

JAN 8 1912  
THEOLOGICAL SEMINARY

THE CENTENNIAL CELEBRATION  
OF THE  
THEOLOGICAL SEMINARY  
OF  
THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
AT PRINCETON, NEW JERSEY

MAY FIFTH—MAY SIXTH—MAY SEVENTH  
NINETEEN HUNDRED AND TWELVE

PRINCETON  
AT THE THEOLOGICAL SEMINARY  
1912

This volume has been printed under the  
supervision of

BENJAMIN B. WARFIELD

WILLIAM P. ARMSTRONG

HAROLD MCA. ROBINSON

*Committee*

Copyright by the  
Trustees of the Theological Seminary of the Presbyterian Church,  
at Princeton, New Jersey, 1912

## CENTENNIAL CELEBRATION OF

are some differences in the Presbyterian Church; and it cannot be disputed I think that such differences do exist, if not in your theology, at least in your theological emphasis from that of a hundred years ago when your Seminary was founded. But I am one of those who believe that these diversities or differences will in time be healed, and that these discords will at last melt and merge somehow into a deeper and richer harmony. I certainly do not wish to repudiate, nor do you, the theology of the past. We are born of that theology; it is our inheritance. We could not repudiate it even if we would. And so with the living Christ we shall meet the duties of today and the issue of tomorrow, facing the future, yet planted firmly on the past; and so like Dante's pilgrim we shall journey on and up the rough and rugged mountain side towards the distant mountain top, with the hinder foot still firmer.

### FROM THE SEMINARIES OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

BY THE REVEREND JAMES GORE KING McCLURE, D.D., LL.D.

President of McCormick Theological Seminary  
Chicago, Illinois

**I**T is a great privilege before this remarkable audience on an occasion of so much significance to attempt to express the congratulations and good wishes of the theological seminaries of the Presbyterian Church in the United States of America.

There is a sense in which, like Jerusalem which is from above, Princeton is the mother of us all. We have

## PRINCETON THEOLOGICAL SEMINARY

all come to our birth since she entered upon her beginning. We have all been influenced by her methods, her spirit, her teaching and her successes. In a thousand ways she has been to us the guide of our youth, the director of our manhood and the companion of our maturity.

Her existence is the justification of our own existence. A new system of training Presbyterian ministers in the United States came to its initiation in her. That system in due time secured the approval of the Church. Because of that approval of the system which Princeton represented, we had our birth.

All these seminaries come, therefore, today to bring their greetings to their mother, to lay at her feet their tribute of gratitude, to express to her their appreciation of all that she has been to them, and to assure her of their present and of their abiding affection. Never did children gather about a beloved parent in the hour of that parent's honor with more genuine and more profound esteem than do the children of Princeton gather about their mother at this glad time.

If it is a great privilege to speak as the representative of the theological seminaries in the Presbyterian Church in the United States of America, it is likewise a great responsibility to attempt in any wise to forthtell the sentiments of their hearts. These seminaries are twelve in number. Their locations are widely scattered. They virtually extend from the Atlantic to the Pacific coast, covering the intermediate portions of this good land. One by one, according as the Church has felt that there was a need, each has arisen to occupy a definite portion of our territory and attempt the work that seemed to be needed. We minister both to those whose faces are white and those whose faces are black, both to those who are

## CENTENNIAL CELEBRATION OF

conversant with the English tongue and to those who are conversant with the German, Bohemian and other tongues. The influence of these seminaries extends far beyond the general locality in which they are placed. That influence has gone into every portion of the world, for there is not a nation upon the earth today without representatives from one or more of these seminaries who in their places are trying to bring the highest possible blessings to those about them.

Then, too, this should be noted, that Princeton has been the one who to so large a degree has contributed her graduates to the working faculties of these scattered and useful seminaries. When the full record of this Centennial Celebration shall have been gathered up, it will be seen that man after man of those who in the later years of their lives became so thoroughly associated with the seminaries in which their work was done that men ordinarily think of them only in connection with such seminaries, received their training and were prepared for their usefulness in Princeton.

That there are so many seminaries of such diversified types, with such fields of influence and with such a product of helpfulness, is suggestive of the growth that has taken place in our country since the action of our General Assembly whereby Princeton Seminary, one hundred years ago, became a possibility, and suggestive, too, of the growth of our denomination, which has spread far and wide until it covers the land; and suggestive, also, of the growth of the system of education itself which first came to its expression in the founding of this institution. Theological seminaries are today a fixed part of our religious life. Toward them the thought and prayer of the Church turn with confident expectation that they will

## PRINCETON THEOLOGICAL SEMINARY

furnish the material whereby the work of saving the world shall be advanced.

It is noticeable, too, in this connection how few of all the thousands upon thousands who have been connected with our seminaries as students have failed to lead helpful lives. They have gone to small and large place alike. They have met every kind of difficulty, and even every kind of privation. Each one of these seminaries has its roll of Christian martyrs. Each of them can tell of numberless instances in which its graduates have opened blind eyes, comforted lonely hearts, and led darkened souls into the light and life of God. There is no such beautiful product anywhere to be found upon the earth as the product of theological seminaries. And our hearts grow warm and our tones tender as we think of this wonderful privilege, granted to our seminaries, in having part in the refreshing and saving of humanity.

But beside the privilege and the responsibility of this hour, there is the humor of it. To think that one individual like myself should attempt to speak as the representative of all our seminaries when there is such a variety of individuality in these seminaries, in the type of men constituting their faculties and in the proportions and emphases of truth which they express!

