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During its first century Princeton Theological Seminary was famous for biblical and theological orthodoxy and scholarship. Even today Christians remember with appreciation its ‘majestic testimony’ to the truth. Books by the Princetonians—Archibald Alexander, Charles Hodge, B. B. Warfield, J. Gresham Machen, and others—remain in print. The old Princeton theology, however, attracted little scholarly attention after the reorganization of the seminary in 1929 opened the door for a theologically diverse programme. Most books and articles that mentioned the Princeton theology disparaged it for its theological rigidity, biblical inerrancy, and Scottish Common Sense Philosophy. The first book-length introduction to Princeton theology did not appear until 1983—The Princeton Theology 1812-1921: Scripture, Science and Theological Method from Archibald Alexander to Benjamin Warfield, edited by Mark Noll. Thankfully, some recent books and articles have begun to present a more accurate and positive view of old Princeton’s theology.

Princeton Seminary was more than a place for scholarly study of the Bible and theology, as essential as that was. It was also a place for training ministers in devotional living, missions, and pastoral work.

As Princeton approached its centennial in 1912, the seminary faculty put out a booklet called A Modern School of the Prophets, which stated: ‘For almost one hundred years, this seminary has tried to be faithful to its trust and has furnished to the church that established it, men of missionary zeal, evangelistic fervour, pastoral loyalty and scholarly ability.’ Scholarly ability, though very important, was not listed first in the faculty’s description of the seminary’s work. Missionary zeal, evangelistic fervour, and pastoral ministry were also major emphases of the seminary, as was the devotional life of its faculty and students. Until recently, the topics of piety, missions, and
Christian ministry have been neglected by those who studied and wrote about Princeton.

In 1981, a book by Andrew Hoffecker surprised many by its title and content—*Piety and the Princeton Theologians: Archibald Alexander, Charles Hodge, and Benjamin Warfield*.

My 1983 Princeton doctoral dissertation—’The Last Command: Princeton Theological Seminary and Missions’—explored the very impressive contribution of Princeton Seminary to the beginnings of the American missionary movement. (This story is summarized in my *Princeton Seminary*, volume 1, chapter 8.)

In 2005 James Garretson called attention to the seminary’s training of preachers in his *Princeton and Preaching*. In *Princeton and the Work of the Christian Ministry*, Garretson has supplied us with more treasure from old Princeton. These two volumes contain over seventy sermons, addresses, and articles from Princeton faculty and friends, illustrating and defining the seminary’s sustained commitment to the work of the Christian ministry. Garretson also provides a helpful introduction to this major aspect of the Princeton tradition.

Scholars of Princeton history will find these volumes instructive and insightful. Pastors, elders, and seminary students will be inspired and challenged. And anyone who loves the church and wants to see it at its best will be encouraged and blessed.

**David B. Calhoun**
Emeritus Professor of Church History
Covenant Theological Seminary
St Louis, Missouri
December, 2011
It is said that traditionalism is the dead faith of the living and that tradition is the living faith of the dead. The men of old Princeton Seminary, whose writings are found in this collection, knew this distinction and were well aware of the dangers of an orthodoxy not united to an orthopraxy rooted in a living piety.

As men of their times, they were shaped by the currents of theological thought which were forged in the fires of the Protestant Reformation and handed down as a living spiritual legacy by martyrs and godly churchmen who safeguarded the deposit of truth in their own generations.

As committed Christians and godly ministers faithful to the confessional standards of the Presbyterian Church, they viewed their calling and work as a sacred trust given to them by Christ and the church. All of their writings reflect this sense of sacred calling and partake of the spirit of those whose ministerial labours were carried out as acts of loving, loyal devotion to Christ and his Word.

The Princetonians high view of Scripture was accompanied by an equally high view of the calling and responsibilities associated with the ministerial office. Their collective writings on the pastoral office and their emphasis on the cultivation of ‘eminent piety’ in the life of the minister provide a rich theology of pastoral ministry—rich in wisdom as well as Christ-centred in focus. This pastoral theology is, for the most part, timeless in value and provides many useful insights for those whom the risen Lord has called into gospel work in the twenty-first century.

The friendship of the Rev. Mark House has been a source of encouragement to me and bears witness to the pastoral wisdom found in Princeton’s past for ministry in today’s world.

I would like to express my gratitude to Mr Ken Henke, Assistant Archivist in Special Collections at Princeton Theological Seminary,
Princeton, New Jersey, for his assistance in securing select manuscripts for this project. Thanks too to Dr David B. Calhoun for kindly providing the Foreword, and to the Banner of Truth Trust for undertaking publication of this collection.

A special word of thanks also goes to my daughters, Michaela and Rebekah Garretson, whose love and support for their father is a source of much joy and gratitude. It is my prayer that they would love and serve Christ all the days of their lives with the same passion and zeal that marked the lives of those whose writings are found within the pages of this book.

JAMES M. GARRETSON
Fort Lauderdale, Florida
December, 2011
INTRODUCTION

A mong theological seminaries founded in the United States in the past two hundred years, few have had world-wide influence as profound as Princeton Theological Seminary. Established in 1812 as The Theological Seminary of the Presbyterian Church in the United States of America, few who witnessed the seminary’s inauspicious beginnings in the village of Princeton, New Jersey, could have imagined the impact the seminary would have on American Christianity and culture and, through its graduates and publications, on the church overseas.¹

The decades leading up to the founding of the seminary were marked by social change and political upheaval. The new nation, born through the struggles of the American War of Independence, now faced political and cultural challenges in both church and State. Infidelity and scepticism were a serious threat to the moral foundations of society; Deism competed with Trinitarian Christianity.

PRINCETON AND THE CHRISTIAN MINISTRY

for religious allegiance in an era characterized by declining church attendance. Churchmen feared that the new nation was in imminent danger of abandoning the Christian heritage that had provided the foundation for its religious and political freedoms. Yet in God’s kind providence, the fortunes of the newly liberated colonies would not only be preserved but also strengthened by the Second Great Awakening. Radical political thought and deistical thinking soon encountered a revived Christian spirituality that would exert a widespread influence. Extending over a four-decade period (c. 1790-1830), churches, communities, individuals, and educational institutions all felt its power. The debilitating effects of the revolutionary war had lowered moral standards, but declining church attendance was soon reversed as churches were significantly strengthened. Population growth, increased immigration, and, above all, personal experience of the new birth in Christ, all contributed to the growing influence of Christian belief and practice in the United States of America.

As the nineteenth century dawned, churches faced the new challenge of a rapidly expanding population that quickly outgrew the

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existing provision of churches and pastors, especially along the ever-broadening western frontier. The old one-on-one mentoring models, which had worked so well in providing ministers for churches in the colonial period, simply could not supply sufficient numbers of pastors and preachers in such challenging circumstances.

Recognizing the need, a number of the new denominations acted to establish schools specifically dedicated to the training of men for the Christian ministry. The seminaries were typically church-based institutions intended to contribute to the ongoing spiritual welfare of the respective denomination. Rooted in a shared Protestant heritage, they were established to preserve and perpetuate their own denominational distinctives in the new country.

Each of the new denominational seminaries founded in this period shared a common commitment to the cultivation of Christian piety as well as an intelligent apprehension of the Christian faith. Truth was not only to be grasped by the mind, but embraced and believed by a receptive heart. Since the knowledge of the truth is, in the language of Scripture, ‘unto godliness’, a vigorous emphasis was placed on the cultivation of Christian piety in the life of the students, something that was seen to be essential for the true care of souls.

The core curriculum in the new schools reflected a historic fourfold division of study: Bible, Dogmatics, Church History, and

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Practical Theology; the cultivation and practise of Christian piety undergirded each department of study and served as the common bond in unifying the curriculum in its goal of preparing Christian men for the ministry of the Word.

Faculty selection also reflected the schools’ purposes and goals. Most faculty were scholarly pastors, men who possessed pastoral experience and academic competency. Experience in church ministry brought a practical dimension to classroom instruction which enabled students to see the implications of formal theological study for ministry in local church settings.

Although there was a strong emphasis on the study of theological subjects, the seminary’s goal was to produce gospel ministers rather than academic scholars. Academic study was never viewed as an end in itself; rather, rigorous and sustained academic study was seen as subservient to the goal of producing well-educated and pious students, approved unto God, workmen that need not to be ashamed, who rightly divide the word of truth. This was the focus maintained by such seminaries for most of the nineteenth century.

With this historical context in mind, we can better understand the purposes behind the founding of Princeton Theological Seminary and the design of its curriculum. Alarmed by the inroads of infidelity and Deism in the academy and society, the founders of the seminary were also concerned that the Presbyterian-founded College of New Jersey had also made concessions to Enlightenment thinking; no longer did the college curriculum provide the biblical and theological teaching thought necessary for ministerial training. In response, the

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Introduction

Presbyterian Church acted to preserve its past and protect its future by establishing a school that would reflect its confessional standards. An 1811 committee report approved by the General Assembly of the Presbyterian Church details the process which led to the founding of the school and includes ‘The Plan of the Theological Seminary of the Presbyterian Church in the United States of America’ which established the goals and guidelines for the seminary’s operation.

