

The Princeton Seminary Bulletin

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The Theological Seminary of the Presbyterian Church

PRESIDENT J. ROSS STEVENSON, D.D., LL.D.

The first institution in America for the training of Presbyterian ministers was the "Log College" at Neshaminy, Bucks County, Pennsylvania. This was founded by William Tennent in 1726, when there was a great spiritual awakening and a crying need of ministers for destitute congregations. Hitherto the church depended upon the mother country or upon the New England colleges for its leaders. The Log College, as the first literary institution of the Presbyterian Church above the public schools, definitely contemplated the education of ministers, and its graduates were accepted for licensure and ordination. Among these were eminent men; e.g., Gilbert Tennent, Samuel Blair, John Blair, called to teach Theology in the College of New Jersey, and Samuel Finley, the fifth President of the same college.

Following the death of William Tennent, in 1746, the Log College was abandoned, and it fell to the lot of Jonathan Dickinson, at Elizabethtown, who in his own home instructed certain candidates for the ministry in their theological studies, to continue the succession. Desiring that more ample provision should be made for the intellectual and religious culture of

youth, and more especially for the thorough training of such as were called to the Christian ministry, Messrs. Dickinson, Pierson, Pemberton and Burr, with others in their Presbytery of New York, turned their thoughts to the erection of a college. A charter was obtained and in 1747 the College of New Jersey began its career in the home of Jonathan Dickinson, its first President.

Like his immediate successors, his paramount interest was in religion, and in his first class of the College, numbering six men, five were candidates for the ministry. Provision was made for instruction not only in moral philosophy, but in theology. This continued until 1811, when by "terms of agreement" entered into between the Trustees of the College and the Trustees of the General Assembly, the task of teaching theology was turned over to the Seminary.

In a very real sense the Seminary is an outgrowth of the College. For many years after its establishment, as stated by Dr. Henry J. VanDyke, the connection of the Seminary with the College was formally recognized. The professors of the one institution gave occasional instruction in the other.

Seminary of the policy of limiting the enrollment. The number of applications declined was practically equal to the number accepted. One reason for this policy of limitation is the desire to raise the standard of scholarship; only men of high quality are admitted and more personal instruction can be given by the Faculty. Another reason is the financial stringency which has reduced the amount available for scholarship funds, and the desire to expend these funds upon men who give the greater promise of usefulness in the ministry. A third reason is that, just at present, there are fewer openings for service at home and abroad than in other years.

In the fall of 1932 eighty-two men were admitted to the Junior Class. The following year the selective policy went into effect and only fifty-seven of the many applicants were allowed to matriculate. The intention this year was to restrict the number still further, but so many well qualified men applied that the figure went two above that of 1933. It is an exceedingly difficult and responsible task to refuse anyone admittance when he evinces an earnest desire to be trained for the Christian ministry. All that the Credentials Committee of the Faculty can do is to consider the evidence,—the applicant's answers to a long questionnaire, his complete college record, the testimony of his pastor, his Presbytery, his professors, his friends. In addition to this a personal interview is arranged, if that is possible. Where that is impracticable a nearby alumnus is asked to give us a frank estimate of the candidate. The Committee does the best it can with the evidence before it, relying

upon a God who works through means.

It is a pleasure to report to the Alumni that there is on the campus a strong student body, devoted to the Word, spiritually alive. Of them we expect great things.

Princeton Seminary and Its Alumni in Theological Education

WILLIAM HALLOCK JOHNSON,
D.D., LL.D.

Princeton Theological Seminary, founded in 1812, while not the oldest seminary in the country is the oldest seminary of the Presbyterian Church. In the number of graduates, in the galaxy of brilliant scholars and preachers and teachers who have served in its faculty, and in its influence upon the life and thought of the Protestant churches at home and abroad it deserves to be called the leading theological school in America.

Princeton Seminary is the mother seminary of the Presbyterian Church. As the pioneer she has blazed the path which others have followed. In the South, the Union Seminary of Richmond was founded soon after Princeton by men from the Log College, and the founders of Columbia Seminary set before them the goal of making that institution "the Princeton of the South"; while in the North, such institutions as McCormick, Western, Lane, Danville, Lincoln and San Francisco were founded by Princeton men or had Princeton men among their earliest instructors. Princeton cannot be jealous of these or other younger institutions, because they are in large measure her own offspring.

Of its graduates now serving on the

faculty of our theological seminaries, Princeton Seminary has nine men in Princeton itself, one in Auburn, one in Western, four in Louisville, three in Chicago, one in San Francisco, two in Bloomfield, five in Lincoln, one in Omaha and one in Puerto Rico. A total of 128 Princeton graduates have been teachers in Presbyterian seminaries. Twenty of the Seminary's alumni are now serving as college presidents, five of the number in Presbyterian colleges. It is estimated that 317 graduates have been college or seminary professors, and that about 400 others have taught in schools and academies or have been engaged in educational work of the boards. It is notable that of the four boards of the Presbyterian Church a Princeton graduate holds the position of executive or senior secretary in three of them, while Princeton men have important positions on the staff of all four of the boards. The influence of the Seminary in the life and leadership of the Church is shown by the fact that Princeton has trained fifty Moderators of the General Assembly and four Stated Clerks including the present incumbent of this important office. It may be noted also that six bishops of the Protestant Episcopal Church owe to Princeton in whole or in part their theological training.

