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INAUGURATION
OF
James G. K. McClure, D.D., LL.D.
AS
PRESIDENT
OF THE
McCormick Theological Seminary
CHICAGO, ILLINOIS

UNIVERSITY OF ILLINOIS.

Chicago, Presbyterian theological seminary.

EXERCISES IN CONNECTION

WITH THE

INAUGURATION

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The Board of Directors having elected the Rev. James G. K. McClure, D.D., LL.D., to the Presidency of the McCormick Theological Seminary, Thursday, May 3d, 1906, 3 p. m. was chosen as the time for the inauguration. Invitations were sent out to the leading institutions of the country and a number of representatives were present. The procession of Directors, Trustees, Faculty, guests, students and Alumni formed on the steps of the Virginia Library and marched to the Church of the Covenant. Rev. Samuel J. Nicolls, D.D., LL.D., President of the Board of Directors, presided. The invocation was pronounced by the Rev. W. Robson Notman, D.D., of the Fourth Presbyterian Church, Chicago, and the Scripture was read by the Rev. William P. Kane, D.D., President of Wabash College. After the assent to the constitutional questions and the prayer of Inauguration, the charge to the President was given by the Rev. Thomas D. Logan, D.D., of Springfield, Illinois, which was followed by the inaugural address. The services were concluded with the Benediction by the Rev. Edward H. Pence, D.D., of the Fort St. Church of Detroit, Michigan.

THE CHARGE TO THE PRESIDENT-ELECT ON BEHALF OF THE BOARD OF DIRECTORS.

BY THE REV. THOMAS D. LOGAN, D.D.

My Brother: This is a new experience, not only for you and for me, but also for the Board of Directors, and for the Seminary. From time to time we have been called together to install Professors in their several chairs; but now, for the first time, we are installing a President, who is to have a general oversight of the course of study pursued by the students, and to represent the interests of the Seminary before the Church and the world. But while not until the present year has the office of President been filled, the plans which have their accomplishment today were laid some four or five years ago, and have merely been suspended awaiting the selection of the most suitable person to fill the important position. Meanwhile other Theological Seminaries have taken similar steps, so that the Presidency of a Presbyterian Theological Seminary has passed beyond the experimental stage. The official representatives of theological faculties have already exerted a marked influence throughout this land, and even to the ends of the earth. Although among the last to make our choice, we feel confident that in the selection of one who has been so eminently successful as a preacher of the gospel, as a pastor, as an educator, and in literary achievements, McCormick Theological Seminary has placed itself in the front rank of our Presbyterian institutions for the training of young men for the ministry.

In establishing the office of President, the Board of Directors has not undertaken to define with accuracy the duties of the incumbent. It has chosen one in whose wisdom and discretion it has full confidence, encouraging him to take a broad view of modern theological education, and after consultation with the Faculty of which he is the presiding officer, to suggest the best methods of meeting present demands. Such being the attitude of the entire Board, it would be presumptuous in a member of that body to attempt to outline a policy of administration. It is far better that our President be left free to move forward with untrammelled step, taking his own observations, and reporting to us from time to time such plans for the improvement of the Seminary as may meet his approval.

While disavowing any purpose of formulating a policy to be carried out by a fully organized Faculty, it will not be out of place to present one of the important duties that will be specially entrusted to the President, and to offer a few suggestions as to the manner in which it should be discharged. I refer to the exercise of your personal influence upon candidates for the ministry. This influence will begin long before the candidate finds himself in the Theological Seminary. In the estimation of those who have given the most serious thought to the subject, the chief cause of the decline in the number of candidates for the ministry is found in the homes of the people. We do not hear as much as was once heard of sons dedicated to the ministry from their birth. The office of the ministry is not held so sacred and honored as it should be. Parents do not regard it as a sacred vocation, and pray that the call may be heard in their families. The holy man of God who passeth by continually is not honored with the hospitality of the home, and children grow up without acquaintance with ministers of the Gospel. Too often a thoughtless criticism conveys the impression that those who are called to preach are but second or third rate men, and that one who expects to make his life tell to the utmost must choose some other occupation. To counteract this unfortunate impression, it is important that the ministry in general, and Theological Professors in particular, shall be representative men of culture, refinement and able scholarship, as well as of fervent piety. Many a boy has had his thoughts turned towards the ministry by a theological professor who has occupied the pulpit of the Church, and being entertained as a guest, has led the devotions of the family. As President of the Seminary, a special opportunity will be accorded you in visiting the homes of the people to present the claims of the ministry and of ministerial education upon the youth of the Church.

In school and college the minds of the youth are still more susceptible to the influence of an able and devout President of the Theological Seminary, who occasionally visits these institutions. He can speak a kindly and sympathetic word which may lead to a decision for Christ and the Church just at the time when the attractions of a secular life are presenting themselves in the most glowing colors. He can show that the Lord has always claimed that the ablest and best be dedicated to his service, and that while the pecuniary rewards may not be as great as the world has to offer, the opportunities for making one's life count for the most in its influence upon others are greater in the ministry than in any other calling. Even in Colleges connected with our Church there is a wide field of influence for the President of a Theological Seminary; while in the State Institutions, whose professors hesitate to express their religious views positively lest they be accused of sectarianism, it is of the utmost importance that there be someone to present the claims of the ministry to many sons of our Church who are being educated in these public institutions. Our Seminary may reasonably expect a strong reinforcement of students from the State Universities through the co-operation of our President with the Student-pastors who will soon be put in charge of the spiritual interests of our Presbyterian young people.

