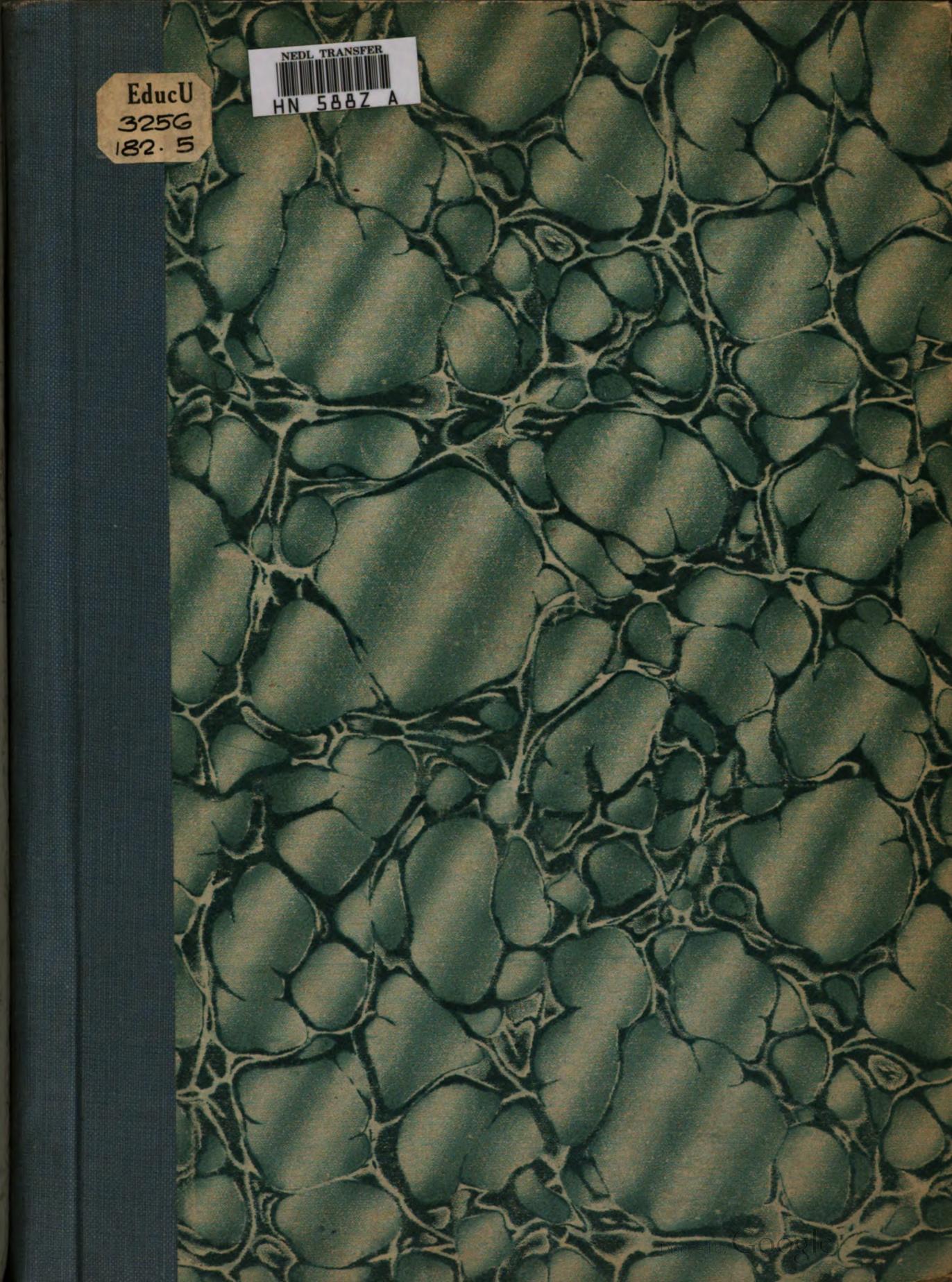


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THE INAUGURATION  
OF THE  
REV. GEORGE BLACK STEWART, D.D.,  
AS  
PRESIDENT AND PROFESSOR  
OF  
PRACTICAL THEOLOGY.