Princeton not only is the oldest Seminary of the Presbyterian Church, she is in the number of her graduates and former students the largest school for theological education in America. Some available figures, giving the number of graduates and former students unless otherwise stated, are given for comparison.

Princeton Theological Seminary	7,729
Southern Baptist Theological New York	7,234
Union Theological Seminary, New York,	5,697
Andover Theological Seminary	4,175
General Theological Seminary (Episcopal)	3,898
Presbyterian Theological Semin- ary (McCormick) Chicago (graduates and former students living)	3,696
Drew Theological Seminary	3,503
Yale Divinity School	2,114

But numbers alone do not tell the secret of Princeton's influence. It is rather to be found in the personality and scholarly endowments of Princeton's teachers, which have marked them as leaders in the exposition and defense of the reformed theology and of evangelical truth. The history of Princeton is the record of her great teachers, of the patriarchs and prophets who laid the foundations of the Seminary, and of those who so skillfully and devotedly have built upon these foundations. Young men are attracted to Princeton by her conservatism and her scholarship, and the record which her graduates have made in the pulpit at home and on the mission field bears testimony to the thoroughness and practical effectiveness of her training.

For some years Dr. David Tully of the class of 1850 was the oldest living graduate of the Seminary. He used to say that he "passed the dead line without knowing it", and he was active in founding churches nearly to the time of his death in 1916 at the age of ninety-eight. Dr. Tully knew the fathers and founders of the Seminary well, and he has described them in picturesque and

incisive words. Dr. Archibald Alexander had "the keenness of a Kentucky rifle-man in his insight into spiritual experience"; Dr. Addison Alexander was "a whirlwind as a teacher and a preacher"; Dr. Samuel Miller was "a prince in church history and the Chesterfield of the Presbyterian Church"; and Dr. Charles Hodge was "the greatest analytical mind that this country has produced, certainly since the days of Jonathan Edwards." Dr. Tully added that he never knew any group of men who could "state the truth so clearly and defend it so ably."

Dr. Charles Hodge, whether measured by the number of students that he taught, by the years of his service, the impress of his personality upon thought and character, and the persistence of his influence through the use of his published works as textbooks, may justly be considered the foremost teacher in the history of theological education in America. Dr. Hodge in theology has had able and worthy successors in Dr. A. A. Hodge, Dr. Warfield and Dr. C. W. Hodge. The succession in Old Testament scholarship and teaching has been maintained with great distinction by Dr. William Henry Green, Dr. Davis and Dr. Robert Dick Wilson; in the New Testament field by Dr. Caspar Wistar Hodge, Dr. Purves, Dr. Armstrong and Dr. Machen; and in Church History by Dr. Moffatt, Dr. DeWitt and Dr. Loetscher. The scholarly and inspiring teachers who have been recently called to the Faculty are enriching the life of the Seminary and of the Church. Princeton's faculty has often been recruited from men of prominence in the pastorate and pulpit. From the pastorate of the First Pres-

byterian Church, New York, were taken Dr. Samuel Miller and Dr. William M. Paxton, both famous as models of pulpit eloquence. Two Princeton professors have been called to the pulpit of the Fifth Avenue Church of New York, Dr. J. W. Alexander and Dr. Purves, while Dr. J. Ross Stevenson, who has been president of the Seminary for twenty years, was a former pastor of this church.

To unfold the rich treasures of the Scripture through exegesis is often its best defense. The commentaries of Drs. Charles Hodge and Addison Alexander have been widely used for many years and may still be studied with great profit, while Dr. Charles R. Erdman has made an important contribution in his popular but scholarly expositions of the books of the New Testament. In the controversy aroused by the publication of *Re-Thinking Missions*, it is interesting to note that the most effective voices in defense of the evangelical position have come from the Princeton family, from Dr. Robert E. Speer in his articles and addresses and in his masterly volume of Stone lectures, *The Finality of Jesus Christ*, and from Dr. Samuel M. Zwemer in his *Thinking Missions with Christ*. The publications of Princeton men in their books and in their articles in the Princeton Theological Review and elsewhere have carried the name and fame of Princeton to the ends of the earth, while the cream of conservative scholarship at home and abroad has been represented by the lecturers upon the L. P. Stone and missionary foundations. The list includes such names as those of Drs. Storrs and Mark Hopkins of America; of Drs. Flint and Orr, and



PAYNE HALL

Contains twelve apartments for the use of missionaries on furlough.
Erected in 1922 by Mr. and Mrs. Calvin Payne of Titusville, Pennsylvania.

Sir William M. Ramsay of Scotland; and Drs. Kuyper and Bavinck of Holland; together with many names notable in the world of missionary literature. It is interesting to notice that 25 out of 59 Stone Lecturers and 18 out of 40 Students' Lecturers on Missions have been Princeton men.

