

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

CONGRATULATORY ADDRESSES

FROM THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

BY THE REVEREND WILLIAM HENRY ROBERTS, D.D., LL.D.

Stated Clerk of the General Assembly
American Secretary of the World Presbyterian Alliance

IN the name of the General Assembly of the Presbyterian Church in the United States of America, and speaking for the Committee appointed by the Assembly, I present congratulations to the oldest and the foremost of the American Presbyterian theological seminaries. There was a day of small beginnings, both for the Church and the institution, but in the kindly providence of God, both have been prospered, so that today they are in the vanguard of the hosts of religious progress.

It is to be understood that in congratulating Princeton, the Assembly is not to be regarded as singling the institution out in any specific manner for special laudation, but as paying to it a merited tribute of praise and high regard as the first in a long line of sister seminaries.

The General Assembly, also in congratulating Princeton upon one hundred years of successful service, recognizes that it speaks to the whole body of officers, teachers and Alumni, for whom the word "Princeton" stands, and for whom it has a vital and inspiring significance. Princeton is not only a faculty, and not only a collection of buildings, but further an idea controlling thought and act, and set forth not only in documents but also in the lives of many persons.

PRINCETON THEOLOGICAL SEMINARY

The relation of the General Assembly to the Seminary is expressed in the Plan of the institution by the statement: "As this institution derives its origin from the General Assembly, that body is to be considered as its patron and the fountain of its power."

The cause of the founding of the Seminary by the Assembly was the fact that there was "a demand upon the collected wisdom, zeal and piety of the Church to furnish a large supply of able and faithful ministers." At the beginning of the nineteenth century there was no sufficient provision for an educated ministry. The Assembly, therefore, acting within its constitutional authority, determined to establish "a new institution, consecrated solely to the education of men for the Gospel ministry." The General Assembly of 1811 adopted the plan for the theological seminary, and distinctly stated in it the design and purposes in the following terms: "And to the intent that the true design of the founders of this institution may be known to the public, both now and in the time to come, and especially that this design may at all times be distinctly viewed and sacredly regarded, both by the teachers and the pupils of the seminary, it is judged proper to make a summary and explicit statement of it.

"It is to form men for the Gospel ministry who shall truly believe and cordially love, and therefore endeavor to propagate and defend, in its genuineness, simplicity and fullness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church, and thus to perpetuate and extend the influence of true evangelical piety and Gospel order.

"It is to provide for the Church men who shall be able

CENTENNIAL CELEBRATION OF

to defend her faith against infidels and her doctrines against heretics.

“It is to preserve the unity of our Church by educating her ministers in an enlightened attachment not only to the same doctrines but to the same plan of government.”

The location of the institution, which was named in the Plan, “The Theological Seminary of the Presbyterian Church in the U. S. A.”, at Princeton, New Jersey, gave to it the name by which today it is known throughout the world.

The congratulations of the Church are tendered in view of accomplishment in four lines, the first of which is the production of “an educated ministry.” It is the glory of the Presbyterian Churches in all lands that they have always insisted upon an educated ministry. Obedient to the command to teach all nations, believing in an open Bible, and in the use of the reason which God has given man, these Churches have been intolerant chiefly of ignorance, have erected schools and colleges rather than cathedrals, and have made the centres of their worship not altars but pulpits, and exalted their ministers not as priests but as teachers. Filled with this spirit the Church founded this institution, and rejoices in the manner in which the trust reposed in the Seminary has been fulfilled.

Carrying out the trust imposed by the Church, through the Assembly, it is recognized that the educational progress made by the institution has been for the most part due to its able and scholarly faculties, whose abilities and wisdom under God have been largely instrumental in the production of ministers, competent both by abilities, learning and training, for the high and holy office of am-

PRINCETON THEOLOGICAL SEMINARY

bassadors for Jesus Christ. Beginning with men such as Archibald Alexander, Samuel Miller and Charles Hodge, this line of efficient teachers has been distinguished in every generation for unstinted and eminent service both to students and to the Church.

The Assembly recognizes also the faithfulness in service of the men who by its appointment have assiduously labored as directors and trustees of the seminary, performing carefully the several duties imposed upon them by the Church. The results approve them as workmen not needing to be ashamed.