Part apologetic in nature and part constructive in focus, the Plan details the founders’ vision for the school. A careful reading of the document demonstrates the balance the founders sought to maintain between academic rigour and a life of ‘vital piety’. The Plan emphasizes that which is to be believed and taught and the vital importance of Christian character for the work of ministry. The training envisioned would include: study of biblical languages and antiquities; exegetical studies; systematic and historical theology; church history and government; and pastoral theology, which would include homiletics and pastoral casuistry. Successful graduates were to be able divines, capable of explaining, proclaiming and defending the gospel as Christ’s representatives; active churchmen committed to the Westminster Confession of Faith, the Larger and Shorter Catechisms, and the secondary standards of the Presbyterian Church; friends of revivals of religion, and enthusiastic supporters of missions.

For a study examining the impact of Enlightenment thought on American college education see Douglas Sloan, *The Scottish Enlightenment and the American College Ideal* (Columbia University: Teachers College Press, 1971).


3 ‘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
The Princetonians believed the study of theology was fundamental for understanding the nature of the Christian life. The facts of God’s self-revelation in history and Scripture were the foundation for theological reflection and formulation of doctrine. Thus a strong emphasis was placed on the mastery of Hebrew and Greek, the original languages of the Bible, in order to accurately exegete the text of Holy Scripture. Biblical antiquities were studied in order to understand the cultural context and social milieu of the ancient world. Systematic and historical theology organized the biblical data into its logical and linear development, while church history and government looked at the outworking of Christian doctrine throughout the centuries. Pastoral theology provided instruction in preaching and in ministerial etiquette, while study of Puritan models of spiritual casu-
istry gave insights into the application of Scripture to the spiritual needs of individuals and congregations.¹

In addition to the academic emphasis, the Plan stressed the importance of the formation of Christian character and the cultivation of ‘vital piety’. It was expected that the faculty would exemplify Christian piety both inside and outside the classroom.² The founders believed that godly mentors were among the primary means for the cultivation of Christian piety in the lives of the students. Thus, in the Plan we find a number of practical directives for cultivating, maintaining, and enlarging pious dispositions and actions of both faculty and students. Bible-reading, prayer, private and corporate worship, fasting, listening to sermons, and reading the best ‘practical authors’ were among the means recommended.³


³ For a brief overview of the role of the seminary library in the cultivation of Christian piety among the students see the published paper by Michael J. Paulus, Jr., ‘Spiritual Culture and the Theological Library: The Role of the Princeton Theological Seminary Library in the Religious Life of Theological Students in the Nineteenth Century’, (ATLA 2006 Proceedings). Paulus documents circulation records that indicate a sustained interest in the reading of devotional literature by the students. In the early 1820s, works by John Flavel, William Jay, John Bunyan, and Jonathan Edwards were in active circulation among students. Student interest in the reading of devotional literature prompted a complaint to the administration in 1830 that the library did not have adequate holdings in this field! For an overview of the role of devotional literature in American Presbyterianism see Mark A. Noll, ‘A Precarious Balance: Two Hundred Years of Presbyterian Devotional Literature’.

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The ministerial training model established at Princeton Theological Seminary sought to balance the objective and subjective aspects of Christian faith in a community-based learning environment that placed equal emphasis on piety and scholarship.\(^1\) The training was intended to be practical and not merely theoretical. Directives in the Plan that obligated the faculty to inculcate ‘practical religion in their lectures and recitations’,\(^2\) and expected the students to have the ability ‘to support the doctrines of the Confession of Faith and Catechisms, by a ready, pertinent, and abundant quotation of Scripture texts for that purpose’,\(^3\) suggest a strong commitment to the application of the Bible to the student’s preparation for ministerial service.

* * * * *

The delicate balance between piety and scholarship which the founders wished to retain was carefully safeguarded throughout the successive professorships of the men whose writings are included in this collection. Educational institutions inevitably change with the passing of time as they adapt to issues of institutional growth and cultural change. By the end of the nineteenth century, American

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\(^2\) Miller, A Brief History, p. 21. (See below, p. 59.)

\(^3\) Miller, A Brief History, p. 18. (See below, p. 56.)
seminaries were faced with significant academic challenges with the advent of the modern university educational model, the new field of the social sciences, and related developments in professional accreditation. Core values and curriculum were often modified in an attempt to accommodate these challenges as seminaries tried to keep pace with changing educational expectations.¹

The Princetonians engaged with these challenges and yet sought to retain the core values upon which Princeton Theological Seminary had been founded. In 1896 at the fiftieth anniversary celebration of his appointment to the faculty of the seminary, Old Testament Professor, William Henry Green, made the following observation:

Princeton Seminary stands, as it has always stood, for fidelity to the Word of God and the standards of the Presbyterian Church. At the same time it stands for the highest grade of biblical and theological learning. It welcomes all the light that can be thrown upon the Scriptures from every quarter, and does not shrink from the application of the most rigorous tests to the question of their origin or the nature of their contents. Convinced by the most abundant evidence that these Scriptures are the infallible Word of God, and that their teachings are the utterances of divinely sanctioned truth, this seminary has always maintained that sound learning will ever go hand in hand with implicit faith in this sacred volume.

Green continued his observations by noting that:

It was upon this basis that Princeton Seminary was originally

founded. It was with the unanimous purpose of establishing an institution where this cardinal position should be firmly held and faithfully inculcated that the Presbyterian Church resolved to plant here this its oldest seminary. This was the unwavering faith of those who were most directly instrumental in drafting its Plan, in laying its first foundations, in giving shape and direction to it in every respect at the outset of its career. This was the fixed and intelligent conviction of its first professors. That splendid quaternion of teachers, Drs Archibald Alexander, Samuel Miller, Charles Hodge, and Addison Alexander, were the glory and the crown of this seminary in former years, gave it its reputation before the church and the world, and in the protracted period during which they were spared to guide its affairs and to conduct its instruction, stamped their own character upon it, as I trust, indelibly. Under them Princeton Theology gained a definite and well understood meaning, which, it is to be hoped, it will never lose; from which may it never swerve. They whose privilege it was, as it was mine, to sit at the feet of those great and honoured preceptors, will bear their testimony that reverence for the revealed Word of God was a prominent feature of their instructions, and was constantly illustrated not only by the teachings of the classroom, but by their whole spirit and life. And all the wealth of their learning, all the fruit of their reflections, their studies and their researches were made to contribute to the exposition, the illumination, and the exaltation of the Bible.\(^1\)

While academic specialization became more refined by the end of the nineteenth century, faculty such as William Henry Green and B. B. Warfield remained self-consciously committed to the integration of piety with learning.\(^2\) Even with increasing curricular diversity

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\(^1\) See *Celebration of the Fiftieth Anniversary of the Appointment of Professor William Henry Green as an Instructor in Princeton Theological Seminary May 5, 1896* (New York: Charles Scribner's Sons, 1896), pp. 45-46.

in elective courses that reflected a professor’s specialization, issues of piety and spiritual growth remained at the heart of the instruction the students received in their classrooms.¹

Perhaps what is most striking about the faculty is the way in which the needs of the church remained central to how they viewed their responsibilities as professors. Most had served as pastors before their appointment as professors in the seminary; as ordained ministers and professors, they viewed their work as a fiduciary trust given to them by Christ through the Presbyterian Church, for the faithful discharge of which they knew they must one day give an account to God. Their respective academic interests did not displace their focus on the application of scriptural teaching to the needs of the church and society. Their scholarship was carried out on behalf of the church and in the service of the church.²


¹ The seminary faculty and core curriculum became objects of student criticism at the beginning of the twentieth century. While the emphasis on piety remained undiminished, the pastoral value of certain aspects of the instruction was a source of increasing concern on the part of students, faculty, and directors.Unlike sister institutions that dropped Hebrew language requirements and adopted a more comprehensive elective system of classes, Princeton maintained its rigorous academic standards even as it enlarged its offerings. Although a source of faculty tension, a department of English Bible was added to the programme to offset increasing student biblical illiteracy and to strengthen the practical aspects of the education students received. As the seminary responded to developments in educational technology and the professionalization of theological study, faculty interests often focused on issues of importance to the academy which, at points, overshadowed the learning acquirements necessary for effective pastoral ministry for which the school had been founded. Unfortunately, the benefits of academic specialization are often accompanied by an absence of pastoral experience and loss of pastoral focus in curriculum selection and classroom instruction—ministry skills which were effectively modelled and taught in Princeton’s founding faculty. For perceptive observations on these changes and the challenges they created see Calhoun, Princeton Seminary, vol. 2, pp. 264-69.