AUBURN, N. Y.  
FRIDAY, SEPTEMBER 22,  
1899.

*Deaf*

Given by W. C. Wilkinson  
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The Inauguration  
of the  
Reverend George Black Stewart, D.D.,  
as President of the  
Theological Seminary  
of  
Auburn in the State of New York,  
and as  
Professor of Practical Theology.

---

In Willard Chapel,  
Friday afternoon, September 22, 1899,  
at half-past three o'clock.

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## ORDER OF SERVICES.

REV. ALFRED HUTTON, D. D.,  
President of the Board of Commissioners, presiding.

Organ Prelude.

Prayer of Invocation, Rev. Halsey B. Stevenson

Hymn: "O Risen Christ, who from thy throne," Choir  
Tune, "The President," composed by Rev. Frederick Campbell, '80.

Scripture Lesson, Rev. J. Frederick Fitschen, Jr.

Statement of Election, Rev. Alfred J. Hutton, D. D.

Presentation of Formula of Subscription, Rev. Tracy B. Griswold  
Clerk of Board of Commissioners

Subscription by The President.

Prayer, Rev. George B. Spalding, D. D., LL.D.

Presentation of Charter, Rev. Alfred Hutton, D. D.,  
The President of the Board of Commissioners

Presentation of Keys, Rev. Levi Parsons, D. D.,  
The President of the Board of Trustees

Hymn: "A Mighty Fortress is our God," No. 989

A Charge, By Rev. Francis L. Patton, D. D., LL.D.,  
President of Princeton University

Inaugural Address: "The Place of the Minister in the Present-Day  
Church," The President

Hymn: "The Church's One Foundation," No. 1056

Benediction.

Organ Postlude.

## I.

### THE INAUGURATION SERVICE.

The services of the inauguration of the Rev. George Black Stewart, D. D., of Harrisburg, Pa., as President of the Theological Seminary of Auburn, in the state of New York, and as Professor of Practical Theology, occurred in the Willard Memorial Chapel of the Seminary on Friday, September 22, 1899, at 3:30 P. M.

The procession entered the chapel in the following order:

The President of the Board of Commissioners, and the President-elect.

The President of the Board of Trustees, and the President of Princeton University.

The officiating Clergymen.

The Representatives of other institutions.

The Commissioners of the Seminary.

The Trustees of the Seminary.

The Faculty of the Seminary.

The Invited Guests.

The Alumni.

The Students of the Seminary.

The representatives of other institutions present were: From Union Theological Seminary, President Charles Cuthbert Hall, D. D., LL. D.; Princeton University, President F. L. Patton, D. D., LL. D.; Rochester Theological Seminary, President A. H. Strong,

D. D., LL. D.; Colgate University, Rev. Wm. H. Maynard, D. D.; Hamilton College, Professor Wm. R. Terrett, D. D.; Hobart College, President Robert Ellis Jones, D. D.; Wells College, President W. E. Waters, Ph. D.; Cornell University, Professor Duncan C. Lee.

Courteous messages of regret were received from many institutions.

Alumni and friends of the seminary filled the chapel to its utmost capacity.

At the close of the organ prelude, the Rev. Halsey B. Stevenson offered the prayer of invocation, as follows:

“O Lord! Together we bow before Thee who art God over all. We worship Thee not as a mysterious and unknowable power, but as a God of revelation, the personal Jehovah, our Father. Thou art here with us today. Thou art nearer to us than we are to one another. We beseech Thee that Thou will help us to know and feel that Thou art here. We praise Thee for Jesus our Truth-Bearer, for Jesus our Redeemer. In His name we confess our sins and receive forgiveness. We praise thee for Jesus our Master, to whose work we have given ourselves. We offer to thee thanksgivings for thy continued blessings upon this seminary, for the wisdom of its founders, for the beneficent gifts of its many friends, for the devotion of its teachers and its administrators, and for the generations of students who have here been illumined and consecrated. We rejoice to praise thy power and guidance for these eighty years past, in making this seminary to render and become an enlarging service to our great Presby-

