opus magnum* worthy of his unusual gifts. But he gave his heart to teaching, and it is not for us to say whether in teaching or in constructive work he would best have served his day and generation.

Besides, he was by temperament a controversial rather than a systematic theologian. His habit of writing elaborate articles for the *Princeton Theological Review* led him perhaps to put more emphasis on certain phases of religious thought than would be proper in a treatise on Systematic Theology, and might easily have prevented him from seeing truth in a proper perspective had he essayed the task of writing a theological system. Apart from this reason, however, it is quite safe to say that he was a dogmatic rather than a systematic theologian, and was less interested in the system of doctrine than in the doctrines of the system. It was to the discussion of

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particular doctrines in connection with the most recent phases of thought that he gave the greater part of his attention. Yet again it must be said that Dr Warfield had but little interest in philosophy, and relatively speaking it formed but a small part of his intellectual equipment. But the history of thought shows that theology is inseparably associated with philosophy. Dr Charles Hodge was well abreast of the philosophical thought of his day, so far as it impinged upon theology, but it would be a much more serious undertaking for a theologian to attempt to do in our day what Dr Hodge did in his, so wide is the field of philosophy now and so various are the phases of philosophical opinion. It remains true, however, that whether it be neo-Platonism or Aristotelianism or Hegelianism or Naturalism or the revolt against both of these last-named types of thought which is now going on, philosophy has had and is still having its effect upon theological opinion, and the systematic theologian, if he would meet the full demands of a constructive system, must take cognizance of it. But the strongest reason for Dr Warfield's failure to write a system of theology is that, being himself a pupil of Dr Charles Hodge, he made his *Systematic Theology* the basis of his own teaching. 'Forty and six years was this temple in building', and Dr Warfield was not the man to turn the key in the door of that temple and leave it to the moles and to the bats.

I do not think that Dr Warfield cared much how the materials that enter into a theological system are organized. He cared more about the separate blocks of doctrine than the shape of the building constructed out of them. If we care to use a geometrical symbol, a system of theology may take the form of an ellipse, the two foci being the Disease and the Remedy, as was the case in Chalmers' *Institutes*, or God objectively and subjectively revealed, as in the theology of Dr Breckinridge. Again, we may very properly symbolize by the triangle: the main divisions being based on the three Persons of the Trinity, as in Calvin's *Institutio Christianae religionis*. Or, yet again, we may have a Christocentric system of theology, the separate doctrines radiating from the central truth of the Incarnation as was the case in Dr Henry B. Smith's system. But Dr Warfield seems not to have been much interested in the mode of organizing the units that constitute the Body of Divinity. Dr Hodge's quadrilateral consisting

of Theology, Anthropology, Soteriology, and Eschatology suited his purpose very well, and he had no desire to modify it. That there is in it a logical fault of division there can be no doubt; but what of it? There is a similar fault in Blackstone's *Commentaries*, which lesser men than Blackstone have been careful to indicate.

There is something very attractive to me in the relation of Dr Warfield to Dr Hodge's *Systematic Theology*. The last man in the world to swear in the words of a master, his filial loyalty to Dr Hodge was something very remarkable. No man of my acquaintance ever held his own opinion with more tenacity than he of whom I am speaking. No man sought counsel less in forming that opinion. There was an aloofness and a detachment about him that might easily have been mistaken for a haughty disregard of what other people think. He was habitually objective in his thinking and neither made revelations of his own subjectivities nor cared much apparently for the subjectivities of other people. Few and short were his words of praise for other men, and he was silent regarding himself. Wordsworth was not speaking proleptically or in allusion to him, we may be sure, in either the active or passive meaning of the phrase, when he said, 'We live by admiration.' But in saying this we must make exception of Dr Warfield's attitude to Dr Hodge, and I think I am right in saying that at no time was his confidence in his own opinion sufficient to keep him from saying with a pupil's reverence for his teacher, *Da mihi magistrum*.

It is now nearly fifty years since I was called to Chicago to be McCormick Professor of Systematic Theology in the Theological Seminary of the Northwest, now very properly known, in view of the liberal benefactions of the late Mr Cyrus H. McCormick and his family, as the McCormick Theological Seminary. My entrance upon the duties to which I was called synchronized with the appearance of Hodge's *Systematic Theology*. For nearly ten years, that is to say, up to the time of my coming to Princeton, I used it as a text-book. It is through no cursory examination of it, therefore, that I refer to it today. I assume some risk, perhaps, by reason of inadequate knowledge of other authors when I venture to say that in my opinion Dr Hodge's book is the greatest treatise on *Systematic Theology* in the English language.