² For observations on keeping the proper balance between piety and scholarship and
PRINCETON AND THE CHRISTIAN MINISTRY

Princeton Theological Seminary is best remembered for the brilliant professors who graced its classrooms and whose prodigious and profound literary productions gave the school a reputation for conservative Reformed theology and academic excellence.¹ B. B. Warfield’s exegetical studies on the inspiration and authority of the Bible² and Charles Hodge’s three-volume *Systematic Theology*³ are among the most notable and probably best remembered of these publications.

The Princetonians’ voluminous literary output included grammars, commentaries, works on systematic and historical theology, church history, biblical theology, apologetics, biographies, sermons, and numerous journal articles, tracts, and occasional pieces. And yet for all their interest in the systematic formulation of scriptural teaching in creeds, confessions, and systematic theologies, the faculty never published a volume specifically devoted to a systematic exposition of a biblical, Reformed, and experimental pastoral theology. Archibald Alexander would have been the man most suited for this endeavour, but apparently felt that his literary efforts were best maintaining the pastoral and ministerial priorities for which Princeton Theological Seminary was founded see the passionate remarks by William M. Paxton in “The Ministry for this Age”, “The Charge”, *Addresses at the Inauguration of Rev. Archibald Alexander Hodge, D.D., LL.D. as Associate Professor of Didactic and Polemic Theology, in the Theological Seminary at Princeton, N.J., November 8, 1877* (Philadelphia: Sherman & Co., 1877), pp. 5-16. (See PWCM, vol. 2, pp. 337-46.)


Introduction

directed to a variety of publications rather than to a narrowly focused volume of this kind.¹

The Princetonians did, however, think and write extensively on the subject of Christian piety and its bearing on the life of the Christian. Hodge’s remarks about Princeton’s approach to piety, made at the semi-centennial commemoration of his fifty years of service as a faculty member, April 24, 1872, provide helpful perspective on the spiritual legacy of the seminary’s first professors:

It is a proverb that the child is the father of the man. The same law controls the life of institutions. What they are during their forming period, they continue to be. This is the reason why this institution owes its character to Dr Alexander and Dr Miller. Their controlling influence is not to be referred so much to their learning, or to their superior abilities, as to their character and principles . . . It was of course not peculiar to them that they were sincere, spiritual, Christian men. This may be said of the founders of all our theological seminaries. But there are different types

¹ Commenting on Alexander’s profound spiritual influence on the student body and his reticence to write on this subject, A. A. Hodge observed that: ‘All the treasures of divine wisdom and grace, which the Holy Ghost communicates to life-long students of the Word, when to high intellect is added all the simplicity and docility of a little child, irradiated his soul and made it luminous to others. All the secrets of the human heart and its various experiences under the discipline of the natural conscience and of the Word and Spirit of God were known to him, and he possessed the finest skill in interpreting and in treating, with acute precision, the states and frames of all who sought his counsel or listened to his instructions . . . This utter simplicity, this all-penetrating insight, accompanied with a wonderful spontaneousness of thought, imagination and speech were personal attributes, inseparable from his presence and manner, and incapable of being transmitted to the printed page. During his later years, when urged to put the results of his studies and reflections in the permanent form of writing, he often said, “No, if I have any talent, it is to talk sitting in my chair.” And however much he may have been mistaken in failing to recognize the value of his writings to the church, there is no doubt that his gifts as a talker on the themes of Christian experience were without parallel among his contemporaries. He, more than any man of his generation, appeared to those who heard him to be endued with the knowledge, and clothed with the authority of a prophet sent immediately from God. He was to us the highest peak of the mountains, on whose pure head the heavens, beyond the common horizon, pour the wealth of their iridescent radiance.’ See Archibald Alexander Hodge, The Life of Charles Hodge (Edinburgh: Banner of Truth, 2010), pp. 487-88.
of religion even among true believers. The religion of St Bernard and John Wesley; of Jeremy Taylor and of Jonathan Edwards, although essentially the same, had in each case its peculiar character. Every great historical church has its own type of piety. As there are three persons in the Trinity, the Father, the Son, and the Holy Spirit, so there appear to be three general forms of religion among evangelical Christians. There are some whose religious experience is determined mainly by what is taught in the Scriptures concerning the Holy Spirit. They dwell upon his inward work on the heart, on his indwelling, his illumination, on his life-giving power; they yield themselves passively to his influence to exalt them into fellowship with God. Such men are disposed more or less to mysticism . . . There are others whose religious life is determined more by their relation to the Father, to God as God; who look upon him as a sovereign, or law-giver; who dwell upon the grounds of obligation, upon responsibility and ability, and upon the subjective change by which the sinner passes from a state of rebellion to that of obedience . . . Then there are those in whom the form of religion, as Dr Boardman has said, is distinctively Christological. I see around me Alumni whose heads are as grey as my own. They will unite with me in testifying that this is the form of religion in which we were trained. While our teachers did not dissuade us from looking within and searching for evidences of the Spirit’s work in the heart, they constantly directed us to look only unto Jesus—Jehovah Jesus—him in whom are united all that is infinite and awful indicated by the name Jehovah; and all that is human, and tender, and sympathetic, forbearing and loving, implied in the name of Jesus. If any student went to Dr Alexander, in a state of despondence, the venerable man was sure to tell him, ‘Look not so much within. Look to Christ. Dwell on his person, on his work, on his promises, and devote yourself to his service, and you will soon find peace.’

Through sermons, lectures, essays, Sabbath Afternoon conferences, journal articles, and book-length contributions, successive

generations of Princeton professors examined piety’s biblical, biographical, and experimental dimensions. Particular emphasis was placed on ‘eminent piety’ as a foundational prerequisite for ministerial effectiveness.

In their pulpit proclamation, classroom instruction, and literary publications, the Princetonians addressed individuals and children, husbands and wives, families, churches, ministers and church officers with the practical implications of the Bible’s teaching for their lives. Rooted in a covenantal understanding of Christian discipleship, which recognized that all of life is lived in the presence of God and is therefore to be lived for the glory of God, the Princeton faculty sought to minister to people of every age and class. No one was outside their purview or interest. The poor, the illiterate, and

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3 Archibald Alexander’s small systematic theology, *A Brief Compend of Bible Truth*, is an enlarged edition of an earlier work, published along with prayers and hymns, which was intended to aid the blind in their devotions. Alexander published a number of works intended for ‘plain, common readers’ without ‘technical phrases and abstruse disquisitions’ which could be read in short time periods. See Archibald Alexander, *A Brief Compend of Bible Truth* (Philadelphia: Presbyterian Board of Publication, 1846; repr. Reformation Heritage Books, 2005).
children were given special attention in their instruction and writings.\footnote{1} In addition to their writings on piety, the Princetonians published a variety of occasional pieces on matters relevant to the pastoral office. Aspects of classroom instruction received by students at the seminary found opportunity for publication as chapter contributions and essays; some of the richest material is found among the published sermons delivered at the ordination or installation services of a minister. The published addresses especially capture something of the power of the preached Word and the impact the message would have had on the people who first heard them.

While a number of the more important books written by the major Princetonians have been reprinted, the majority of their printed sermon manuscripts, essays, and magazine articles addressing various aspects of the calling and work of the Christian ministry\footnote{2} and issues of Christian piety, have not seen the light of day since their original

\footnote{1} See Charles Hodge, ‘Preaching the Gospel to the Poor’, \textit{Biblical Repertory and Princeton Review}, Vol. 43 No. 1 (1871): pp. 83-95. (See PWCM, vol. 2, pp. 242-53.) Beginning with Alexander through Warfield there was a recurrent interest in ministry to children. At the end of his life, Archibald Alexander remarked that if he could live his life over again he would devote it in ministry to children. In a letter of October 19, 1843, addressed to one of his sons pursuing ordination, Samuel Miller advised him to begin his ministry with a focus on the children in his congregation: ‘Try and find them all out. Procure a little blank book, strongly bound in leather, which you may carry in your pocket for months and years together. Here insert the names of all the children of the congregation, with anything peculiar in the case of each which may be worthy of recollection. When you are about to visit a family, refer to this manual for the names of the children, inquire for them, speak kindly to them, calling them by name. Have a tract in your pocket for one, a little anecdote for another, \textit{etc}. This will conciliate the parents, and bind them to your person; and it will still more conciliate the children and prepare them to attend on your ministry in a respectful and profitable manner. I am more and more persuaded, that that minister who neglects the children and young people of his flock, neglects one of the most—perhaps I may say the most important means of saving souls—of building up the church, and promoting at once the comfort and the success of his ministry.’ See Samuel Miller, Jr., \textit{The Life of Samuel Miller}, 2 vols. (Philadelphia: Claxton, Remsen & Haffelfinger, 1869; repr. Tentmaker Publications, 2002), Vol. II p. 458.