But it is in the Seminary itself that the student will derive the most

benefit from personal contact with a President who regards it one of his most sacred duties, as Pastor of those who are to be Pastors, to minister to the spiritual needs of the young men under his care. In the estimation of the public, the theological student breathes such an atmosphere of piety that there is but slight need of special pastoral oversight; but those of us who have passed through these institutions know how important it is to be constantly in sympathetic touch with one who can minister to the soul's deepest needs. It is the most trying period of the young minister's career. He is exchanging the religious opinions which have come to him by tradition for the opinions which are based on the soundest scholarship. These opinions do not necessarily differ from those in which he has been instructed by godly parents. The truth is unchanged, but it is viewed from a different standpoint, and may therefore seem to be changed. That he may be thoroughly furnished for his life-work the student must also be made familiar with the views of unbelievers, and unfortunately the worse sometimes appears the better reason. The untrained mind does not always discriminate properly between error and truth, and in preparing to combat the one, sometimes loses hold of the other. It is a period when doubts are awakened in many honest souls as they re-examine the foundations of their belief. It is a period when some of the noblest men are turned away from the Church fearing lest they have departed from its faith. Too conscientious to remain in a position in which their loyalty to the Church is brought in conflict with their loyalty to honest conviction, they hasten to change their ecclesiastical relations, or to abandon the ministry altogether. When, however, their views are more fully matured, they discover that they have made a mistake, but then it is too late to retrace their steps. It is a great advantage to a perplexed student to have near at hand one to whom he may confide his doubts and misgivings, assured that he will always have a sympathetic hearing, and the fatherly advice of one who is broad-minded, yet loyal to the truth as held by our Church. Such confidential intercourse will save many an able man to our ministry. It will also prevent those whose convictions have settled into positive unbelief of the essentials of Church doctrine from placing themselves in position they will ever afterwards regret. To advise a quiet withdrawal from a course of study leading to the ministry is sometimes an act of kindness to the student, as well as of justice to the Church. With competent advisers, no one need enter the ministry in ignorance of the bearing of his views upon the principles he will be expected to maintain.

The Pastor of pastors will also prove a source of helpfulness to discouraged students, who, realizing the high standard of scholarship that is desirable in the ministry, are ready to give up in despair because they feel that they can never attain to it. Experience teaches that the most brilliant students are not always the most successful in their career. To recognize real ability underneath seeming incompetency, and to know how to give encouragement to the despondent when most needed, is a rare gift in an educator. Dr. Arnold of Rugby possessed it in a marked degree. It is said of him that, although it would of course happen that clever boys, from a greater sympathy with his understanding, would be brought into closer intercourse with him, this

did not affect his feeling, not only of respect but of reverence for those who, without ability, were distinguished for high principle and industry. He declared that "if there be anything on earth which is truly admirable it is to see God's wisdom blessing an inferiority of natural powers where they have been honestly, truly and zealously cultivated." In speaking of a pupil of this character he once said, "I would stand before that man hat in hand." It is from such men that the great body of the ministry must ever be drawn; yet this does not warrant the inference that stupidity is the surest warrant of success in the sacred calling. Latent ability must be recognized by the experienced educator, and its development assisted; but inevitable failures should also be detected and prevented by seasonable advice to seek other employment in which to serve the Lord.

In kindly suggestions as to what will be required in the practical work of the pastorate, a President can do much to help the rising generation of ministers. It has sometimes been claimed that our seminaries are more successful in turning out scholars than pastors and preachers. This criticism does not, however, apply to McCormick, which has generally sought experienced Pastors to fill its chairs of instruction. In the choice of a President it has merely carried out its traditional policy. Not only has it called to this position a successful pastor, but the incumbent is one whose pastoral term in the same charge has been an unusually long one. This will undoubtedly prove of great value to the ministers who are trained under his care. The frequency of changes in the pastoral office is due in no small degree to the desire to flee from our mistakes; but our students now have the benefit of the counsel of one who has been able to make even the inexperience of an earlier ministry the means of more effective service in maturer years. There are those who claim that an ambitious and restless ministry has had encouragement in some Theological Seminaries; but we doubt not that by the example and influence of our President great blessings will come to many of our Churches through long-continued pastorates, constantly growing in usefulness and power. There are so many ministers of all kinds and conditions, moving in rapid procession through our cities and towns, that the world has lost much of its former respect for the ministry as a sacred office. But the pastor who remains in the same community long enough to win its confidence acquires a mighty influence for good. As a *man* he is more highly esteemed than as a *clergy*-man. His influence is still further intensified if to his piety and scholarship he adds a thorough sympathy with his fellow men, and a knowledge of how to win them to the cause of righteousness. The complaint is sometimes made against a course of theological instruction that it makes ministers more familiar with books than with men; but it was as fishers of men that Christ called his disciples. We need not disparage scholarship when we say that it is of slight value if it forgets that "the proper study of mankind is man." Said Patrick Henry, "Sir, it is not books, it is man we must study." Lord Lytton advised a young London Author never to write a page till he had walked from his room to Temple Bar, mingling with men, reading the human face. Says Prof. Austin Phelps, "A preacher's first business is to find men, to go where they are, and

then speak to them as they are, and speak so as to be heard." The knowledge of men thus acquired must be personal and sympathetic. "The modern world often believes of the modern preacher that he knows man in the abstract more thoroughly than he knows man individually." Yet many a minister has ruined his influence by lowering the dignity of his office in the attempt to be a hale fellow well met with worldly men. They do not forget, even if he forgets, that the minister is by his precept and example to show a better life than the average man is living. Says Prof. Phelps again, "Souls are lost, for which somebody must give account, by means of the contrast which the people sometimes feel between the intense fidelity of the preacher in the pulpit, and the apparent obliviousness of it all out of the pulpit." It takes a successful pastor of many years standing to show our young ministers how to be all things to all men that by all means they may save some.

