THE
LUTHERAN QUARTERLY.

OCTOBER 1926.

ARTICLE I.

THE SERMON.

HERBERT C. ALLEMAN.

Gettysburg Seminary.

Joshua 24:27,—"And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which He spake unto us."

The Hebrew realized the presence of God. His God was an immanent God, whose habitation was the world. God spoke to him in the breeze of the evening in the trees of the garden; He appeared to him in the thorn-bush of the desert, in the peaks of the sacred mountain, on the rocky high-place and by the giant oak. And where God appeared to him the Hebrew raised his altar. It was a holy spot. It had heard Jehovah speak. It was a witness to him and to the generations after him that God had spoken there. This stone at Shechem was such a witness. It had heard God speak. God's words were in it. As the Great Stone Face of the Franconia mountains, in Hawthorne's tale, seemed to speak to the dreaming youth of the valley, encouraging him that his visions would yet come to pass, so the rough contour of the stone of Shechem must have seemed to take on the form of a human countenance. When the Hebrew persevered in the midst

ARTICLE XII.

GREETINGS FROM PRINCETON THEOLOGICAL SEMINARY.

J. ROSS STEVENSON.

It is my privilege to extend you the greetings of an older, and, I may say, of a closely related sister institution. Gettysburg and Princeton Seminaries during one hundred years of theological service have had so much in common that it is easy for me to speak with the interest and cordiality of a near kinsman. When our Seminary celebrated its one hundredth anniversary fourteen years ago, Gettysburg Seminary honored us by sending as a fraternal delegate Dr. Singmaster, a "prince and great man in Israel," with whom I have had long acquaintance and inspiring fellowship, and whose gracious presence is so sadly missed on this historic occasion, which he now amid the great cloud of witnesses contemplates with a discernment and an appreciation which far surpass anything we may have.

It is significant that the location of both these institutions is in college towns. This is not due to mere accident or the clamor of local interest, but represents a decision made "soberly, advisedly and discreetly." When our General Assembly decided to establish one institution, it was with a view to locating it at the center of Presbyterian population. Princeton was then the logical place. Gettysburg, if I mistake not, was chosen by the General Synod as the seat of this Seminary because it was believed to be near the center of Lutheranism in America.

Furthermore, Princeton and Gettysburg are widely known as college towns, and the desirability, if not necessity, of having theological study closely associated with academic ideals and aims was clearly recognized by our

Seminary fathers. The wisdom of such an affiliation is demonstrating itself to-day throughout the world, since theological schools everywhere are seeking college and university affiliation.

But the town idea must not be overlooked at a time when strong and alluring pleas are being made for the location of seminaries in large cities where students can feel the throbbing heart beats of surging multitudes, and where the great problems of modern life—industrial, social, racial,—are right at hand for sympathetic study. All will agree that even theological students should engage in a certain amount of study that is apart from clinical demonstration, or from what someone called "the pressure of parochial pragmatism." Can he do this better in the quiet of the country, free from the noise and distraction of congested life, or amid the commotions and activities of a great metropolis? The answer depends largely on what we regard as the necessary content of a theological curriculum. A distinguished missionary, one of the ablest of our day, recently home on furlough, was asked by a group of seminary leaders to give his estimate of the controversy that is being waged between Fundamentalists and Modernists. He hesitated to say anything at first, and then gave as his judgment, "The Fundamentalist has the scholarship,—and this claim he substantiated with obvious facts,—"and he has the message. Unfortunately, he is so preoccupied in defending and preserving the message that this power, *dunamis*, dynamite is not being shipped out to the needy places of the earth where mountains are to be razed and valleys lifted up that 'an highway may be there.'" The Modernist, on the other hand, is an expert in human conditions; he is an enthusiast for surveys, and can speak in season and out of season of social, economic, industrial and racial conditions. "But," said he, "he has no message." We are convinced, I am sure, that the minister of to-day should know human conditions, but surely the primary purpose of a theological seminary is to provide him with a message, and that on the basis of sound scholarship, and

with the expectation that when he grasps the message as a God-given revelation adequate to meet every human need, the simpler task of knowing and of applying the gospel to human conditions will not be overlooked. Our claim is that places like Princeton and Gettysburg are admirably suited for these primary purposes of theological education,—to provide men with a message and one which has back of it a true religious experience and sound learning.