terian church. And our Father, today we look forward with hope to greater blessings, to a widened opportunity, to a more perfect work. Choose thou for us. We dare not plan in our own wisdom, and therefore, our Father, we beseech thee that thou wilt guide our thoughts and desires. We students, professors, trustees, commissioners and gathered friends seek to know thy will and to do it. Lead thou us by the leader whom we this day inaugurate president, and grant, we beseech thee, the wisdom of thy gospel to all who have a share in this work, that this seminary may be a true school of the prophets. May men here be analyzed by doctrine and sweetened by grace. May they here be trained to solve the problems of country churches, and the problems of city churches. May they here be brought into closer fellowship with our Lord Jesus Christ, and may their prayers and their purposes be led out to embrace the whole world for Christ. And with these high aims in view, we beseech thee, use those who have a part in these services, that we who are here today may see visions of the truth, and be inspired with the noblest love through the Holy Spirit, to the glory of God the Father, in the name of our Lord Jesus Christ.—Amen.”

The seminary choir then sang a hymn, “O Risen Christ, who from thy throne,” after which the Rev. J. Frederick Fitschen of Ithaca, read the scripture lesson from II Timothy. Dr. Hutton, the presiding officer, then made the statement of election, as follows:

“It now becomes my very pleasant duty as Presi-

dent of the Board of Commissioners, to make official announcement in this presence, of the election of the Rev. George Black Stewart, D. D., to the high office of President of the Auburn Theological Seminary. Reminded as we all must be on the occasion of this election, our hearts are saddened and pained today as we think of the death of the lamented and beloved Henry M. Booth, D. D., the first president of this seminary, but we are very grateful to God, I am sure, that he permits us so soon to rejoice in the choice of one who will prove, as we believe, his worthy successor. There are some special felicities which might be noted in a passing word, regarding this election, as, for example, that first, almost seeming prophetic intimation of it by the late president himself, and then the cordial unanimity of the elective body, and further the satisfaction and the confidence with which announcement of this election has been hailed everywhere by the wide circle of alumni and friends of Auburn Seminary. The election, as I suppose we all know, took place on the last morning of the late commencement, the commissioners being assembled for this purpose. The name of Dr. Stewart was put in nomination by the Rev. Halsey B. Stevenson. No other name was presented. After careful consideration and discussion, when the vote was taken, this name commanded every suffrage. A special committee was sent the same evening to Harrisburg to inform Dr. Stewart of his election, and after considering the matter perhaps for a week, he sent formally to the Board of Commission-

ers his acceptance of the position, and he will now formally signify that acceptance in this presence, after which he will sign the usual form of acceptance after it has been read to him by the Rev. Tracy B. Griswold, clerk of the Board of Commissioners. ”

DR. STEWART:

“I accept the position and office of President as elected.”

MR. GRISWOLD:

“Every professor of this seminary shall on the day of his inauguration, publicly make and subscribe a solemn profession of his faith in Divine Revelation, as contained in the following creed, namely:

‘In the presence of the Omniscient and heart-searching God, I do publicly and sincerely affirm and declare that I believe the scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice,—that I do receive and adopt the Confession of Faith and the Catechisms of the Presbyterian Church in the United States of America, as containing the system of doctrines taught in the Holy Scriptures,—that I do approve of the government and discipline of the Presbyterian Church, as prescribed in the ‘Form of Government’ and discipline of the Presbyterian Church in these United States,—and I do solemnly promise to maintain with zeal and fidelity, the truths of the Gospel, and to be faithful and diligent in the discharge of all such duties as may devolve on me

as a professor in this seminary, according to the best of my knowledge and ability.'”

“In testimony of my solemn and public consent to the above, I do hereby set my hand this 22nd day of September, A. D. 1899.”

