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OF
PRESIDENT JOHN A. MACKAY, Litt.D.

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CASPAR WISTAR HODGE, PH.D., D.D.
1870-1937

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The Inauguration of President Mackay

IN the beautiful Chapel of Princeton University on Tuesday, the second of February, ¹⁹³⁷ the Rev. John Alexander Mackay, Litt.D., was inaugurated as President of the Seminary. In addition to the Trustees, the Faculty, the student body and a large gathering of the Alumni and other friends of the Seminary, one hundred and ten institutions and boards were represented by official delegates. The Rev. William L. McEwan, D.D., LL.D., President of the Board of Trustees, presided. The Scripture was read by the Rev. Albert J. McCartney, D.D., and the music was furnished by the Westminster Choir School and the Seminary Choir. Following the Ceremony of Inauguration prayer was offered by the Rev. Peter K. Emmons. The charge to Dr. Mackay was made by Dr. Robert E. Speer. President Mackay delivered the inaugural address on the subject of "The Restoration of Theology." The benediction was pronounced by the Rev. Frank Sergeant Niles.

Immediately following the service a luncheon was served to the official delegates and representatives of the Alumni in the dining-room of the Westminster Choir School.

The charge by Dr. Speer and President Mackay's inaugural address are printed in this issue of the BULLETIN.

CASPAR WISTAR HODGE

1870-1937

CASPAR WISTAR HODGE, Charles Hodge Professor of Systematic Theology in Princeton Theological Seminary since 1921, died at Princeton on February 26, 1937. Born in Princeton on September 22, 1870, the son of Caspar Wistar Hodge and Angelina Post, grandson of Charles Hodge and nephew of Archibald Alexander Hodge, he received from Princeton University the degree of A.B. in 1892 and the degree of Ph.D. in 1894. After studying in the Universities of Heidelberg and Berlin, he became instructor in Philosophy in Princeton University in 1895 and Associate Professor of Ethics in Lafayette College in 1897. He was graduated from Princeton Theological Seminary in 1901 and began in that year the work of instruction in the department of Systematic Theology to which he gave the following thirty-six years of his life. In this work he was closely associated with Benjamin Breckinridge Warfield from whom he received not only guidance and inspiration but for whom he had warm admiration and affection. Devoted as he was to the Reformed Theology in its consistent completeness, he found himself in congenial accord with the great scholar who brilliantly defended and ably expounded this system of Christian truth in continuation of the work of Dr. Archibald Alexander Hodge and of Dr. Charles Hodge. Both he and Dr. Warfield will, I think, be ranked high among the exponents of the Reformed Faith in our country. Both were fundamentally exegetical theologians and both attached importance to the wholeness of Christian truth and the coherence of its several elements in their central unifying principle in the eternal and sovereign purpose of God.

Of Dr. Hodge's ability as a teacher, those who sat in his classes either as under-

graduate or as graduate students will bear witness. He contributed also to current theological literature in articles in Biblical encyclopedias and in theological journals and took an active part in the discussion of the issues which arose in theological thought both in our country and abroad.

Of the many things that he wrote the following statement seems to me to present in brief but clear form the central content of the theology which he taught.

"Princeton Seminary has always taught and upheld the theology of the Westminster Confession—the majesty and sovereignty of Almighty God, the total inability of fallen man to save himself, and that the whole of salvation is to be ascribed to the power and grace of God. This is simply the pure and consistent form of evangelicalism which says with Paul, 'by grace have ye been saved, through faith, and that not of yourselves; it is God's gift.'

"This generic Calvinism has been taught in Princeton Seminary under the specific form of the Covenant Theology, so richly developed in the Westminster Confession and grounded in the Scripture statement, 'I will be your God, and ye shall be my people.'

"The newer modifications of Calvinism have passed away, and this pure and consistent form of Christian supernaturalism and evangelicalism alone stands as an impregnable barrier against the flood of naturalism which threatens to overwhelm all the Churches of Christendom. 'Soli deo gloria' may well be called the motto of Princeton Seminary, as it is of all true theology and religion."

To those of us in the Faculty who knew and loved him, the memory of his loyal friendship, his Christian faith and life, his devotion to the truth of the Gospel, and his simple and complete trust in the Lord Jesus Christ will remain to comfort us in our loss and to encourage us in the way in which we once walked together.

WILLIAM P. ARMSTRONG

Princeton,
March 2, 1937