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I do not forget the great heritage which has come to us from the older Anglican divines such as Bull, Waterland and Horsley, nor our obligations to later men in the Church of England like Liddon and Gore. But these men do not belong to the class of systematic theologians, great as their contributions to Christian dogmatics have been. The Church of England has done but little work in Systematic Theology, a fact which Bishop Ellicott noticed with some regret in an essay written about fifty years ago. I do not forget the labours of Alford and Ellicott, of Lightfoot and Westcott, but their work was in the field of New Testament Criticism and Exegesis. I do not forget the massive works of Puritan theologians like John Owen and John Howe, but these men were not systematic theologians. And great as were the Scottish theologians, Chalmers, Cunningham, and Candlish, their distinctive work lies in a different field. I hold in high esteem the New England thinkers like Emmons, Hopkins, Park, and Taylor, and have special reverence for the memory of Jonathan Edwards, the greatest of them all; but these men laid the foundations of their systems in a questionable doctrine of what we used to call 'the moral and active powers'. I do not forget the systems of theology written by men in our own communion like Thornwell, Breckinridge, Shedd, and Henry B. Smith; and though more than one of them excel Hodge in some respects, yet, taking them all together, for comprehensiveness and completeness, for freedom from questionable philosophical commitments, and for loyal devotion to the words of Scripture, they do not equal in cathedral-like proportions the work in *Systematic Theology* which Princeton Seminary has given to the world under the name of Charles Hodge.

The day will come when the times will call not for a new theology but for a new Systematic Theology. New forms of philosophy must be dealt with, new phases of historical controversy must be considered, new witnesses for the truth from archaeology, from science, from history, must be heard. And some one with architectonic gifts must levy contributions from all departments of theology for the new structure. Who that new architect will be we do not know, but I venture the prediction that some of the choicest stones in that new building will be those which have been hewn and shaped in the Warfield quarry.

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But let us not regret that he of whom we speak today did not attempt this task. The time is not ripe for that. Dr Warfield did his best service to the church by doing his work within the precincts of this great cathedral. And how splendid this cathedral is!

Built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, its walls are salvation and its gates are praise. Buttressed on the one side by the truths of reason, the facts of our moral nature, and the great defences of a theistic view of the world; and on the other side by the monumental defences of the Bible's supernatural claims and the historic foundations of our faith, there has been built into its structure the Bible's teaching of 'what man is to believe concerning God and what duty God requires of man'. The principles which underlie human society are there, and there are to be found the truths which lend majesty to human law. The keystone of every arch is marked with the symbol which stands for *Jesus hominum salvator*. The lofty roof invites the upward look, and it rests upon the reasons that support the eternal hope. Its storied windows keep alive the memory of great constructive thinkers—Augustine, Anselm, Calvin. Its mural tablets tell of the victories which have been won upon the battle-fields of faith and speak of Nice, Chalcedon, Augsburg, Dort, and Westminster. From the choir come the voices of Christian singers, ancient, mediæval, and modern, who notwithstanding the divisions in the sacramental host of God's elect proclaim the truth that 'all the servants of our King in Heaven and earth are one.' The odour of incense pervades the building, and the voice of prayer softens the harsh words of controversy. As I stand in mute admiration of this edifice there comes over me the feeling that it is crowded with worshippers. There reaches my ear the voice of one who stands as a representative of a long line of preachers from Chrysostom to Whitefield. I listen while he unfolds the history of redemption from the protevangelium in Genesis to the song of the redeemed in the Apocalypse, tells us of great crises in the church when men's hearts failed them for fear, speaks of the assaults upon our faith that make us anxious now—of the indifference of some, the apostasy of others—warns us that in coming days we may expect the hearts of many to grow cold, but bids us take courage in the thought that the triumph of the church is provided for in the eternal purpose

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of God and in the promise of our blessed Lord that the gates of hell shall not prevail against her.

And now the deep-voiced organ begins to speak. In successive waves and with increasing volume the flow of harmony goes down the nave, across the transepts, past the columns, through the arches, up to the vaulted roof, and reaches its climax in an outburst of triumphant joy when the great assembly, moved by some sudden inspiration, rises to its feet, translates this wordless anthem into speech, and sings with loud acclaim, Alleluia, the Lord God Omnipotent reigneth!