The two poles of Princeton's thought and teaching have been the Bible as the word of God and the Reformed system of doctrine as setting forth the truths of the Bible. Memory recalls in Seminary days those two brilliant stars in the theological sky, Dr. Benjamin B. Warfield and Dr. Francis L. Patton, both of whom influenced profoundly by their teaching and by their spoken and written word the religious thought of their time. Dr. Warfield, profound Biblical scholar and the leading exponent in his generation in America of the Augustinian or Calvinistic system of doctrine, and Dr. Patton, the outstanding theistic philosopher of his day. Dr. Warfield stoutly defended the Christian faith whether the attack was made from the side of the Old Testament, the New Testament or the doctrines of grace. He showed that the effort of the New Testament criticism to eliminate the supernatural element from the Gospels resulted not in an historical Jesus but in a "Christless Christianity". He saw in Calvinism, with its doctrine of a sovereign will guiding the affairs of the universe and unfettered by man-made laws, "theism come to its rights". He saw in Calvinism "the religious relation" (defined as an attitude of absolute dependence) "in its purest expression". He saw in Calvinism "evangelical religion" (with its de-

pendence on the grace and saving power of God) in its "logical exposition". A recent writer has said that Calvin Coolidge was "the last of the Calvinists", but as is shown by recent movements in European religious thought there is still a very influential remnant according to the election of grace.

Dr. Patton with his keen dialectic and his superb rhetoric was the commanding figure upon the religious platform of his day. With the barbed arrows of his logic, "shot"—in his own words—"from the tense bowstring of conviction", he fought the battles of theistic faith and of an imperative morality when both were becoming unpopular in academic circles. Dr. Patton understood the tendencies of his age. He foresaw and foretold the decline in religion and morals which has overtaken our civilization today. But he saw beyond this. He predicted the turn of the tide. One could almost hear the swish of the waves and the pounding of the surf on the beach as he described the wave of faith, "its crepitant recession, its thundering rebound". Christian people everywhere are longing and praying for the thundering rebound.

But where can the Church look for confident and dynamic leadership in the spiritual crisis of the hour? It can scarcely look to what is called the liberal theology when some of its leading advocates admit that this school of theology has ceased paying dividends and is in danger of bankruptcy. It cannot look with any confidence to social and political experimentation. The Reformed faith is indeed in its very essence, as has been demonstrated

on the field of history, a reforming faith; but a social Gospel is powerless unless it recognizes the spiritual needs of the individual and brings him into touch with supernatural redemptive power. Princeton Seminary with its able and devoted faculty and its band of young men whose hearts God has touched, coming from our Presbyterian homes and manses, is in a favorable position, in humble dependence upon the word and the Spirit of God, to supply the leadership needed by the Church amid the confusions and uncertainties of the day. The Church looks to Princeton for leadership because the Seminary stands not only for the great principles of the sovereignty of Scripture and the supremacy of the doctrines of grace so well set forth in our Presbyterian standards, but for that missionary enthusiasm which has thrust forth so large a proportion of her graduates into the harvest fields in foreign lands, and for an aggressive spirit of evangelism which alone can hope to save the world or even the Church itself.

Cicero in one of his orations says, "Great is the labor of oratory, as is its field, its dignity and its reward." If instead of the word *dicendi* (oratory) Cicero had said *praedicendi* (preaching) he would have described perfectly the work of the preacher. How shall they preach except they be sent? And how shall they preach except they be trained in the art of preaching? But if the work of preaching is the highest and holiest of occupations and the supreme privilege vouchsafed to man, the work of preparing young men to preach is a labor and a privilege which, while entrusted to men of like passions

as we are, is one that angels might well covet.

We are told that Princeton Seminary has serious needs on the financial and material sides. To supply those needs is to equip for larger service an institution which has been greatly used of God in the extension of His Kingdom.

The Alumni Association

THE REV. HUGH B. MCCRONE, D.D.,
President of the Executive Council

Close to three hundred graduates of the Seminary were gathered together on the campus last September thirteenth and fourteenth in attendance upon the Fifth Annual Autumn Conference—just at the outset of the fall and winter work in the churches. These five Conferences for personal spiritual quickening, sponsored by the Executive Council of the general Alumni Association, have been beautiful in spirit and far-reaching in influence. Starting five years ago with an attendance of ninety, they have grown in numbers until in each of the last three Conferences nearly three hundred were registered. These gatherings have been guided in their thinking by Dr. Sizoo, of Washington, D. C., Dr. Goddell, of New York, Professor Donald Mackenzie, of the Seminary, Dr. Hugh T. Kerr, of Pittsburgh, Dr. J. Harry Cotton, of Columbus, Ohio, President J. Ross Stevenson, and other members of the Faculty. In addition, the Conferences of 1933 and 1934 had the pleasure of stirring opening messages from the Moderators of the General Assembly for those years, Dr. John McDowell and Dr. William C. Covert. A decidedly helpful feature in every