[Another point of congratulation deals with and has to do with the system of religious belief named in the Plan of the Seminary and set forth in the Westminster Confession of Faith, whose first and most emphasized doctrine is the inspiration and authority of the Bible. The Confession declares that the Holy Scripture is "the Word of God written," and all "given by inspiration of God to be the rule of faith and life." Loyalty to the Bible as the Word of God, the only infallible rule of faith and life, has been a chief characteristic of the teaching of this Seminary and of the lives of its Alumni. Princeton men have not treated the Bible as some others do, dealing with it as if it were a mere human book; and the reason therefor is to be found in their recognition of its *a priori* claims to reverence and obedience, and the valid criticism of the attitude of their antagonists is to be found in the belittling by the latter of the controlling supernatural element in the Book, an attitude which is of the very essence of a proud unbelief.

Accepting the Bible as the Word of God, Princeton holds to the Calvinistic System as a whole. Princeton men are not Calvinists because their fathers were, but

because they have thought out and fought out for themselves the way to the greatest of the facts of the universe, a sovereign God, an almighty Saviour, and an infallible Bible. These three facts are the only sufficient solutions of the mental, moral and spiritual problems which confront and trouble mankind. Believing in the universe as a product of mind, Calvinists realize first of all that, when the Master of the Universe has points to carry in His government, He impresses His will in the structure of minds. And Calvinists believing thus in divine foreordination, require answers, not only as to what they must believe, but also as to what they ought to do. Once having come intelligently to the conception of the sovereignty of God in His universe, they accept all the system of doctrine in Holy Scripture connected with that sovereignty, and there remains for them only the duty of obedience to God. Calvinists are men of action as well as men of faith. And, therefore, Princeton has prospered.

The Plan of the Seminary also requires the Seminary to provide for the Church men who shall be able to defend her faith both against infidels and heretics. Defenders of the faith, not a few in number, have been trained in this institution for the service of the Church. No statement of the Seminary's history can be complete without the acknowledgment of what has been done by it in the way of the education of the scholar, not only for the professor's chair, but for the aggressive dissemination of the Calvinistic and Biblical system of truth. The Seminary has sometimes been criticised for endeavoring to educate "defenders of the faith," but in so doing it has been simply faithful to its trust. And far more could have been done, if the Church had provided ade-

PRINCETON THEOLOGICAL SEMINARY

quately for the accomplishment of this duty of the institution.

The plan of the Seminary also brings out the idea that it is to preserve the unity of the Church through educating ministers in an enlightened attachment to the plan of government of the Church. To representative ecclesiastical republicanism, of which the American Presbyterian Church is an example, this institution is devoted. It has shown this devotion repeatedly in many ways. The greatest danger in recent years to the Church as to the State in this land has been found in an excess of individuality, but of late there has been a tendency to go to the other extreme, in an excess of corporate organization. The government of the Presbyterian Church is a reasonable compromise between the two extremes just indicated. We do recognize individuality, but we also accept and use those coöperative forces of human society, that in this generation are the greatest source of profitable service to mankind in general. There is an individuality in which self-will is the supreme force, and there is also an individuality which, overcoming the limitations of self, finds in the use of great coöperative forces its principal source of power, its chief influence, and the highest reward of profitable service. The individuality of self accomplishes but little of far-reaching and enduring value. The individuality which is altruistic makes for world-wide good. It has given birth to the nation in things political, it is the strength of the Church in all its work. The value of this coöperative tendency has been made clear in this Church for over two hundred years, and the oldest republic on the American continent congratulates this institution which today celebrates its centennial, upon its loyalty to Presbyterian government,

CENTENNIAL CELEBRATION OF

and in particular to that form of government as it finds the greatest expression of its beneficent authority and influence in the General Assembly. That authority and influence, for instance, has planted and carries on foreign missions in fifteen different countries, and has broadcasted the national territory with missions and congregations. And this institution has ever been loyal to the supreme governing body of the Church, and so has been influential in that general administrative system which finds, as does the Seminary, the fountain of its power in the Assembly. This Seminary's loyalty to the Assembly is loyalty to the Church.

The General Assembly congratulates itself that forty-three of its moderators have received training within the walls of this institution, that fully one-half of the leaders in the missionary and benevolent work of the Church have sat at the feet of its professors, that out from the institution have gone hundreds of home and foreign missionaries, who have carried the gospel to every portion of our own country and throughout the world, and above all that here have been trained a great number of the pastors of the Church through four generations, men who have built up, energetically and successfully, the foundations of the Kingdom of Christ in this and in other lands. No one can estimate the good that has been accomplished through the ministers educated within these walls, who serving faithfully in their respective spheres of labor, have built up Christ-likeness in many human lives, and have laid the foundations of churches and organizations which have become powers in the Church universal.