It is sometimes said of our Presbyterian Church that one of its great tendencies is to develop individuality. We liken our Church to a splendid piece of solid hickory. Hickory is strong, but it splits easily. Our Church, in its emphasis upon the fact that each one of us finally stands alone before God in his individuality, creates an atmosphere in which there is danger of great diversity of sentiment. Besides, we do attempt to explain much of the workings of the Divine mind. We do not hesitate to

## CENTENNIAL CELEBRATION OF

go back even into eternity itself and deal with what we call the Eternal Decrees, and that is a long way to go. There is ever a possibility that one and another may not follow exactly the same track in getting to the original sources. And then this, too, is true; that we attempt to define very closely. We hold to the general proposition that it is only through definition that there can be close and accurate reasoning. But just so soon as we define, we separate; and separation is bound to produce varieties of interpretation.

Now for me upon this occasion to stand here and attempt to be the mouthpiece of all these seminaries, in all their varieties of expression, in all their different types of temperament, in all their definitions, would be a most hazardous undertaking. I am afraid that Bedlam would be quietness itself compared to the scene which would ensue, if I, on my own responsibility, should have the audacity to make a brief statement of the faith of all these seminaries and of the individual members of their faculties and lay it before this audience at this time!

And still these varieties of expression are evidences of our fidelity to convictions. There could be nothing so serious to the welfare of the world as to have all our seminaries cut exactly upon the same pattern. Men cannot be true to themselves, to their times, to the needs of their localities and put into formulated statement with the same degree of emphasis and proportion their religious beliefs. Ours is a very comprehensive Bible. James and Paul are in it, though at first glance to some minds they might seem quite apart the one from the other. Ours is a comprehensive Confession of Faith. The long debates that led up to its acceptance did not and could not cause all minds to acquiesce in the *ipsis-*

## PRINCETON THEOLOGICAL SEMINARY

*sima verba* of one another's views. Ours is a comprehensive Church, and men of different births, of different spiritual experiences, of different attitudes toward methods of evangelization are bound to arise, and our glory is that these seminaries aim to meet all needs and to send out men prepared to carry their own special messages to the needy hearts of mankind.

So there is to my own mind great felicity in this opportunity. Variety expresses itself here and now in harmony. We are one in our purpose. There is not a single divergence from fidelity to our testimony to the greatness, the goodness, the loveliness of God. Princeton has always made God large. So each of us and all of us in our special lines intend to lift God before the world in such a way that all shall see His matchless majesty and goodness, and shall be drawn to adore and serve Him. When Dr. Charles Hodge was here, his opening prayer in the classroom was again and again offered with a tremulous tone, while the tears flowed down his cheeks. As he drew near to the God whom he revered and loved, his heart was submerged with tenderness and devotion. Such a God, sovereign indeed of heaven and earth, creator and ruler of all He has made, than whom there can be no other, making Himself known in the fulness of His benignity in Jesus Christ, is the God that each seminary exalts.

We are one, too, in the fact that we never overlook in any wise, the nature, the place, the power and the guilt of sin, nor do we ever overlook or in any wise minimize the redemptive work of Jesus Christ, God's Son, our Lord and Saviour, who came into this world to bear the sins of God's people, and to bring us into harmony with the Father. Nor do we ever overlook or minimize in any



## CENTENNIAL CELEBRATION OF

wise the convicting, regenerating and sanctifying grace of the Holy Spirit. Every one of us holds to the unique place of the Bible. It is our authority. Every problem of philosophy, every problem of life, is tested by the Holy Scriptures. Nor does any one of us fail in loyalty to the Presbyterian Church, whose children and servants we are.

As we are one in our purpose, we are all one in our gratitude. We thank God that Princeton has always had convictions which she has never hesitated to avow. We thank God for the scholarly methods which have always characterized her teaching. We thank Him too for the scholarly requirements which she has demanded of those who have been prepared by her for the gospel ministry. The mere mention of these causes of gratitude is suggestive of what uncertain results would have followed to the Presbyterian Church and to the Church of God throughout the world if Princeton had not been distinguished in these lines.

Where shall we stop in speaking of our gratitude? Who can be so appreciative of the men who have served in Princeton's Faculty as ourselves who in our own faculties recognize the temptations and the difficulties of theological education? We bless God with overflowing hearts for the generations of instructors who have succeeded one another through these one hundred years, and who have left an indelible stamp of goodness and greatness upon our Church and upon the world. Nor can I omit to express gratitude for those who in the position of directors and of trustees have nourished this institution, have strengthened its life and have given it increasing development for good. And once again my heart glows with thankfulness as I think of the multitudes of

## PRINCETON THEOLOGICAL SEMINARY

students who having been made ready in this institution have gone like rays of sunlight wherever the darkness of sin is, to chase away the shades of night, and bring the world into the light of God's eternal day.

As we are one in our common purpose and in our common gratitude, we are also one in our common wish. That wish is that God may look with constant and abounding favor on this institution as it enters into the new century; that Princeton's graduates who are here today, and those who are elsewhere throughout the world, may always have the seal of God's blessing on their hearts, homes and work; that this institution, with each new year of its life, may see more clearly and more deeply into the eternal verities, and may be used by God increasingly to the bringing in of that time when every knee shall bow in the name of Jesus Christ, and the kingdoms of this world shall become the Kingdom of our God and of His Christ.

And to His name shall be all the praise.

### FROM THE SEMINARIES OF OTHER CHURCHES

#### I

BY THE REVEREND WILLISTON WALKER, Ph.D., D.D., L.H.D.

Titus Street Professor of Ecclesiastical History  
Yale University Divinity School  
New Haven, Connecticut

**W**ERE this an occasion commemorative of Princeton University, instead of the Centennial of Princeton Theological Seminary, I should be tempted to make large assertions of Yale ownership, if not in pres-