But it is in the intimate companionship between President and student that we look for the best results in the impression made upon the religious character of the rising ministry. This close tie that binds together teacher and disciple has been recognized ever since the schools of the prophets were established by Elijah and perfected by Elisha. One cannot fail to observe the comradeship between these two men so different in appearance and in temperament. Elisha refuses to be separated from his master, but walks by his side through the pathway over Jordan, and gazing upon him as he is whirled up to heaven in the chariot of fire, exclaims, "My father, my father, the chariot of Israel and the horsemen thereof!" Then the double portion of the spirit of the Master descends on the disciple, and he gathers around him a company of young men to be trained for the prophetic office. And so it has ever been in the Jewish and in the Christian Church. The real Apostolic succession has been transmitted, not by a formal laying on of hands, but by a communication of the spirit of the master to his followers. The impress of a strong personality upon students has done more than mere learning to perpetuate sound scholarship and high character. This is what gave to the log colleges of the Tennants and of McMillan, and to the lesser schools of the prophets established in the homes of the earlier ministers such a mighty influence in moulding the character of the American Presbyterian Church. It was the method of Mark Hopkins with his student on the other end of the log, of Lyman Beecher at Lane, and Finney at Oberlin. Under the former regime, when our Seminary faculties had no Presidents, the Professors ably discharged these duties, some of them with rare tact. With grateful appreciation the alumni remember the pastoral oversight of the Alexanders and Hodges at Princeton, of Smith at Union, of Plumer and Wilson at Allegheny, of Hopkins at Auburn, and of Morris at Lane. Without invidious distinctions it may be truly said that our McCormick professors have been keenly alive to the opportunity which comes from personal contact with students. But as Faculties have expanded, and as theological education has been specialized, there has been a tendency to feel in a lesser degree the responsibility for the personal religious life of the students. It is not intended that the election of a President shall relieve the professors from the obligation to enter into intimate relations with the young

men who enter their classes. No true instructor is willing to eliminate the personal factor from his teaching. But in making this your special charge as President, we insure the pastoral care of those who are soon to go forth to guide the sheep and the lambs of the Lord's flock. We feel sure that one who has so ably portrayed "The Growing Pastor" will prove to be a most capable and efficient Pastor of pastors, and that through his precept and example there will be developed such a type of ministerial character as Goldsmith has described in "The Deserted Village:"

"But in his duty prompt at every call,
He watch'd and wept, he pray'd and felt for all;
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

* * * * *

E'en children followed, with endearing wile,
And pluck'd his gown, to share the good man's smile,
His ready smile a parent's warmth express'd;
Their welfare pleased him, and their cares distress'd;
To them his heart, his love, his griefs, were given,
But all his serious thought had rest in heaven.
As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread
Eternal sunshine settles on its head."

INAUGURAL ADDRESS

BY THE REV. JAMES G. K. McCLURE, D.D., LL. D.

President of McCormick Theological Seminary

CHICAGO, ILL.

Members of the Boards of Direction and of Trust, Brethren of the Faculty, Benefactors of the Seminary, Students and Friends: It is with my whole heart that I accept the office to which the directors of this seminary have so generously called me. I am convinced that our humanity today has no greater need than the need of a capable ministry—a ministry competent to impart to the individual and to society inspiration for complete living. My life for thirty years as a pastor—spent among the simple and the learned, the poor and the rich, the tillers of the soil and the workers of the city—has made me feel in all the depths of my being the supreme opportunity open to the ministry to ennoble mankind. Without minimizing in the least the valuable service that each and every other vocation may render, I cannot but believe that when all such vocations have done their work, there still remains a final work to be done—the work of cheering, sweetening and purifying the spirit of man so as to make him a radiating center of blessedness to the world.

This is distinctively the minister's work, because it can be done in no other way than through the introduction of Jesus Christ into the entire being of man, first into his soul and then into his conduct. In all past ages the minister who thus helps his fellows has been needed. In this present age pre-eminently is he needed,—this age when science, literature, wealth and material progress fill the noonday with insistent shouts of success,—shouts, however, that when night comes, cease, as the unrest, the dissatisfaction, the sin and the burden of humanity clamor their presence. So persuaded I am that everywhere—in village, town and metropolis—the sympathy, the voice, the work of the minister of Jesus Christ is needed, imperatively needed, that I rejoice in throwing my entire resources into the effort to provide for the world a strong, manly, self-effacing, Christly ministry. May God grant me grace for the doing of that which in his name and for his precious sake I long to do! And may McCormick Seminary in all its membership,—benefactors, directors, trustees, faculty, alumni and students,—find that God is with us in most gracious favor as together we thus enter into the possibilities of the future.

The particular subject that I desire at this time to offer for your kindly attention is "The Mission and the Opportunity of Presbyterianism in this Present Generation."

My reason for choosing this subject is my own profound interest in it, and also my feeling that in our characteristic reluctance to mention our denomination we leave unstated great facts that have in them arousing and world-saving power. I earnestly trust that as I today proceed with my line of thought, my words will seem to you the expression of a man who loves and values every church that bows before God in Christ, and who at the same time longs to have the church in which he has been reared and which he himself espouses with full allegiance, advance to a new and larger usefulness.