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publication. Their value for understanding old Princeton’s theology of ministry, a theology that did so much to strengthen churches and communities, calls for their reprinting.¹

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It is impossible, however, to understand the Princetonians’ approach to the work of the Christian ministry apart from their commitment to Scripture. The Princetonians were Bible-based, theologically-minded, and pastorally-focused educators.² Their commitment to the Reformed faith and its expression in the formularies of the Westminster Confession of Faith and the Larger and Shorter Catechisms, shaped their pastoral theology.³ Business, corporate management,

¹ Over the years of their respective ministries, the Princetonians addressed a variety of challenges to the Christian faith and confessional Presbyterianism: infidelity and scepticism, Deism, anti-clericalism, anti-confessionalism, fanaticism and enthusiasm, mysticism, rationalism, ritualism, the rise of religious cults and new religions such as Mormonism and the Jehovah’s Witnesses, Romanticism, Unitarianism, Transcendentalism, the ‘New Divinity’ movement, revivalism, slavery, secession, the reformulation of traditional theological categories and language in the theology of theologians such as Schleiermacher and Horace Bushnell, the rise of Higher Criticism, Darwinism, the emergence of the new social sciences, and Protestant liberalism. Their literary productions address contemporary and historical issues with intellectual acumen and spiritual sensitivity; in all their publications they write as committed Christians seeking to advance Christ’s kingdom in the hearts of their readers as well as in the home, school, church, and society.

² The diversity and breadth of the Princetonians’ interests can be examined in the seminary journal founded by Charles Hodge in 1825. Published under a variety of names, the Biblical Repertory and Princeton Review quickly became the most distinguished Presbyterian and theological academic quarterly in the nineteenth century. Edited by Hodge for over four decades, the journal chronicled the interests, emphases, and challenges facing the Presbyterian Church and the work of theological education in the United States. For a history of the Princeton Review through the early 1870s see Biblical Repertory and Princeton Review Index Volume from 1825-1868 (Philadelphia: Peter Walker, 1871). For an introduction to the history of the journal and its key articles and contributors see Mark A. Noll, ‘The Princeton Review’, Westminster Theological Journal, 50 (1998): 283-304.

³ The definition of ‘subscription’ to the Westminster Standards and the use of creeds and confessions in general, was a topic of extended debate in nineteenth- and early twentieth-century American Presbyterianism. It became a central issue in the division of the American Presbyterian Church in 1837; was a debated issue
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and therapeutic models of clerical instruction would have been alien to their approach. The minister as facilitator, comedian, or coach would have been anathema to them and so incompatible with their understanding of the high calling of the pastor and the dignity of the pastoral office. Scripture teaches that pastors and teachers are gifts from the ascended Christ to his church. They are given to shepherd, feed, protect, discipline, love, and even to die for the sheep for whom Christ himself laid down his life. As officers in his church, they have been entrusted with the keys of his kingdom to open the doors of salvation to the believing and to close them to the unbelieving. Their public ministry is a savour of life to some and a savour of death to others. At stake are the great issues of eternity; heaven or hell are the eternal destinies awaiting all to whom the minister preaches the gospel.¹

¹ The Princetonians’ passion for truth and the spiritual welfare of their hearers is captured in A. A. Hodge’s remarks on his father’s editorial leadership of the Biblical Repertory and Princeton Review: ‘His religion was a personal experience. The most close and critical observer never in any moment of his living or dying hours saw in him the least symptom of doubt. That Christ is what he is set forth in the Scriptures to be, and that the Bible is the infallible Word of God, were facts inseparable from his personal consciousness. The logical force and habit of his mind made him see

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The work of the preacher was to be undertaken as a physician of men’s souls. The pastor’s visitation of his people in their homes was viewed as an essential accompaniment to his pulpit ministry. Students were taught to visit the people in order to discover their true spiritual condition and apply the Word of God to them accordingly. In home visits the Bible was to be opened, prayer offered, and the reading of the best devotional writers encouraged. By such means the pastor not only brought a blessing to his people but his love for them would be reciprocated in an affectionate and attentive hearing of the preached Word in church.

Most importantly, the students were impressed with the responsibility to cultivate a growing love for Christ. Love for Christ is at the heart of true discipleship; it is essential for growth in the Christian life and absolutely vital for the proper exercise of the pastoral office. Archibald Alexander’s timeless counsel to students still speaks with fresh power to aspiring pastors today:

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 and grasp all things in their relations. All that he saw to be logically involved in a vital truth by which he lived, was to him part of that truth. Thus he experienced the whole Calvinistic system, and would defend it at all cost as the truth of God, from loyalty to Christ, and love for human souls. The whole was a matter of conscience and of life and death. See A. A. Hodge, Life of Charles Hodge, p. 270.

1 For an engaging overview of the minister’s role in the exercise of pastoral care in American culture see E. Brooks Holifield, A History of Pastoral Care in America (Nashville: Abingdon Press, 1983).
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.¹

The principles of faith, hope, and love were woven deep into the tapestry of the instruction students received from men who possessed that rare combination of godliness and scholarship.² Their personal experience in ministry, knowledge of God’s Word, and passion for the church inspired generations of students in the cause of Christ.³

Students graduated from Princeton Theological Seminary with an appreciation of the importance of sound theological foundations for faithful pastoral ministry. The study of theology was not seen as an impediment to effective ministry; rather, thinking theologically was the best foundation for practical, pastoral service.

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² The Sabbath Afternoon conference played a prominent role in cultivating the religious life of the seminary students. Commenting on its importance, A. A. Hodge remarked: ‘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 seminar course. They were held every Sabbath afternoon by the 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.’ See A. A. Hodge, Life of Charles Hodge, p. 485.

³ For a collection of memorial addresses and funeral sermons eulogizing their influence see James M. Garretson, Pastor-Teachers of Old Princeton: Memorial Addresses for the Faculty of Princeton Theological Seminary 1812-1921 (Edinburgh: Banner of Truth, 2012).
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The selections that follow will give the reader opportunity to enter into the rich world of old Princeton Theological Seminary. Most of the material was written by the more prominent faculty who served from the school’s founding in 1812 through the year of B. B. Warfield’s death in 1921. Warfield is a key transitional figure whose life bridged the nineteenth and twentieth centuries and whose convictions were rooted in the theology and spirituality of the early faculty. Additional contributions come from men intimately associated with the seminary in its opening decades.

B. B. Warfield’s death marked the end of an era in the history of the seminary. Commenting on Warfield’s funeral in a letter to his mother, J. Gresham Machen, Professor of New Testament Literature and Exegesis at the seminary, felt that ‘old Princeton . . . died when Dr Warfield was carried out’. Although eight more years would pass before the institutional reorganization of the seminary in 1929, Machen believed the ideological convictions that had guided the seminary since its founding were being eroded with the passing of the older faculty and the new direction the seminary’s administration and denomination’s leadership were pursuing. While a number of the faculty remained sympathetic to the confessional convictions upon which the school had been established, the denomination and the seminary would soon formally reflect the convictions of theological modernism and would abandon the confessional orthodoxy that characterized Princeton’s past. The doctrinal and ecclesiological issues which were at the heart of the division within the Presbyterian Church would prove determinative for the seminary’s future. As the boundary lines of theological orthodoxy shifted, inevitable and accompanying changes also took place in the definitions, purpose, and practice of pastoral theology in the instruction students received.

The selections included in this collection provide a cross-section of articles, essays, chapters, and sermons which have a bearing on a theology of pastoral ministry as represented by the seminary’s founders and faculty, whose theological convictions and approach

to pastoral ministry predate the changes that took place within their denomination and at the seminary in the 1920s. While for the most part timeless in value, each was written to address issues of pressing importance in the period in which the author lived. As with every piece of historical literature, it is important to keep this in mind as one reads through the collection. A number of the pieces are specifically directed to young men studying at the seminary in preparation of their future service as ministers and missionaries; some of the addresses were delivered to recent graduates at their ordination and installation services. Others address important issues facing the church and theological seminaries; several comment on trajectories in the field of theological studies and their accompanying impact on pulpit and pastoral ministry.

The first two chapters provide the historical background for the theology of pastoral ministry that emerged at Princeton. W. B. Sprague’s commemorative address is a review of the first fifty years of the seminary’s history. Delivered during the middle years of the Civil War (1861-65), the lecture is tinged with the emotions that a divided country brought to a church now divided too. Samuel Miller’s history contains an account of the founding of the school but also provides a full transcript of the seminary’s Plan—material which is essential reading to gain an understanding of the theological foundation upon which the Presbyterian Church established the seminary and how the founders intended it to function.