The Assembly acknowledges gratefully the loyalty of a wide constituency which, from the origin of the institu-

PRINCETON THEOLOGICAL SEMINARY

tion, has furnished the resources which have enabled it to maintain with some degree of adequacy the principal objects for which it was established. It would be invidious to name the great ones among these benefactors, for many are they who have contributed, from the Female Cent Societies of 1815 up to the bequest of nearly two millions of dollars by one individual. Back of both the cent and the millions is to be found the spirit of loyalty to Jesus Christ and His truth.

The Presbyterian Church has never conceived of the Church of Christ as limited within the bounds of any one denomination or confined to any one branch of the Church. Its standards have always maintained that all who profess the true religion together with their children constitute the Church universal. Thus believing it has acted upon the great motto, "In essentials, unity; in nonessentials, liberty; in all things, charity". The doors of the institution, therefore, have always been open to students of all the evangelical Churches, and the influence of the Church through the Seminary has gone out by many such through the length and breadth of this and other lands. The Seminary is to be congratulated upon its catholicity of spirit and conduct.

The Assembly congratulates Princeton and its constituency upon the hopeful future. We need not fear as to what the character of that future will be. At times, it is true, doubts enter into some minds, and pessimistic views are taken of the outlook. Time and again, however, the providence of God has vindicated the fidelity of this institution to the truth in the past, and loyalty to its convictions of truth has brought it prosperity where adversity was dreaded. What is needed is to stand by the truth with patient courage and aggressive faith, at no time con-

CENTENNIAL CELEBRATION OF

trolled by either fears within or fightings without. It has been said for instance that the principal use of a conservative was to act as a brakeman. That is not the fact, and it has not been the fact in the history of the Presbyterian Churches, except as those who are conservatives have failed "to lift up the hands that hang down and the feeble knees." The place of the conservative is that of the conductor, not of the brakeman. The brake may need to be applied to a train, but only at the order of the conductor. The conservative well grounded in doctrine can lead in all progress along practical lines. Unhampered by doubts as to what he is to believe, he is free to do the things for which God's providence opens the way. And within the Presbyterian Church the leadership belongs to those who are loyal to Presbyterian principles. Strength of conviction means loyalty, and it also means respect from men of differing views. Presbyterians have always recognized the right of other Christians to hold strong convictions, and claimed a similar right on their own part. While with strength of conviction must always be found that catholicity which is true Christian charity, it is also true that Christians must be true to themselves. The primacy which Princeton has, not only by heredity but also as an actuality, can be made, therefore, more sure and more manifest as the years roll on, by its firm adherence to the fundamentals of the Presbyterian system of doctrine.

The Princeton of the future we believe, has a greater prospect of usefulness before it than has ever been known in the past. Relying upon Him who is the almighty Father, trusting to the care of Him who is the divine Saviour, guided by the infallible Word, it will

PRINCETON THEOLOGICAL SEMINARY

increase in true service from year to year to that Church of Jesus Christ which is the only enduring thing upon this earth. Men come and men go, but the Church endures. Heaven and earth shall pass away but the Church shall not pass away. It is deathless with the life of the eternal God. Serving the Church with fidelity to Christ, and acting in accordance with the divine law, the devotion of the past and the present will be the inspiration of the future, and Princeton will earnestly and effectively do its part in the upbuilding of that temple of living stones, in the completion of which, the love of God for the world shall one day find the consummation of its power, its grace, and its glory.

FROM THE OTHER PRESBYTERIAN AND REFORMED CHURCHES

BY THE REVEREND JOHN CRAWFORD SCOLLER, D.D.
Pastor of the Fourth United Presbyterian Church, Philadelphia
Moderator of the General Assembly of the United
Presbyterian Church of North America

President Patton and friends of Princeton:

IT would seem on such an occasion as this, and in such a presence, one ought to begin with a quotation from the Scriptures, yet to do this, in your presence, I am free to acknowledge, I hesitate. There is a vast difference between what we say the Scriptures say, and what they really do say. We may differ in opinion as to what certain of the Scriptures mean, but theological professors ought to know at least what they say.