By Presbyterianism I mean neither the polity nor the doctrine of Presbyterianism, but the spirit of Presbyterianism,—a spirit that is born of both polity and doctrine, and is at the same time their expression and their glory. Presbyterianism as a title is and always must be distinctively associated with a form of government. Because ours is a polity scripturally based, in which the whole people express themselves through representatives named presbyters, we are Presbyterians. Side by side with that polity and breathing the very air of its reverence for divine authority, its exaltation of the individual conscience, its assurance of freedom, stands our doctrine. Both polity and doctrine exist for the purpose of securing to man a development in holiness and helpfulness that shall make him like unto the very image of Jesus Christ. In the application of that policy to the details of administration there always have been and there always will be variations of interpretation. Likewise in the application of our doctrine to the processes of logic there always have been and there always will be variations of interpretation. But the spirit of Presbyterianism is without variation. All through history it has been one vital and vitalizing element.

It is this unvarying spirit that arouses the admiration of students of human progress—the spirit that fired the hearts of men who differed widely in ecclesiastical and theological controversy, but who were one, whether in Holland or Ireland, Bohemia or Canada, in their derivation of rights from God alone and in their confidence in his all-sufficient grace. The academic councils of the Genevans and the mountain hidings of the Huguenots, as well as the prolonged sittings of Westminster and the solemn covenantings of Greyfriars—all knew one spirit that linked heart to heart in unbroken bonds; and that was the spirit of Presbyterianism. Even when differentiation in modes of worship, as in the use of liturgies and musical instruments, has loomed large, differentiation in spirit has never so much as appeared. For that spirit every lover of his race may well thank God. It has set forth the way of liberty; it has thrown off human usurpation; it has summoned to heroic endeavor.

Splendid and inspiring as Presbyterianism has been in the past, Presbyterianism cannot live on its past. It would be most unfortunate if Presbyterianism took the least degree of self-satisfaction in the deeds of the fathers. The look-back may become a means of tarrying that results in paralysis.

Presbyterianism to justify itself as worthy of today must answer to today's needs. What are such needs? I specify six such needs.

A. One is a moving sense of sin. From the whole round earth of Christendom earnest laborers are crying out, "Would God that people more deeply felt their sins!" The prodigal is in the far country of wrong-doing, and seems happy with his husks. The elder son has the material blessings of life, and seems to be unaware of his heartless self-centeredness. The miserableness of absence from God and the miserableness of an unfilial relation to God and of an unbrotherly relation to man, appear all too seldom. The evidences of penitence for the breaking of God's law and for the grieving of God's heart are lacking. The world rushes on, absorbed in the pursuit of its own aims, while the thought of a beneficent God, who takes account of the use of all his gifts, neither deters from selfishness nor inspires to gratitude nor infuses with fear.

B. A second need is the need of a right valuation of the individual. The very terms "the classes" and "the masses" indicate the tendency to overlook the individual. The employment by corporations of tens of thousands of men representing six times that number of souls, bulks mankind. The unusual mind, the mind of preeminent capability, indeed stands forth with mountain-like prominence; but the great multitude of minds, the minds that tend machinery and do the drudgery, are like an absolutely smooth plain. Life as life is cheap,—cheap to the capitalist, to the saloonkeeper, to the sybarite, to the discouraged and to the vicious. Men are treated in the mass, and men treat themselves in the mass.

C. A third need is the need of a clear emphasis on essentials. The woes of the world are so many and its discordant voices so confusing, that men are weary of the petty and the unnecessary. "Who will show us the way? Show us simply the way of the right life," they say. "Side issues are not wanted. The controversial questions of the ages, the claims of rival denominations, we care for none of them! Life is so complicated, duties are so many and so exacting, pleasures are so open and so inviting, that what we wish is to know exactly, in concise and still in comprehensive form, what God requires of us, no more and no less."

D. A fourth need is the need of religious encouragement to scholarship. Never has the general public enjoyed the advantages of education as today. Never has so much reading been done as is being done now. Education is set forth as a panacea for all ills; and the growing child is taught to think education in itself a passport to success. In the higher walks of society as well as in the lower, scholarship is at the front. Investigation searches everywhere. Traditions are scrutinized. The crucible is at hand, and the microscope. Questioning is in the air, and only that which stands questioning may expect to abide.

E. A fifth need is the need of unflinching loyalty to today's convictions. The age is not without its residuum of truth. There are things that remain after the crucible and microscope have done their work. It is loyalty to these things that is needed. Men are in danger of thinking that the con-

fusions of society and the destructions of scholarship have left them free to go their way unchallenged by allegiance to any special principles. What is needed is a clear-ringing utterance, stating the truth, the very truth as it is today, and then a summons to obedience to that present-day truth.

F. And a sixth need of the hour is the need of an effective concentration of forces. The battle is so severe that any waste of money, of apparatus and of men seems foolish and even wicked. The world knows, and every Christian laborer knows, that the kingdom is suffering because of its lack of resources, that church life everywhere would be more powerful if it could focalize all available forces. There are hundreds of reforms waiting to be developed. Besides, there are thousands of formative institutions that would make reforms unnecessary, also waiting to be developed. Every saloon and dance hall should be supplanted by a place of cheer and safety. It is time that all moral and religious people closed ranks and fought as one.

Here, then, are these six great needs—of a moving sense of sin, of a right valuation of the individual, of a clear emphasis on essentials, of a religious encouragement to scholarship, of an unflinching loyalty to today's convictions, and of an effective concentration of forces. Is Presbyterianism particularly prepared to meet these needs? I think it is.

I. At the center and heart of Presbyterianism stands God. God is its starting point. If others think from man up to God, we think from God down to man. Presbyterianism is essentially an exaltation of God. We deny to no one the right to set forth first of all the freedom of man's will; but we hold fast to the belief that our particular duty, and privilege, is first to set forth God. Whatever others may expect to accomplish, we expect to move the world by preaching God. They who realize our special mission depend upon us to bless humanity through the magnifying of God.