The next few selections bring us to the opening exercises of the new school. As part of the inaugural festivities that took place at the opening of the seminary in August 1812, a sermon, a lecture, and a charge to the new professor were delivered, and these set the tone and defined the direction of the school. The contributions from Samuel Miller and Philip Milledoler shed much light on the theology of ministry that would characterize the ministerial instruction students would receive. Archibald Alexander’s message demonstrates the academic breadth and practical application that would characterize the seminary’s biblical scholarship, rooted in a pious dependence on the ministry and work of the Holy Spirit.

The remaining selections demonstrate the integral relationship between theology and piety that characterized the publications of the seminary’s founders, faculty, Board of Directors, and graduates. The majority of the selections address topics such as: a call to the ministry; the office and responsibilities of the ministry; sermon composition and delivery; the challenges and opportunities of the pastoral office; the means by which the minister can cultivate personal piety. Some of the essays address subjects which ought to be foremost in a minister’s preaching. Additional essays examine how doctrine nourishes the Christian life, the important role confessions and catechisms serve in defining, defending, and explaining Christian belief and practice, and the purpose of church government and ecclesiastical polity in the life of spiritually healthy churches.

Viewed chronologically, the Princetonians’ early writings address issues critical to the founding of the seminary. Writing as active churchmen and seasoned pastors, strong emphasis is placed on the value of theological study and the cultivation of ministerial piety for effective gospel service. Faced with an anti-clericalism that tended towards the democratization of the church and the downgrading of formal instruction for pastoral office, the Princetonians responded with articles and essays that expressed the biblical warrant for ministerial instruction and the divine calling of the pastoral office.¹

¹ For a careful study of the cultural and theological shifts that took place at this time in American history see Nathan O. Hatch, The Democratization of American Christianity (New Haven: Yale University Press, 1989).
The first few decades of the nineteenth century were years of tremendous religious ferment. New religious sects such as the Mormons and Jehovah's Witnesses emerged challenging the basic tenets of Trinitarian orthodoxy and the redemptive accomplishments of Christ's substitutionary atonement. The period was also influenced by the Second Great Awakening, a movement of the Spirit of God, the effect and influence of which was examined in detail by the Princetonians. The early faculty at the seminary were men who had personal experience of revival. During these years they gave careful consideration to an examination of revival and especially to the distinguishing of a genuine work of the Spirit from mere religious excitement. The new evangelistic methodology of Charles Finney, and the ‘New Divinity’ of Nathaniel Taylor were likewise subject to their critique.\(^1\)

Samuel Miller’s ‘Ecclesiastical Polity: A Lecture’, and Charles Hodge’s ‘What is Presbyterianism?’ reflect debates taking place between the 1830s and 1860s regarding the biblical foundations and divine warrant for Presbyterian models of church government.\(^2\) Notable emphases in this period can be found on the topics of public

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\(^1\) For Samuel Miller’s analysis of the issues confronting the Presbyterian Church’s identity and future see Samuel Miller, *Letters to Presbyterians on the Present Crisis in the Presbyterian Church in the United States* (Philadelphia: Anthony Finley, 1833). Some of Charles Hodge’s best articles written for the *Biblical Repertory and Princeton Review* during this period were collected and published in a single volume in 1857. The volume provides an important overview of the key issues and individuals that the Princetonians addressed in the first half of the nineteenth century. See Charles Hodge, *Essays and Reviews: Selections from ‘The Princeton Review’* (New York: Robert Carter & Brothers, 1857).

worship, the missionary mandate, evangelistic outreach, the doctrine of the atonement, scriptural teaching on the doctrine of imputation, and catechetical instruction of the church. Charles Hodge’s 1862 article, ‘Are There Too Many Ministers?’ illustrates the Princetonians’ passion for missions and evangelistic outreach even as it indicts the Presbyterian Church for elitism in failing to provide sufficient ministerial support to sustain pastoral ministry among the poor. The Princetonians also entered into current debates regarding the propriety, benefits, and liabilities of the newly emerging Sunday School movement.¹

A recurring emphasis throughout the decades is on the proper inter-relationship between theology and piety; A. A. Hodge’s 1877 inaugural address, ‘Dogmatic Christianity, the Essential Ground of Practical Christianity’, is representative of the Princetonians’ ongoing interest in maintaining the practical and pastoral implications of the formal study of theology in a period of increasing academic professionalization in seminary education. In two valuable addresses delivered to the student body in 1904 and 1911, Hodge’s successor, B. B. Warfield, provides valuable insight on cultivating piety while pursuing theological studies in the academic atmosphere of campus life. ‘Spiritual Culture in the Theological Seminary’ and ‘The Religious Life of Theological Students’ represent the seminary’s continuing commitment, in the opening years of the twentieth century, to the nurture of piety and sanctified learning as the fundamental educational ethos of the school.

The closing addresses by Maitland Alexander, grandson of Archibald Alexander, and Caspar Wistar Hodge Jr., grandson of Charles Hodge, reflect the challenges and changes facing the seminary in the early 1920s, precursors of events which would soon lead to the school’s reorganization in 1929 and the subsequent exodus of several faculty to establish Westminster Theological Seminary in Philadelphia as a continuation of the principles and purpose for which Princeton Theological Seminary had originally been founded.²

² The decade witnessed rapid changes. Hodge’s 1921 inaugural address expressed confidence ‘that here in America and in our church, the influence of Charles Hodge,
Although the selections were written over a period of a century by men who, in some cases, had never met, the spiritual continuity of their theological convictions is evident. Spiritual wisdom, fidelity to the biblical text, pastoral instinct, and confessional churchmanship anchor their scholarship and give direction to their ministerial instruction.

A noticeable feature of this collection is its pastoral warmth and depth of insight. The reader is made to feel the importance of the subject under consideration by the manner in which it is presented. Even the smaller contributions are packed with a pastoral wisdom that opens up whole horizons of understanding on the work of the Christian ministry. Academic reviews become opportunities for Robert Breckinridge, James Thornwell, Robert Dabney, W. G. T. Shedd, and B. B. Warfield, still lives on. By 1929, Hodge's perspective had changed but his hope in God’s promises had not diminished. In conclusion to an article similar to his inaugural address published in The Evangelical Quarterly, Hodge commented on the changes he witnessed: ‘Doubtless this Reformed faith is suffering a decline in the theological world today. What has been termed a “Reformed spring-time in Germany’ we cannot regard as the legitimate daughter of the classic Reformed faith. In Scotland the names of William Cunningham and Thomas Crawford no longer exert the influence we wish they did. In America the influence of Charles Hodge, Robert Breckinridge, James Thornwell, Robert Dabney, William G. T. Shedd, and Benjamin Warfield, seems largely to have vanished. But though in theological circles and ecclesiastical courts the leaders of Reformed thought find scant recognition, wherever humble souls catch the vision of God in his glory and bow in humility and adoration before him, trusting for salvation only in his grace and power, there you have the essence of the Reformed faith, and God in his providence may yet raise up a leader of religious thought who shall once again make the Reformed faith a power in the theological world. If and when this happens we may confidently expect a true revival of religion in the Protestant world.’ See Caspar Wistar Hodge Jr., ‘The Reformed Faith’, The Evangelical Quarterly, vol. 1 (1929): pp. 3-24.

Archibald Alexander’s wisdom is evident in his observations on the value of ‘polished’ manners for ministerial usefulness: ‘In our opinion, true humility, meekness, and benevolence will produce the most genuine politeness, and if these dispositions are possessed in a high degree by the minister of the cross, the want of exterior accomplishments, though desirable, may easily be dispensed with. It is not intended to be intimated, that clerical manners are of trivial consequence; they are undoubtedly important, and when of the right kind, tend to promote the usefulness of ministers of the gospel. The idea which I intend to communicate is, that those manners which are in vogue among the higher classes of society are not exactly those which always become a preacher of the gospel. A young man who possesses
a fresh exposition of the topic under discussion; occasional pieces, addressing contemporary issues, provide helpful insights into the life and work of the church at that time. Throughout the collection, one senses being in the company of men who lived in the presence of God and who knew the sacred obligations entrusted to them as ministers of the gospel of Jesus Christ.¹

¹ One of the best summary statements of the Princetonians’ convictions and sense of calling is found in Charles Hodge’s reflections on the articles published in the Biblical Repertory and Princeton Review. As an academic extension of the seminary’s goals, Hodge’s remarks about the journal are equally representative of the Princetonians’ understanding of the seminary’s mission: ‘The conductors of the Princeton Review, however, were Presbyterians. They firmly believed that the system of doctrine contained in the Westminster Confession of Faith, the system of the Reformed Church, and of Augustinians in all ages, is the truth of God revealed for his glory and the salvation of men. They believed that the upholding that system in its integrity, bearing witness to it as the truth of God, and its extension through the world, was the great duty of all those who had experienced its power. They believed, also, that the organization of the Presbyterian Church, its form of government and discipline, was more nearly conformed than any other to the scriptural model, and the best adapted for preserving the purity and developing the life of the church. It was, therefore, the vindication of that system of truth and of the principles of that ecclesiastical polity, the conductors of this journal, from first to last, had constantly in view. In this world life is a constant struggle against the causes of death. Liberty is maintained only by unsleeping vigilance against the aggressions of power; virtue is, of necessity, in constant antagonism to vice; and truth to error. That a journal consecrated to the support of truth should be controversial, is a matter of course; it is a law of its existence, the condition of its usefulness. The Bible is the most controversial of books. It is a protest against sin and error from beginning to end. To object to controversy, therefore, is to object to what is in this world the necessary condition of life. It is, consequently, no just ground of reproach to this journal that it has been engaged in controversy during the whole course of its existence. If it
The Princetonians were men who knew Christ’s love and who loved him in return. They prayed, fasted, studied, and thought deeply on all aspects of the Christian life. Their theology of pastoral ministry was deeply rooted in the soil of their union with Christ, and from it grew a school of ministry which, through the power of Christ’s Spirit, did much good for Christ’s church. This is what God can do through the lives of men whose hearts are in heaven and whose hope is in Christ.