Speaking of location, we do not overlook the fact that both Princeton and Gettysburg occupy strategic military posts. Every visitor to this town wishes to see the historic battlefield, and distinguished Britishers who come to Princeton observe that ardent Americans seem to take a special delight in showing them the fields over which the Continental Army put to flight the panic stricken troops of Lord Cornwallis. Such historic associations naturally lend themselves to that discipline which was recognized in the first chair established in each of these two seminaries, that of Didactic and *Polemic* Theology. It was expected that seminaries, founded at the beginning of the past century would take a stand against numerous and pernicious forms of theological error and render a service of a more or less militant type. This service of contending for the faith has been of inestimable value, and it ill-becomes us as beneficiaries to discount it in any particular. At the same time, our theological fathers were necessarily exposed to a special peril, that of forming such belligerent habits as prevented them from always living amicably among themselves. I can speak more intelligently of our own communion, and as one whose name betrays his Scotch extraction may speak freely of our race. It has been said that wherever you find a MacLeod you will find a Scotch kirk, and where you find two MacLeods, there you will find two Scotch kirks. I have heard of a member of a Scotch kirk session who in response to the appeal of a new pastor for unity of mind and heart that the work of the church might go forward harmoniously and prosperously, bluntly replied, "You

might as well understand it,—there will be no unanimity as long as I am a member of this session." Hence, conflicts have occurred in our Presbyterian Church of a more or less racial character, between those who represent a Scotch-Irish, old country type of Presbyterianism and those who contend for an American type. And as I read the history of this institution at Gettysburg, it seems very evident that there have been some differences, "intestinal disorders" as good old Dr. Schmucker characterized them, between American and German Lutherans—hence the battles of Gettysburg and of Princeton have been fought, ecclesiastically speaking, more than once, and whether the contest has always issued in securing liberty or in "saving the Union," I leave you to judge.

It is also significant that both these institutions were founded by *kindred spirits* and with the same design. The two men who had most to do with the organization of Princeton Seminary were Archibald Alexander and Samuel Miller. These were men of sound and comprehensive scholarship, according to the standards of that time, but most of their preparatory training had been in the pastorate and in the councils of the church. They were pre-eminently ministers of the gospel and churchmen, and their main interest in theological education contemplated fields white unto the harvest for which trained laborers and a larger number of them were demanded. These preconceptions molded the curriculum of study and created the whole atmosphere of Seminary life. A theological institution, in the language of the time, was intended to be a "nursery of sound learning and of vital piety." Dr. Schmucker, the first professor of Gettysburg Seminary, whose theological training had been obtained at Princeton under the tutelage of Drs. Alexander and Miller, had the same pastoral and churchly training, and in his inaugural address as well as in the plan of Gettysburg Seminary, the influence of the Charter and Plan of Princeton Seminary is easily discerned; just as on the other hand, those who framed the Constitution of Princeton Seminary had evidently in hand the principles and

statutes on the basis of which Andover Seminary had been organized a few years before. These foundations connoted absolute confessional loyalty, and practically the same courses of study, each one emphasizing the importance of a knowledge of the Scriptures in the original languages: of what Dr. Schmucker termed " a respectable" acquaintance with Greek and Hebrew philology." Just what this "respectable" acquaintance amounts to in a time of more or less respectable ignorance is a question. These institutions were set for the training of what Dr. Schmucker designated as "practical preachers and faithful pastors," and we might add devoted missionaries. In the classic language of the Princeton Plan, the endeavor was to "raise up a succession of men, at once qualified for and thoroughly devoted to the work of the gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require." Along with this comprehensive aim, it was specifically stated that appropriate training was to be given which would lay a foundation whereby a number of students would ultimately become eminently qualified for missionary work. These institutions established by the Church and designed to carry out the purposes of the Church were expected in the very nature of the case to be loyal and devoted to the great enterprise of the Church. One of the fathers of Princeton Seminary once gave a definition of the Church which our General Assembly adopted, to wit: "The Presbyterian Church is a missionary society, the main purpose of which is to aid in the conversion of the world; and every member of this church is a member for life of said society and bound to do everything in his power for the accomplishment of this object." Consequently, Princeton Seminary has made a marvelous contribution to the cause of missions in the training of distinguished missionaries who have gone to every land and

have rendered conspicuous service in every form of missionary activity, as Dr. Robert E. Speer pointed out so forcibly in his Centennial Address, "Princeton on the Mission Field." Those of us who had the privilege this morning of listening to Dr. Wolf's inspiring address can realize in some measure the contribution which this institution from the very beginning has rendered to the work of the Church in "the regions beyond."