After President-elect Stewart had signed this acceptance, the Rev. George B. Spalding, D. D., LL. D., of the First Presbyterian church, Syracuse, N. Y., offered the following prayer:

“Almighty and ever blessed God! thou who knowest our hearts; thou who searchest us with thy loving spirit, ratify in heaven this solemn vow here taken, and impress with the seal of thy own approval this august ceremony. Blessed Christ, thou who has risen from the earth and ascended into the throne of heaven, the King of Kings and Lord of Lords; was it not enough that thou didst come to this earth, and didst stoop to our necessities, and that thou didst take us into thy arms of love in all our sin, in all our defilement, and that thou didst pour out thy precious blood that we may be made acceptable to thy Father? Was it not enough that thou hast saved us? But that thou hast called us into thy service, that thou hast made us not only servants, but thou dost call us friends. Our hearts are amazed at the condescension of this grace. Surely thou mightest have turned to angels and commissioned them with this work of the world's redemption, but thou art taking us whom thou hast redeemed, and in all our imperfections, in our unwisdom, thou art still renewing thy commission to us. Thou callest us into

thy counsel and unfoldest to us thy purpose. Thou makest us to be co-laborers with thee. We are partners with thee in this thy vastest work of redeeming a lost race to thyself. And when thou shalt call us away from these battles of life to share in the last victory, when there shall be none on earth who will not love thee, when there will be none in heaven who will not adore thee, when there will be no occasion in any center of earth's population, or in any far-off frontier of heathendom, for one man to say to another, 'Know the Lord,' for all shall know him even from the least to the greatest, in that day of jubilee thy servants, thy friends on earth shall mingle, and above angel's songs shall be the shouts of earthly voices as thou shalt give to us the reward for faithful service. Lift us, we pray thee, into the majesty of this thought, and while we are humble and filled with all depreciation of self, help us to feel that because thou dost honor us, the mission to which thou dost send us forth is glorious beyond human thought, beyond angels' knowledge.

We do thank thee, our Heavenly Father, that for this end thou hast established this seminary, and over its generations of growth and struggle and victory thou hast watched, and thou hast led, and thou hast blessed. We thank thee this day as we think of him so loved by us who has gone up from the struggle and is in the victory which all shall have in heaven. We love to think of the beauty of his character, of the sweetness of his spirit, of the earnestness of his purpose, and of the faithfulness of his service. We would

fain believe that from the invisible space above us he mingles in this scene, his interest deeper than our interest, and if our ears were not deafened by the sin of earth, we might hear his voice saying to him who is to succeed him, 'All hail, brother! Thou hast entered into my labor.' We thank thee for such a memory, and we turn with joy and confidence to him whom thou hast led to be his successor. We thank thee for the unanimity, for the enthusiasm with which those in authority were brought into their choice, and we ask that the blessing of God, God the Father, God the Son, and God the Holy Spirit may rest upon him, and that the work which he has taken up may be carried forward to a splendid success. We do pray that he may be strengthened by grace for his responsible duties, that he may go out and in among these thy disciples and may show them in his character, in his very face, the beauty of holiness. Girt him around, we pray thee, with the love of these professors in this institution. Give unto him the glad following of these eager minds who will sit at his feet to know of the unsearchable riches of Jesus Christ. Spare his life! May his days be long, and the shadow long postponed, and when at last thou shalt call him, call him into the triumphs of the heavenly kingdom.

Bless us, our Father; bless these dear young men. Our prayer to thee is that thou wouldst give to them the spirit of the first great minister to the human race, not of self-seeking, 'who was of no reputation,' and who in the love that was in him, gave himself, emptied himself of all glory to the deepest humiliation, that he might

save all. Blessed Lord, may these young men go forth and may their ministry be the ministry of Christ himself.

The night shadows are gathering and soon each one of us will fall out of the ranks of the living. May it be that at last when thou dost count up thy jewels, our saved souls may be in the precious number, and as we stand before thy face, O Blessed Christ, we will cast our crowns before thee, and with one voice we will say, more triumphant than angels' song, 'Not unto us, not unto us, but unto thy name be all the glory forever and ever.—Amen.' ”

After this prayer, the charter of the seminary was presented to the president, by the Rev. Alfred Hutton, D. D., President of the Board of Commissioners of the Seminary, who said:

“I now have the great pleasure and honor, Dr. Stewart, as President of the Board of Commissioners, and in their name, of presenting to you the charter of the noble institution of which you today become the second president. Our hearts are deeply pained as we are thus reminded of the occasion of your election,—the death of the lamented and beloved Dr. Henry M. Booth,—but we thank God that we are permitted to rejoice so soon in the choice of one, who, we believe, will prove his worthy successor. One or two special felicities might be noted in a passing word; as, for example, that first almost prophetic intimation of this choice by Dr. Booth himself, the cordial unanimity of the electing body last May, and the satisfaction and confidence

with which your election, sir, has since been everywhere hailed by the alumni and friends of Auburn Seminary, and as evinced by this throng of her worthy representatives this afternoon.