James M. Garretson
Fort Lauderdale, Florida
December 2011
THE CHARACTER OF THE GENUINE THEOLOGIAN

This article which follows is a translation from the Latin of Witsius. The elevated thought and ardent piety of the whole together with the manifest importance of the subject and the known wisdom of the author, will suggest themselves to the reader as sufficient reasons for its insertion. As the original discourse is an inaugural oration, pronounced when Witsius assumed the theological chair at Franeker, there are local allusions which are entirely omitted. A few paragraphs have been passed over for the sake of brevity. The date of the discourse is April 16, 1675.

The theologian, as I use the term, is one imbued with the knowledge of God and divine things, under the teaching of God himself; who celebrates his adorable perfections, not by words alone, but by the ordering of his life, and is thus entirely devoted to his Lord. Such, of old, were the holy patriarchs, the inspired prophets, the apostles by whom the world was enlightened, with some of those luminaries of the primitive church, whom we denominate the fathers. Their knowledge consisted, not in the acute subtleties of curious questions, but in the devout contemplation of God and of his Christ. Their chaste and simple method of illustration did not gratify the itching ear, but by scaling the impression of sacred things on the heart, enkindled the soul with love of the truth. Their blameless life was apprehended even by their enemies, and being in correspondence with their profession, fortified their teaching with irrefragable evidence, and was a manifest token of intimate communion with the Most Holy God.

The Character of the Genuine Theologian

In contemplating the character of such a theologian, let us inquire first in what schools, under what teachers, by what methods he attains to a wisdom so sublime; secondly, in what manner he may best communicate to others what he has thus acquired; and finally, with what habits of mind and excellence of life he may adorn his doctrine. Or, more concisely, let us view the genuine theologian, with reference to his learning, his teaching, and his life. For no one teaches well, who has not first learned aright. No one has learned aright, who has not learned for the purpose of teaching others. And both are useless, unless reduced to practice.

To begin then, at that which is fundamental; the man who merits the honourable title of a genuine theologian must have the basis of his learning in the lower school of nature, and must gather from the structure of the universe, and the wonders of divine providence, from the monuments of ancient and modern history, the recesses of the several arts, and the beauties of various tongues, those things which, deposited in the sacred treasury of memory, may become the foundation of a nobler edifice, when he advances to a higher school. It is not without design that God has impressed upon his works the visible tokens of his attributes; that he has introduced man endowed with sagacity of mind into the august theatre of the universe. It is not without design that all things in the government of the world, and the changes of human affairs are conducted with so harmonious a variety, and so wise a choice. It is not without design that he hath so ordered the works of nature, as to afford some type of the works of grace and glory, and as it were, the rudiments of a better world. It is his will, that we should learn, from an attentive observation of these things, what and how great he is; eternal, infinite, most almighty, most wise, at once the greatest and the best, most fully sufficient for his own plenary happiness, since he gives to all life and breath and all things; most worthy, in short, to be served and imitated, and to be supreme in our love and our fruition. It is his will, that we should contemplate his majesty diffusing the beams of its effulgence in our inmost hearts, there giving laws, awarding swift vengeance to sin, and to good works the mildest approbation, and the sweetest tranquillity of soul. He has chosen, that in view of the transitory, evanescent and glass-like frailty of things which
have been falsely deemed eternal, we should aspire to that which is heavenly, and thus to himself the Lord of heaven, who remaining unmoved is the cause of all motion.

Nor should the theologian limit himself to the works of God, but labour to discover all that the industry of men has effected for leading the soul in pursuit of truth, and for so perfecting language as to render it the suitable interpreter of the mind. He should most assiduously consult the masters in logic, grammar, and rhetoric; using these as Israel used the Gibeonites, who were hewers of wood and drawers of water for the sanctuary. The first of these will deliver to him precepts for definition, division, and arrangement; the other will instruct him in the art of uttering his sentiments, purely, tersely, elegantly, and persuasively—both herein ministering to the ministers of the sanctuary. He should glean precepts of virtue from the sayings of philosophers, and examples from the records of history; these will condemn the baseness of languor and inaction, though they may not avail to incite him towards more sublime objects. He should sedulously acquire various languages, especially those in which God has chosen to convey his sacred oracles, so as to understand them in their own proper idiom, and that God may not need an interpreter with him whose office it is to interpret the divine will to others. All that is sound and reasonable in human arts, all that is elegant and graceful in the array of refined literature, emanates from the Father of lights, the unwasted fountain of all reason and truth and beauty; this should therefore be collected from every source, and instantly be consecrated to God. Are these things minute and earthly? Minute and earthly as they are, they are the glasses by which the most refined images of supernatural things may be more clearly discovered by our renovated eyes. These are the rudiments of the future theologian; if they are superciliously contemned, he will hardly find the desired fruit when called to higher walks, or answer to his title and his office. Yet these are merely the rudiments.

The theologian is not to spend his life in these things. Let him ascend from these lower instructions of nature to the higher school.
of revelation; and sitting at the feet of God his Master, learn from his
mouth those hidden mysteries of salvation, which eye hath not seen
nor ear heard; which none of the princes of this world have known;
which no reason, however disciplined, can reach; which angelic choirs,
even in contemplation of the face of God, desire to look into. In the
secret books of the Scriptures, and nowhere else, at the present time,
the mysteries of the more sacred wisdom are unfolded. Whatever is
not derived from these, whatever is not founded on them, whatever
does not exactly agree with them, is vain and futile; even though
presenting a show of more sublime knowledge, or corroborated by
antiquity of tradition, consent of doctors, and cogency of argument.
‘To the law and to the testimony.’ Whoso speaks not in accordance
with this judgment shall never greet the brilliant dawn. These cele-
tial oracles, the theologian would embrace; these he should ply with
daily, and with nightly toil. In these he should be conversant, from
these he should learn; with these he should compare every sentiment,
nor embrace aught in religion which is not to be there found.

Let his belief be dependent on no man, no prophet no apostle, nor
even on angelic teaching, as though the dictates of man or angel were
to be his standard. In God, and God alone, must his faith be reposed.
For the faith in which we are instructed, and which we inculcate, is
not human but divine; and is so jealous of mistake, as to account no
basis sufficiently firm, except that only foundation—the authority of
the infallible and ever true God. There is, moreover, in the insidious
study of the Scriptures a certain indescribable fascination.1 It fills the
intellect with the brightest ideas of heavenly truth, which it teaches
purely, soundly, with certainty and without mixture of error. Sooth-
ing the mind with ineffable sweetness, it allays the craving of the soul
as with streams of honey and of oil: penetrates the intimate seclu-
sions of the heart with insuperable efficacy, and so firmly engraves its
instructions on the mind, that the believer as confidently acquiesces
in them, as if he had heard them uttered in the third heaven by the
voice of God himself. It influences the affections, and everywhere
exhaling the fragrance of holiness, breathes it forth upon the pious
student, even in cases where he does not realize all that he learns.

1 ἐλευσίων.
No one can tell how much we impede our own progress by a preposterous method of study, which is too prevalent, and according to which we first form our conceptions of divine things from human writings, and then, in confirmation of them, seek for passages of Scripture, or, without further examination seize upon those suggested by others, as referring the question in hand: whereas we should deduce our ideas of divine truth immediately from the Bible itself, using the compositions of men simply as indices, allotting these passages to the several topics of theology, from which we may learn the doctrine of the Lord.