In the fulfilling of our mission today, it is as clear as the sunlight that we cannot appeal to the fear of penalty in the language once used by preachers. No master mind out of the past, whether it be that supreme master mind Jonathan Edwards or some other, could now sound the alarms of sin in the words the church at Enfield once heard. The words would freeze on his lips,—freeze because his sensitive nature would feel them to be unfitted to accomplish desired results in the minds of those addressed. But what Jonathan Edwards could do now, and what we can do now, is to set forth a sovereign God who is absolutely and perfectly lovable, whom to disobey is sin of the deepest and most destructive nature. Here is our transcendent errand—to preach such a lovable God that men shall be overpowered by a sense of shame and horror in sinning against Him.

Well may we ponder our Lord's own words that the law and the prophets hang upon the charge to love the Lord our God with all our heart, mind and strength, and our neighbor as ourselves. The mission of Presbyterianism today is to set forth to the hearts, consciences and minds of today a God so worthy of love that men shall feel they miss the highest joy of life if they miss fellowship with God, and do the greatest wrong of life if they grieve him. The conviction of sin will come when the awfulness of ingrati-

tude toward God is recognized. It is the very goodness of God that normally should lead to repentance. The abundance of his Father's house and heart is to bring the prodigal to his right mind, and cause him to say, "I have sinned." The more lovable we can make God, the more heinous will sin appear. To love God results in hating sin.

How self-consumingly we may preach such a God! Instead of placing less weight upon his lovableness, we are to place more weight on it. The lovableness of God is our two-edged sword for cutting to the very heart of sin, and is our magnet for drawing the whole world away from its sin to the Saviour. Into the preaching of that God may enter heart-burnings as intense as ever flamed in Brainerd when he spoke to his Indians of the terrors of hell, and may enter pulpit-sobs as overpowering as those that choked Edwards in the Enfield pulpit. The hour has come not for less impassioned but for more impassioned preaching, and we have the material for the kindling of a fire in our very bones,—the material of the lovableness of God.

Anything in our hymns, in our interpretations of Scripture, in our forms of polity, in our expressions of doctrine and in our usages of worship serving to obscure God or injure the lovableness of God, must be corrected. The test of the accuracy of all statements of our faith and of our purpose, must be their clear declaration of the lovable nature of God. Our chief end is indeed to glorify God, and we do glorify him who is worthy of all love, when we so manifest him that humanity actually sees his unsurpassable attractiveness, and seeing, is enabled truly to enjoy him, now and forever. If with crystalline clearness and soul-consuming love we preach the God and Father whom Jesus Christ declared, we use the supreme means of convicting the world of sin.

II. Side by side with God, the first thought of Presbyterianism, is individual man, the second thought of Presbyterianism. Not that God fails to see the mass; he does see the mass, the multitudinous mass of human society, while he also sees in that mass every individual as an individual. Presbyterianism glorifies the individuality of man. In polity and in doctrine alike it gives him distinct place; it guards his rights; it secures to him every possible protection, whether he be rich or poor, old or young; and it charges him to remember that God's call and God's persevering grace are vouchsafed to him as an individual. Presbyterianism by its very nature has made men feel that every individual stands in a direct and special relation to God; that God alone is Lord of the conscience; that man needs no confessor to hear his tale of wrong, and no priest to shrive him of his sins, and no casuist to define to him his duty. He walks straight into the presence of God, and makes his peace with God alone, and takes his instructions only from God.

The aged Palissy, in chains before King Henry III. and his courtiers, heard the king say to him: "Recant, or I shall be compelled to give you up to your enemies, who will burn you to death." Palissy replied, mere potter though he was: "Listen to me, and I will teach thee to talk like a king; I

cannot be compelled to do wrong." So replying, Palissy voiced his Presbyterianism, and told every oppressed and lonely and discouraged man, wherever he may be, that his individuality makes him a king, and that even though chains bind him, he may be unconquerable.

Yes, our individuality is our glory. It has done great things for the world's welfare. It has produced men of stern integrity and women of dauntless courage. It has led to deeds of inspiring martyrdom. There have been thousands upon thousands of youth even, who dared to stand alone though dragoons and tides threatened them with death. It has produced, too, great hosts of independent thinkers, men who held fast to their views though courts should condemn them and dungeon cells should imprison them. "Here lies one who never feared the face of man." No, the spirit of Presbyterianism was in John Knox, and he could not fear the face of any one but God.

This very individuality that has been our glory has sometimes been misused. It has led to divisions, to the exaltation of one's own individuality and to the overlooking of the individuality of others. Thus the distinguishing spirit of Presbyterianism has been injured in the house of its friends—and in Scotland there have been anti-Burghers as well as Burghers, and in America there have been the various bodies that bear the Presbyterian name and mean to live the Presbyterian spirit. All this is anti-Presbyterian,—all this militates against the very individuality for which Presbyterianism stands. Our individuality should be a bond of union, not a cause of separation. Our individuality is an allowance that men cannot think alike.

The mission of Presbyterianism today is to show to the world that we believe in individuality,—believe in it as a working principle, as a unifying and upbuilding and world-saving principle. This is the doctrine that the great employers of labor need to hear,—the doctrine that every man, woman and child is an individual whose individuality is the individual's inalienable possession; whose individuality must be guarded; for whose individuality God holds the employer responsible. This is the doctrine that the great crowds of mankind need to hear,—the crowds that seem so intent on their own interests as to be unconcerned in the interests of others,—the crowds that in tenements and in factories and on the streets think of themselves as having no particular personal standing before the court of God. The worth of the individual must be preached—preached through general statements of the fact; preached through special messengers who shall search out each needy life and give it aid; preached until every man regards himself with reverence, and every man is regarded with reverence. We are the people to do this splendid and heartening work, because every feature of Presbyterianism magnifies individuality.