This instrument bears date of April 14, 1820; so that the wisdom of its spirit and provisions is vindicated today by nearly eighty years of history. There have been periods of varying light and shadow; but on the whole, Auburn has led a career of marked prosperity and distinguished usefulness and today our seminary is at high water mark. For this, as all agree, much is due to the wise and faithful administration of your predecessor; but the commissioners expect, and the entire Auburn constituency unite in expecting even better things from you, sir, and the eminent faculty over which you are now called to preside; and hereto we solemnly pledge you our united and utmost co-operation.

Now this charter, sir, after the manner of its kind, is a rather dry and uninspiring document; but I find in it two provisions that strike me as at this time especially noteworthy. First, it directs that 'no student of any christian denomination shall be excluded from a participation in the privileges of this institution, on the ground of his religious persuasion,' and secondly, it enjoins that it shall be itself 'construed benignly and favorably for every beneficial purpose hereby intended.' These pioneer utterances breathe a spirit of broad christian toleration, suggestive of and consonant with the best religious sentiment and spirit of our day. The founders seem to have keyed the very charter of this

theological seminary to the present profound and growing belief in a rightly progressive theology,—not progressive in the vicious sense that aught of revelation has since been, or will ever be added to the completed canon of God's word; but progressive in the noble sense that through all these Christian centuries, the church has been steadily attaining to a better and fuller understanding of that word as her great spiritual charter, and that the goal of such completed attainment is still in the future, and perhaps in the somewhat distant future. The fathers were indeed men of might, and wisdom and renown; but surely they were far enough from speaking the final word, whether in exegesis or criticism; surely they left somewhat to present and future achievement in the broad domain of theological science and biblical interpretation.

Who would wish to challenge the proposition, that the sole form of orthodoxy is truth—truth new and old alike? Yet, have we not grown strangely familiar with the assumption that stiffest conservatism is the surest and soundest orthodoxy? Shall, then, our minds be impervious to the light of the morrow; and shall we gather knowledge only from the 'winnowed wisdom of the past'? Must not new truth, once it is ascertained, be fitted into our system of belief, and so far forth into our church symbols; and must not error, once it is ascertained, be also eliminated therefrom, and that, too, at whatever cost? Surely unintelligent, obstinate, holding fast to the letter, is as essential heresy as hasty acceptance of the crass theological

theories of the hour. No human creed should ever be quite changeless. Deity alone is capable of formulating such a symbol of thought and faith. Error will enter through the always open door of our human fallibility; and hospitality to known error is sheer, down-right treason to truth.

Few satisfactions, sir, are comparable with that of a consciously widening mental and spiritual horizon, real progress in knowledge and belief. This is simply such pursuit of truth as God manifestly meant to be the highest employment of his noble creatures. I am not forgetting the mere mental weather-vane, the men 'tossed to and fro by every wind of doctrine,' the intellectual Ishmaelite, the migratory nomad of the world of thought. But these two types of mind, sir, are as distinct and opposite in their sphere, as Washington and Robespierre in theirs, or as the English Premier and the Mahdi of the Soudan. But truth, as revealed in God's word, is the greatest formative force in building the best character and such character is the ultimate product of the successful theological seminary; indeed, it is the supreme and eternal product of life."

The Rev. Levi Parsons, D. D., President of the Board of Trustees of the Seminary, then presented the keys of the institution to the new president, with the following remarks:

"PRESIDENT STEWART:

*My Dear Brother* :—It has been made my pleasant duty, on the occasion of your inauguration, as the

second president of our beloved seminary, to present you the keys of this sacred institution, which I now do in the name of its Board of Trustees, which I have the honor to represent.