And here, I cannot forbear adducing the opinion of the subtle Twiss, with reference to John Piscator, and his method of study. After having stated what was remarkable in his doctrine and religious science, he proceeds thus:

I shall only add, that I look with high regard upon the theologian, who, professing sacred letters alone, and using the ordinary discipline of grammar, rhetoric, and logic (in which he is a proficient) as merely subsidiary, has attained to such a method of treating theology, not in a popular but scholastic way, as leaves him without a superior, and almost without an equal among the Schoolmen. As if, in this speculative age, so ambitious to blend secular with sacred erudition, it had pleased the Father of mercies to afford us an example of what we might attain of accurate and scholastic learning, in things pertaining to life, by the simple study of the Scriptures, assiduous meditation, and exposition—with the total neglect of all the Schoolmen, summists, and masters of sentences. So thought, and so spake this undaunted champion, concerning the method of study which we commend. His words are not cited with the view of banishing the commentaries of the learned from the hands of the theologian, and thus leaving him to learn from the worst of all teachers—himself, that is, from mere presumption, with the Scriptures misunderstood as a cloak for his errors. Great men of the church, raised above the cares of life and devoted wholly to God, loving him, and beloved by him, have discerned many things in Scripture, which they have extracted, and presented

1 Vind. Grat. 254. col. i. c.
in the clearest light. Amidst the darkness of life, these things might have remained forever hidden from us; and we might never have discovered them, by our unassisted powers, in the depths of their concealment. And although, we may discover, much by our own study of the Scriptures, it is, nevertheless, delightful, and corroborative of our faith, to see, that the manifestation of the same truth, from the same source, has been previously granted to others by the same Lord, who has vouchsafed to shed light on our difficulties. We admire the modesty of Jerome, who professes that, with regard to the sacred volume, he never confided in his own single abilities, nor formed an opinion from his own simple endeavours; but, that he was accustomed to take counsel, even on those passages which he supposed himself to understand, but especially on those of which he was dubious. And Athanasius, in the beginning of his Oration against the Gentiles, applauds a Christian friend to whom he was writing, because, though himself competent to discover in the Scriptures those doctrines about which he consults Athanasius, he still listened with modesty to the opinions of others. This one idea I would reiterate, that the asseveration of no mortal, as to the sense of Scripture, is to be believed, unless he fixes conviction on the mind from the Scripture itself, so that while man is the index, we may become wise unto salvation, from the teaching of God himself. This is loudly proclaimed by the most eminent expositors. ‘I would not’, says Cyril of Jerusalem, ‘that you should give credence to my simple declarations of these things, unless you obtain from the Scriptures a demonstration of what I preach’: adding a sentiment which deserves to be perpetuated: ‘For, the saving efficacy of our faith arises not from any eloquence of ours, but from the demonstration of the Holy Scriptures.’ With this the remark of Justin Martyr is coincident, ‘I assent not to men, even though multitudes concur in their declarations: since we are taught by Christ himself, to yield our faith, not to the doctrines of men, but to those which were preached by the prophets, and revealed

\footnote{Catech. iv. Cap. de Sp. Sancto.}
by himself.’ It is wisely observed by Athanasius, who has been already quoted, that even the Apostle Paul did not make use merely of his own authority, but confirmed his doctrine by the Scripture. And if this was done by one who was permitted to hear ineffable words, who was the interpreter of mysteries, and who had Christ speaking in him, how perilous, in this day, to rely on any authority but that of the Holy Scriptures! The sum of what has been said is this, that the genuine theologian is an humble student of the Word of God.

The Scriptures, then, are the sole standard of what is to believed; but in order to a spiritual and saving understanding of their contents, the theologian must commit himself to the inward teaching of the Holy Ghost. The student of the Bible must be at the same time the disciple of the Spirit. No who regards heavenly things with the perverted eye of nature can perceive their native splendour and beauty; he contemplates only a mistaken image; for they differ greatly in themselves from the impression made on the minds of such as view them so obliquely. In order to apprehend spiritual things, there must be a spiritual mind. The mysteries of Scripture elude the perspicacity of the most penetrating human intellect; and the natural mind perceives them no more than one sense can receive the objects of a different sense. The Holy Spirit, the great Instructor of the soul, coming in aid of this infirmity, communicates to his disciples a new and heavenly mind, on which he pours a most clear illumination, so that celestial mysteries may be seen in their true light. Together with divine things, he bestows a mind to appreciate and comprehend them. He grants the things of Christ together with the mind of Christ. Taught in this spiritual and heavenly school, the theologian not only learns to form correct ideas of divine objects, but is made to participate in these very objects, a treasure truly above all price. The teaching Spirit does not present mere words, and naked dogmas, nor vain dreams and empty phantasms: but, if I may use the expression, the solid and permanent substances of things; introducing them to the soul which truly comprehends them, and embraces them with every affection and in every power of the heart. The pupil of this school does not merely know,

\[1\] Dial. cum Tryph. p. 63. edit. Steph.
nor merely believe, but sometimes realizes what is meant by remission of sin, adoption, communion with God, the gracious indwelling of the Spirit, the love of God shed abroad in the heart, the hidden manna, the sweet tokens of Christ's love, and the pledge and earnest of perfect bliss. There are in this mysterious wisdom many things which you can never learn but by having, feeling, tasting them. The new name is known only by him who possesses it. And the spiritual Teacher causes his disciples to taste and see the preciousness of the Lord. He leads them into his banqueting house, his banner over them is love; he saith, Eat my friends, yea drink my beloved; and then crowned, not with heathen garlands, but with those of the Redeemer, they acquire a clear vision of celestial things.

The truths which are thus learned by experience, are so deeply fixed in the soul, that no subtlety of argumentation, no assault of the tempter, shall avail to remove the impression of the seal. To all objections there is a triumphant reply at hand; for it is vain to dispute against experience. For we have not followed cunningly devised fables, will such be able to say, when we have believed the power and coming of our Lord Jesus Christ, but have been eye-witnesses of his majesty; and we cannot but believe those things which we have heard, which we have seen with our eyes, and our hands have handled of the Word of life. Since, then, it is only in the school of the Spirit that these things are learned, so clearly, so purely, so happily, is it not evidently necessary above all thing, that the theologian should consign himself to the guidance of this Instructor? To be here received, he must renounce his own wisdom and in his own estimation, become a fool that he may be wise. The world of theology is created, like the natural world, out of nothing. By actual love draw near to God, and love will be followed by the communication of his counsel: 'If a man love me, my Father will love him, and we will make our abode with him’—is the promise made by the faithful Jesus to his disciples. Lay up the instructions of the Spirit in a retentive mind, and recall them again and again to view by frequent meditation. Pursue this study, not by reading only, but by prayer; by communion not merely with men in ordinary discourse, but with God in supplication, and with the soul in devout thought. The soul of the saint is like a little sanctuary, in which God dwells by his Spirit and where the Spirit, when
sought unto by ardent prayer, often reveals those things which the princes of this world, with all their efforts, are unable to attain. In a word, give all diligence to keep the mirrors of the soul untarnished, and spiritually pure, that it may be fitted to receive that pure Spirit, and his spiritual communication. ‘Blessed are the pure in heart, for they all see God.’ By these several steps, under the guidance of the Holy Ghost, the theologian will at length reach such knowledge, that, in the light of God, he shall contemplate God, the fountain of light, and in God and the knowledge of him, shall rejoice with joy unspeakable and full of glory.

From this celestial teaching of the Spirit, the theologian will acquire the happy art of instruction, which we have already noted as the second requisite. There is a marked difference between the veteran commander, who has led armies, possessed cities, disclosed the stratagems of the foe and made himself an adept in all the tactics of war—who has often forced his way through opposing hosts, and by long use learned Res gerere et captos ostendere civibus hostes;¹ and the loud and swaggering Thraso, who, with an unstained shield, wages a war of words, but has beheld battles only in description. Such is the difference between the disciplined theologian, who, like Paul, has traversed the course of Christianity, and by honour and dishonour, by evil report and good report, is as dying, yet alive, as unknown, and yet well known, as sorrowful yet always rejoicing, as poor, yet making many rich, as having nothing, and yet possessing all things—and the scholastic pedant, and index-learned rhapsodist, who, feeble in mind and heart, but mighty in memory and words, deems himself the very alpha of theologians.

It is not enough for the Christian teacher to proclaim truths with which he is familiar, unless he does this with pure love. If he regards with affection the divine Giver of all wisdom, and those committed to his charge, as sons or brethren, and also the truth consigned to him, he cannot but strive with all his powers to gain many for God; that there may be many who with him shall adore that sole wisdom, which he can never alone glorify to his own satisfaction.