III. Presbyterianism by its very nature is prepared to exalt essentials and essentials only. It is no idle assumption to claim that in requirements for church membership we seek nothing more than Christ himself seeks of any tender, earnest soul asking to be received by him. The great authorities of the Presbyterianism of the world today unite in asserting that Presby-

terianism asks the applicant at its doors only what God would ask an applicant at the gate of heaven. It is not this or that theory of the atonement, nor this or that doctrine of inspiration, nor this or that view of church government—it is, in a word, “Do you repent of all sin, and do you purpose to live the life of a Christian disciple?” It is this word and this word only that is the sole and sufficient requirement for church membership; a word that means two things,—departure from wrong and allegiance to Christ. Given that word, and the church’s welcome swings open to every sincere soul, however weak, ignorant, uncertain, hesitating the soul may be.

This statement of our openness is true,—absolutely, unchangeably true. But the world does not know our openness. The world fancies that non-essentials are held as essentials, that there is no church bearing over its portal: “Leave sin. Accept Christ. Welcome!” The souls of men everywhere are waiting for a proclamation that essentials—and essentials only—are God’s requirements. Presbyterianism is especially prepared to produce that conviction, because our fellowship has in it no thought whatever of priestly prerogative, nor of sacramentarianism, nor of apostolic succession through tactual consecration. Others may consider a special method of baptism necessary, but we accept any form of triune baptism. Others may deem a special method of ecclesiastical procedure necessary, but we hold that where the Spirit of the Lord is, there the assurance of the divine favor is.

The time is ripe for emblazoning our denominational breadth. Presbyterianism must sound aloud its characteristic insistence on essentials only. There is room for all Christ-devoted men in its fellowship, however much they may differ in non-essentials. It must challenge attention to its openness,—an openness that is one of its marked and abiding distinctions. Other communions may demand a Confirmation that is a disavowal of former church connection, may insist upon covenanting promises that touch upon the rules of living as distinguished from the principles of living; but Presbyterianism makes no such demands. It is because the spirit of Presbyterianism insists only on essentials that Presbyterianism stands back of all the great union agencies of the kingdom as it does; that it so largely supports the organizations that give to the world the Bible and evangelical literature. It would be a terrible mistake for the interests of the church at large if the church at large did not uphold Presbyterianism and wish it sustained and developed, because it is Presbyterianism that in its very spirit intends to make itself second and essential truth first. It is no easy task to convince mankind of the simplicity of the gospel and of God’s single requirement of essential truth. But the world must be so convinced; its salvation is delayed until it is so convinced, and we can do a goodly part in bringing in that conviction by being true to our inherent spirit.

IV. Presbyterianism today finds itself upon historic ground in encouraging scholarship. The boast of all our past has been that we go straight back to the law and to the testimony, and that we submit every question to the decision of the Scriptures as that decision is ascertained by scholarship. We have claimed to be a thoughtful church, a church that made truth its test.

Nor are we ashamed to quote the annals of the past, and let the world know the investigators and reasoners whose names are on our historic scroll. All the traditions of other days charge us to see to it that none stand farther ahead in the vanguard of truth than ourselves.

And still we have come to new times, times when what men call "light" is breaking out from physical nature, from historic records and from spiritual being, with exuberant fullness. Everywhere there are proclaimed discoveries; everywhere there are novel hypotheses and startling theories. The law and the testimony itself is subjected to explanations that test its claim as authority. In the brilliancy of the light, in the cross currents of the light, and in the very shadows cast by the light, minds are bewildered and even are frightened. As might be expected, the intellectual excitement of the times inflames ambitious thinkers, and causes many a man to exploit as facts the deductions of his imperfect investigations. Accordingly, books and treatises that disturb even the substance of faith are everywhere to be found.

In this condition of things it is the very spirit of Presbyterianism to announce itself as four-square to every truth, to proclaim that it welcomes all "light," whatever its source and whatever the purpose of him who presents the light. We are ready, we are even eager, for scientific study. We have no intention of exposing ourselves to the charge of "seclusion." We hold that the very fact that a school is a theological school indicates that the school is open to truth from every side. Our assured theory is that God is truth, and God is one, and therefore all truth is one truth, and that no truth can possibly be found that fails to buttress remaining truth. Instead of being the shyest of intimacy with the other sciences, theology is meant to be the most familiar of all the sciences with other sciences. We believe that every truth when found to be a truth, bears witness to Him who is the truth. If in any way we have failed to see God himself as he is, then we thank investigation and scholarship for helping us to have a perfect view of him.

The truth-devoted spirit of William Tyndale concerning his version of the Scriptures, is our spirit. In a day when the temptation to be untrue to facts was great, he was resolved to be intellectually honest. "I call God to record," he wrote, "against the day we shall appear before our Lord Jesus to give record of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, bonds or riches, might be given me." Intellectual honesty, we affirm, is essential to Christian character. Our seminaries are to be places where scholarship and investigation shall be encouraged. To proclaim our openmindedness may expose us to misunderstanding and perhaps criticism, but such exposure is never to dismay us. As David fearlessly went out to meet Goliath, so we fearlessly go out to face every problem of scholarship, and we expect, if that problem has an error in it, to cut off the head of the error with the very sword of the error itself.