The spirit and the design of these institutions enables us to realize that large measure of *co-operation* which has characterized their life and work. When our General Assembly took into consideration plans for the better training of men for the Christian ministry, a number of suggestions were made. One was that seven institutions should be established, one in each Synod; another, that there should be two, one in the north and one in the south; a third, and this one was adopted, that there should be one strong institution established at a stragetic center, which would bring students from all sections of the country and thereby lay the foundation of early and lasting friendship, productive of confidence and mutual assistance in after life among the ministers of religion and thus promote harmony and unity of sentiment among the ministers of our Church and preserve that unity. The first professors to be appointed were Dr. Archibald Alexander who came from Philadelphia, and Dr. Samuel Miller, a New York pastor, the assumption being that if the Presbyterianism of New York and Philadelphia could join hand in hand, the problems of the Church as regards unity would be comparatively simple. Strangely enough, these schools of theological learning resting on confessional foundations opened their doors to students of any and of every evangelical church. In the first class of Gettysburg was John Smith Galloway, who came from a Presbyterial college and whose life service was given to the Presbyterian Church. When Samuel Sloane Schmucker was a student in Princeton Seminary he had close fellowship with Charles Hodge, at that time a student; with John Johns, who became the Protestant Epis-

copal Bishop of Virginia, with C. P. McIlvaine, who became the Protestant Episcopal Bishop of Ohio, and with John W. Nevin, whose name is so indissolubly connected with Mercersburg theology. Along with denominational fealty, there was recognized a true interdenominational friendship and fellowship. This has obtained in Princeton all through the years and it might surprise you to learn that last year in a total enrollment of two hundred and thirty-eight, thirty-eight different denominations were represented. With such a spirit prevailing it is not surprising that when a split was threatened in the Presbyterian Church ninety years ago, the professors of Princeton Seminary did everything in their power to prevent it, and as a result of their earnest endeavors incurred the opprobrium of being "middle of the road men." Intent on the advance of the Kingdom, having close and personal acquaintance with men of differing beliefs throughout the churches, they contended earnestly for "the unity of the spirit in the bonds of peace." This was characteristically true of Dr. Schmucker, the first professor of Gettysburg Seminary, who took such an active part in the formation of the Evangelical Alliance and who labored so courageously for closer co-operation and greater unity among the forces of Protestantism in America. His appeal to the churches issued ninety years ago reads to-day like a message of a true prophet, and makes most interesting and inspiring reading at a time when World Conferences on Life and Work, on Faith and Order are being held. His wide acquaintance with leaders in all the churches, his burning evangelical and missionary enthusiasm inspired him with a vision of what needs to be done and of what can only be done in carrying out Christ's great commission as believers are really one in Christ. When I was a pastor in Baltimore, it was my privilege to receive into the Brown Memorial Church on confession of faith a young Hebrew. When I inquired of his home life and the influences against which he had to contend as he made his stand for Christ, he stated that his father, strong in his Hebrew faith, once

told him when he had asked what it meant to be converted, that such conversion is the inevitable consequence of studying the prophets. A Jew to maintain his adherence to the synagogue must continually study Law and the Talmud. If he pays much attention to the prophets, he is likely to become converted and enter the Christian Church. By the same token we may say that if one wishes to maintain a strict denominational exclusiveness, he ought to avoid acquaintance with the leaders of other communions and also any detailed and sympathetic study of the missionary obligations and enterprises of the Church. When I think of great leaders in the Lutheran Church whom it has been my privilege to know personally, judged as the fruitage of the Augsburg Confession, it would not be difficult to persuade me to become a Lutheran. From what Dr. Schmucker knew of white harvest fields, from what he knew of the earnest labors of men in other communions, he felt that in his day there should be a larger amount of allied strategy and to this he gave himself only to be misunderstood, to have his confessional loyalty questioned. If I mistake not, as the years pass on, the earnestness of his Christian spirit, his wholehearted loyalty to his own church and his true prophetic vision of the larger things to be accomplished by a united Christendom will be more clearly recognized, and just tribute will be paid to him.

I rejoice with you that in selecting a President for Gettysburg Seminary, Dr. Aberly, the choice of the Trustees fell upon one who has been interested in the great movements of the Church and whose ministry for the most part has been given to the evangelization of India. As we unitedly wish for Gettysburg Seminary in the coming days "the greater things," promised in our Master's name, we wish, I am sure, that the mantle of Samuel Sloan Schmucker and of John Alden Singmaster will rest upon him and a double portion of their spirit, so that the gleaning of the grapes of Ephram will be at least as good as the vintage of Abiezer.

Princeton Theological Seminary,
Princeton, N. J.