The same love will prevent him from declaring anything except what may be sure, sound, solid, promotive of faith and hope, tending

¹ To perform deeds and show the citizens their enemies captured.
to piety, unity, and peace; avoiding all prejudice, abstaining from unfairness and perversion, most sedulously omitting novelties of expression, and unmeaning verbiage; and holding himself aloof from the odious strife of words, and from curious, idle, or irregular controversies, which disturb the minds of the simple, rend the church, fill it with suspicions and surmisings, within, and present a delightful spectacle to enemies, and to Satan himself without. O man of God, flee these things, nor ever catch at the disgraceful reputation which springs from novelty of inventions! Through divine grace, we possess, in our churches and seminaries, a precious deposit of heavenly truth, so clearly demonstrated by Scripture, so ably defended against every adversary, approving itself to the conscience by so rich in exuberance of consolation, and so great power of promoting holiness, and confirmed by the blood of so many martyrs, beloved of God that it cannot be doubted, that we have all which is necessary to conduct believers to salvation, and to perfect the man of God for all good works. The mind is ungrateful, and unobservant of its own good, which complains of darkness in the very midst of such evangelical light; and which, in our Reformed churches, trembles, as if the path lay through mansions unvisited by the sun, Et loca senta situ, noctem que profundam.¹

What, then, shall we say of that unseasonable prurience of innovation, by which truths long since delivered to us safely, plainly, and cautiously, are sometimes destroyed, sometimes deadened, and sometimes implicated in strange and unprecedented forms of expression? We might exclaim to the actors in this work, as did Chrysostom to the innovators of his time: ‘Let them hear what Paul saith, that they who innovate in the smallest degree, pervert the gospel.’² Let it not however be supposed that we desire to stand in the way of improvement. Nothing can be more delightful to the believing soul, nothing more advantageous to the church, than to make daily increase of scriptural knowledge, to form more clear ideas of spiritual things, to descry more distinctly the concatenation of salutary doctrines in one chain of admirable wisdom, and with evident and ingenious arguments to corroborate the ancient truth; to shed light upon obscurities, to

¹ And places rough with neglect, and deep night.
² Chrys. ad Galat. i. v. 9.
search with fear and trembling into prophetic mysteries, to apply to
the conscience the powerful demonstrations of Christ and the apo-
tles, to compare the symbols of ancient ceremonies with Christ the
anti-type, and in this cause to act as a scribe well instructed in the
kingdom of heaven, bringing forth from his treasury things new and
old. On this point let us concentrate all that we possess, of erudi-
tion and diligence. Let this be done, and no good man will object,
the church will rejoice, Satan will be disappointed, the efforts of the
saints will be prospered by God, who has predicted that in the latter
time many shall investigate and knowledge shall be increased. Yet
away with these idle, curious, rash, and perverse speculations, flatter-
ing some with the mere charm of novelty, and attempted by others
from party zeal, which result in no profit, but rather engender strifes,
than ‘godly edifying which is in faith’.

In seeking this edification, the theologian should hold truth in its
purity, without the interposition of trifles from human philosophy,
which disfigure the oracles of God. The great things of God need
not swelling words, but rest on their own strength, and transcend
all understanding: these should not be reduced to the categorical
arrangements of the logicians, nor should the attempt be made to
invest the Master with the livery of the servant. The things of God
are best explained in the words of God. And he errs, who supposes
that he can expound the secrets of theology more accurately, clearly,
and efficaciously or intelligibly, than in those terms and phrases,
which the apostles (after the prophets) made use of; terms dictated by
him who gave the faculty of language, who formed the hearts of all,
and who therefore best knows, in what manner the heart should be
instructed and moved. He that speaketh, let him speak as the oracles
of God, not as the idle and repulsive barbarity of the Schoolmen, but
as the Holy Ghost giveth utterance. Let the man of God believe me,
that it is neither for his own honour, nor that of the wisdom which
he professes, to vex these august mysteries with the obscure forms of
dialectic skirmishing, to bring in the tedious comments, the gran-
diloquence, the ludicrous expressions, and the sonorous emptiness of
the schools, as the very vitals of theology, and to bind the queen of
sciences with pedantic fetters of clanking technicalities.
Speak simply, if you would duly maintain the honour which has been mentioned; not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power. Aim, in all your instructions, not to fill the minds of your hearers with vain fancies, but to edify them in faith, to excite them in love, that they may shine in holiness, and rise to the likeness of God. O that henceforth that holy method of theologizing, longed for by so many saints, might prevail in the Reformed seminaries, which should not sink into servile mus- ing, nor evaporate in litigious strife, but shine with vivid lustre in the mind, light up living fire in the heart, and transfuse our Nazarites into the mould of heavenly truth! But with what feelings, and with what success, will that man labour, who has not first framed his own life in a manner conformable to God? And this brings us to the last thing mentioned as requisite to complete the theologian,—an unblemished purity of morals answerable to his profession. It is the Lord’s will to be sanctified in all that draw nigh unto him, and that his priests should be clothed with righteousness. Unless they are examples to believers in every Christian virtue, and can say with Paul, ‘Those things which ye have learned, and received, and heard, and seen in me, do’: and ‘Be ye followers of me, even as I also follow Christ’,—they destroy more by a bad life, than they build up by sound doctrine; they disgrace religion, insinuate a scepticism as to what they preach, and open a wide door to libertinism and atheism. And indeed I might ask, how is it possible for one who knows the truth as it is in Jesus, not to be inflamed with the love of Christ—not be made holy in the truth? Surely he in whose tabernacle God vouchsafes communion must needs walk with him, as did Enoch and Noah. He whose soul has experienced and tasted heavenly things must have his conversation in heaven. He who daily contemplates the attributes of God, shining in the face of Jesus Christ, and is surrounded on every side by the light of grace, cannot but be transformed into the same image from glory to glory, even as by the Spirit of the Lord. So that I hesitate not to asseverate, that he is no genuine theologian, and has seen no ray of the divine mysteries in any suitable manner, whose knowledge of truth has not led him to escape the pollutions of the world and the dominion of sin. For thus saith the Lord: Ye shall know the truth and the truth shall make you free. Intellectum intelligendo omnia fieri;¹ is

¹ Understanding comes about by understanding everything.
an ancient axiom of the philosophers. It was this which the Platonists chiefly sought in the contemplation of the divine ideas, by the sublime knowledge of which man becomes a god, so far as man can be made participant of the divine condition, as Hierocles elegantly remarks. But that which philosophy could not accomplish for her followers, exhibiting the divine perfections only by the unfavourable light of nature, theology richly furnishes to hers, displaying to their contemplation the glories of God and of his Christ in the refulgence of grace, and thus making them partakers of a divine nature; as the inspired Apostle Peter speaks. For God is holiness. By holiness, I intend the sum of all virtues, which it would be here inappropriate to discuss particularly. Desire of heaven; contempt of the world; unfeigned sobriety; modesty, diligent in its own affairs, and not prying into those others; a temper as studious of peace as of truth; fervent zeal, attempered with bland lenity; long suffering under rebuke and injury; prudent caution, as well with regard to times as actions; rigid self-inspection, with forbearing mildness towards brethren; and whatever else pertains to this sacred constellation—these, these not only adorn, but constitute the theologian. I figure to myself a man, who while intent on heavenly meditations, simulates no gravity of visage or garb, but panting for high and eternal things, holds in contempt the splendour of the rich, and the earth with all its gold and silver. Contented with the grace of Christ the Saviour, and the fellowship of the indwelling Spirit, he looks from an eminence down on all the blandishments of earthly vanity, and craves no wealth, nor pleasure, nor fame. Fully intent upon the care of souls, and the guarding, protecting and extending of Christ’s spiritual kingdom, and on beautifying what is already possessed, he owes nothing to the forum, the camp, or the court. He looks for no office, preoccupies no rostrum, courts no patronage, seeks favour of no authority, plays no oratorical part, but justly discriminating between the church, the college, and the court, limits himself to the pulpit or the chair. The higher his flight in the contemplation of heavenly things and the practice of piety, the less does he seek to obscure a brother’s honour; measuring himself not with himself, but with those who are above him, and especially with the perfect law of God. In all that concerns the cause of God, the salvation of souls, the defence of the church,
and the protection of divine truth, he is all on fire with zeal for God and would rather endure a hundred deaths, than concede one iota to an adversary in that which is not his own but the Lord's. Yet for himself he avenges no wrongs, meekly bears the maledictions which are hurled at his head, and in the warmest contest, lays no stress on his own imaginations, but yields everything for peace and concord. Such an one, to use the expression of the ancients respecting Athanasius, is to those who strike, an adamant; to those who differ, a magnet. With prudence in counsel, he attempts nothing rashly, accomplishes nothing turbulently; and with a humility not feigned nor outward, but with all the simplicity of candour, casts himself at the feet of all, exalts himself above none, and prefers each to himself. Show me such an one and I will salute him as the genuine theologian. With veneration, with embraces, acknowledging that he is the glory of Christ, and that the glory of Christ is in him.