The position assumed by Tertullian in the second century puts us on our

guard; that position proved to be unwise and dangerous. He said, "What has Athens to do with Jerusalem, or the Academy with the church? Now that Jesus Christ has come, no longer need we anxiously inquire or even investigate, since the gospel is preached. To be ignorant of everything outside of the rule of faith is to possess all knowledge." So saying, Tertullian in due time lost his faith. But what we expect is that the man who properly values Athens and the Academy will not lose his faith, but the rather will be confirmed in his faith. To our mind, scholarship tends increasingly to validate the authority of Scripture and to substantiate confidence in Christianity.

Because this attitude of calmness, open-mindedness and patience is ours, we hold that all those who in theological halls or church pulpits find surging within them theories removed from historic positions, should be conscientiously careful not to bring forward those theories as a portent of discord and overthrow, but the rather to make them a contribution to peace and stability. No thinker within a denomination studies the welfare of Zion if he rushes into the expression of views seemingly antagonistic to fundamental truth. Christ spoke as people were able to hear, not as he was able to speak. Time is always on the side of truth, and truth never accomplishes its end so persuasively and so healthily as when it works like the quiet leaven.

V. To the convictions of duty as authenticated in every given day, Presbyterianism always demands allegiance. If any feature of historic Presbyterianism stands out with commanding prominence, it is its loyalty to the convictions of the hour. The Waldenses in their valleys, the Scottish congregations of 1843, manseless and churchless, worshiping on the seashore, both witness to the fact that when there was assurance of special duty, then there was devotion to that duty. Such devotion to the duty of the hour is our very life-blood.

In every generation there is the truth of that generation. Truth is indeed invariably the same, but in different generations its manifestations are in varying degrees and in varying connections. History never repeats itself. No man by knowing the past may become an automaton in the present. Every theological question is in a new environment—a new social, a new scientific, a new ethical, environment. No heresy of today was ever given its deathblow by church councils of the past. Athanasius as a master mind met and settled the special questionings of his day. We, too, must be master minds for the special questionings of our day. There must be new bottles for new wine.

The question is, Are there truths for today? There certainly are truths—an abundance of them—for today. The clouds of doubt and criticism cannot obscure to any honest soul the great *social needs* of our times. Books like Charles Booth's "The Life and Labor of the People of London," Mrs. Van Vorst's "The Woman Who Toils," and Robert Hunter's "Poverty," show us the terrible condition of hundreds of thousands who will never be relieved until every kind of institutional help is brought to them,—the help of

manual training and domestic instruction and physical recreation and regenerating love.

Then there is the great conviction, never so widespread as now, that religion must leaven and control *every part* of human life, complex as that life is—that not alone the closet of private prayer, the church of public worship and the treasury of benevolent societies must bear witness to a man's religion, but also that his commercial enterprises, his professional activities, his political connections and his municipal obligations must likewise bear witness to his religion. Religion must dominate social pleasure, money investment and legislative enactment. Religion, to be religion, must enter into and shape every relation man bears to himself, to society and to God.

There is also, for the first time in Christian annals, the opening of the *entire earth* to evangelization. The challenge faces the church: What are you going to do about world-wide evangelization? The merchant and adventurer throng into every accessible land; they regard the nations far and near as an opportunity,—an opportunity for the exploitation of machinery and manufactures and railways and every human invention. Shall the open nations be then no opportunity for the soldiers of the conquering Christ?

And then there is an occasion for the *consecration of wealth* such as has never before appeared in history. The money controlled by Christian countries is beyond intelligible computation. The possessions held by families distinctively Christian have but to be mentioned to seem incredible. Were this wealth laid at the feet of Jesus Christ, were any proportion of it definitely, systematically and prayerfully put to the service of his kingdom, that kingdom would have promise of speedy and sure consummation. This wealth must be so consecrated, else it becomes a bane to those entrusted with it. Somehow the whole tithe voluntarily must be brought into God's treasury; else we shall fail in a special duty of today. No legal enactment limiting legacies, however wise it may be, can meet this emergency. Direct consecration alone can make money a means of grace.

It is to truths like these, truths of the living present, that Presbyterianism is to summon men. Our theological schools must train men for twentieth century needs. We cannot, nor can others, answer to the problems of this generation, unless—properly appreciating the devotion of other days—we brace ourselves for devotion to present needs, and so for devotion to present duty. Presbyterianism has never failed to have the man for the hour. It must not fail now. We cannot thrive on traditions. We thrive, and the world thrives, as we respond to present occasions. Presbyterianism should see to it that all these cries of industrialism, of intemperance, of poverty, of bad government, of exposed virtue, are answered by an effort suitable to each need.

VI. Presbyterianism believes in fellowship. It even lays emphasis on reciprocity. It advances beyond reciprocity, and it extends the hand of full communion to the hand that cannot return full communion. Into a Federation of Churches we can enter "con amore." The church to us is "a body of believers organized to advance Christ's kingdom." We have no mental reserves

when we unite in the great co-operative bodies of Christendom. We acknowledge the ordination of other communions; we acknowledge their ministerial functions. To us, they as well as we are "the" church. We resign no claim of our own as being part of Christ's visible body. We deny no claim of theirs as being part of Christ's visible body. It is normal for us to participate in union evangelistic services—and it is normal for us to continue in them to their logical outcome.

Have we not a message, then, to this age that rightly criticises duplication and triplication of resources in the work of the kingdom? And is not this a portion of that message,—that within our own Presbyterianism the spirit of Presbyterianism summons all branches of Presbyterians to be one, declaring that that spirit is such a unifying spirit as should make us glad to lay aside and overlook and forget all that is secondary to that common spirit, and should cause us to see all things in the sweet, strong, inspiring light of the Mother of us all.

And then has not Presbyterianism an additional message to all Christianity,—the message that we mean to live the very words of John the Baptist when he said of Christ: "He must increase, but I must decrease." Is it not true that this is our high conception of our place as a denomination,—to serve other denominations as they serve Christ; that we consider ourselves merely a means unto an end; that we gladly yield our denominational interests to the interests of the kingdom? This is the spirit of Presbyterianism, the spirit of comradeship and of sympathy and of mutual confidence.

Firmly believing in the worthiness of this Presbyterianism and of the world's present-day need of it, I summon us all to a new consecration to Presbyterianism. The iron of the fathers is in us. Let that iron brace us for the new day and the new duties. The beauty of the fathers is in us too. Let that beauty make us loving and winsome. Our mission is not yet accomplished. The world still needs us. Without us the world would be much poorer than it is; with us the world must be made much richer than it is. Into our fold we may honestly and eagerly invite others—not by reason of what the fathers did, but by reason of what we propose to do. Ours is a spirit worthy of acceptance by earnest minds. No man can breathe it and live by it without being a nobler soul; no man can breathe it and live by it without being a blessing to God's world. The ministry that is permitted to cherish aspirations and perform work under the guidance of this spirit is a most worthy ministry. The theological Seminary that transmits this spirit into the lives of vigorous youth has a superbly exalted mission.

It is to the living and the transmitting of this spirit that this Seminary is consecrated. The original founders sought the perpetuation of this spirit. The honored and devoted man whose name this Seminary bears, believed in and loved this spirit. The family whose generosity has insured the pros-

perity and development of this Seminary have endowed it that by being true to its ideals it may serve the Lord Christ and save mankind.

Here this McCormick Seminary stands—in the midst of a city that is the largest transportation center in the world; a city that has more miles of railroad in it than any other city in the world; a city that is the greatest port in the world; a city that is the heart of the region which supplies the raw material of the world. As this Seminary stands here, at the junction of thoroughfares of street car lines, thousands upon thousands of souls throng past its doors every day. As it stands here, it has but to open its eyes to see the toilers and the ignorant and the wicked; it has but to stretch out its hand to touch the sources and the abodes of evil; it has but to put forth its foot to reach the schools and churches that are doing institutional work among this great mass of humanity. We are in the midst of human need; we are where danger calls and where destitution appeals and where opportunity waits. Ours is no cloistered retirement; ours is the close contact with human sin and human woe.

We believe we are in the very place where Christ himself would station us. We believe that our McCormick Seminary, as a seminary, has a position particularly and blessedly its own. Into this position we bring the scholasticism gathered through long years of preparatory study and we surround it with the atmosphere of human need. Ours is a seminary apart from university life, but it is permeated by the investigating spirit of the university, and in addition, it has its working laboratory immediately at hand.

To our Seminary we wish young men to come,—young men of manliness, of consecration, of cheer; young men from homes of poverty and from homes of wealth; young men who will face the problems of a lost world with a seeing eye, a tender heart and an heroic spirit; young men who will adorn and glorify the work of the Christian ministry by their culture, scholarship and Christliness. May it be that our adorable Master shall ever find our Seminary answering to the deepest yearnings of his heart, as in his name we change darkness into light, and sin into salvation!

The following were present to represent sister institutions:

Judge H. V. Freeman Yale University
Rev. Dr. E. B. Hulbert Union College and Chicago University
Rev. Dr. E. L. Williams Andover Seminary
Mr. E. B. Stewart..... Indiana University
Rev. Dr. D. S. Kennedy..... Allegheny Seminary
Rev. R. M. Crissman Illinois College
Rev Dr. J. B. Shaw Lafayette College
Rev. Dr. J. F. Carson University of Pennsylvania
Rev. Dr. S. D. Strong..... Oberlin College
President T. McClelland Knox College
Professor F. W. Kelsey University of Michigan
Mr. C. A. Osborne Beloit College
President C. S. Little..... Garrett Biblical Institute
President W. H. Sallmon..... Carleton College
Mr. W. Clyde Jones Iowa State College
President W. E. Parsons Parsons College
Rev. Dr. J. M. Gray Moody Bible Institute
Professor E. B. Krauss Chicago Lutheran Seminary
Professor J. H. Lawrence Park College
Professor L. Stuart Lake Forest University
Professor M. B. Thomas Lake Forest University
Professor H. M. Scott Chicago Theological Seminary
President T. W. Lingle..... Blackburn College and Academy

Letters and telegrams of congratulation were received from:

University of Missouri.
Brown University.
Rutgers College.
Xenia Theological Seminary.
Franklin and Marshall College.
Kalamazoo College.
West Virginia University.
Ripon College.
Washington and Jefferson College.
Des Moines College.
Carthage College.
Theological Seminary of Kentucky.
Mount Union College.
University of North Dakota.
Delaware College.
Queen's University.

Hamilton College.
Kentucky University.
Johns Hopkins University.
University of Wisconsin.
Mercersburg Academy.
University of Alabama.
University of Minnesota.
Cornell College.
University of Kansas.
Ohio Wesleyan College.
University of Illinois.
Colgate University.
Western Reserve University.
Miami University.
Augsburg Seminary.
Grove City College.
McKendree College.
Dickinson College.
Cornell University.
University of Nebraska.
Trinity University, Texas.
Colorado College.
Missouri Valley College.
Iowa State University.
Knox College, Canada.
Lancaster Theological Seminary.
Pacific Theological Seminary.
Allegheny College.
Springfield Lutheran Seminary.
Auburn Theological Seminary.
Princeton Theological Seminary.
German Theological School of Newark.
Hartford Congregational Seminary.
Dubuque Theological Seminary.
Whitworth College.
University of Rochester.