This is not an empty form, but is rather significant of the power with which you are invested, as the recognized head of this honored school of the prophets. The charter has devolved upon our board the more immediate care of the seminary, as to its curriculum of study, the maintenance of discipline, the comfort of the professors and students, the care of its buildings and grounds, and the management of its finances.

In the care of all these invested funds, we are impressed with the greatness of our responsibility, when we consider that they are not only trust funds, but especially sacred, as the offerings of God's people for ministerial education; many of whom though dead are yet speaking, through the perpetual power of their benefactions.

Nor do we forget that these funds represent, in part, the hard earnings of the fathers and mothers, who were the pioneers of Central and Western New York, and who transformed what was then a wilderness, into these fruitful fields; and who as they endured privations, and built their own humble homes, made their 'deep poverty to abound unto the riches of their liberality,' in the founding of this seminary.

But our funds represent not only poverty but wealth. As God has lifted our whole country to its present high position of power and riches, in the sight of all the

nations of the earth, our own favored section has been a large sharer in this prosperity, as is attested by the many enterprising cities and thriving villages which are scattered so thickly over this part of our commonwealth. To the small contributions therefore, of the pioneers, have subsequently been added the hundreds and thousands and tens of thousands of dollars, in gifts and bequests of the wealthy, which have served to erect these massive buildings, to adorn these beautiful grounds, and to increase the amount of our invested funds.

While therefore in the administration of our high trust, we must seek only to do the Lord's will, yet we feel that in ascertaining what his will may be, we are to have a wise reference to the views, the tastes, and the habits of life, of those who contributed this prosperity; the rich as well as the poor, and the poor most certainly, as well as the rich; for we know that in God's sight the smallest contribution may be the largest.

But this is not our most perplexing problem. As wealth abounds in our land, it is not without its dangers to institutions as well as to individuals. To say nothing of conspicuous instances of the perversion of funds from the express terms of charters under which they have been held, it is enough for us to know that churches, and missionary boards, and educational institutions generally, are enduring some of the most insidious temptations, as the god of this world through the power of money is securing as many as possible to fall down and worship him. In retaining the simplicity,

the humility, and the fraternity of the gospel, it is far easier 'to know how to be abased, than how to abound.'

Wealth is a greater trial to grace than is poverty. The Bible abounds in its warnings against the encroachments of worldliness.

The efficiency of our future ministry will be the fruit of the consecrated spirit which now pervades our theological seminaries. God is calling for ministers 'who shall endure hardness as good soldiers of Jesus Christ;' and we shall be greatly to blame, if our trust funds shall result in sending out men whose moral fibre has been weakened by their love of ease and desire for luxurious living.

We think it quite proper, my dear brother, in recognizing your headship of this institution in all its departments, that we should thus indicate the nature of our duties as a board, and frankly confess the dangers with which we are beset. After many losses and much perplexity, owing to the unprecedented revulsion which has recently prevailed in all commercial circles, we are happy to report our financial condition as both sound and hopeful. We are out of debt, and, what is more important, have learned to keep out of debt.

Most cordially do we welcome you as our leader; and it will be our pleasure to aid you in carrying out all plans which you may devise, for the strengthening, enlarging, and greater efficiency of this institution. We shall invite you from time to time, as we have your predecessor, to participate in our deliberations; and we

shall rejoice to find that his mantle has fallen upon your shoulders. Words fail us as we try to express our debt of gratitude for the six years of his faithful, wise, sagacious and successful leadership. Indeed his expressed approval of yourself, as his possible successor, is your most happy introduction to our confidence.

And now it is our prayer that our covenant God, the God of our fathers, may fill you with all wisdom; and that the Holy Spirit may use you as his own chosen instrument, in sending out year by year successive bands of young men, who shall be 'able ministers of the New Testament,' 'workmen who need not to be ashamed, rightly dividing the word of truth.'

At the conclusion of this address, the audience arose and joined with the choir in singing Luther's hymn, "A Mighty Fortress Is Our God," the words of which are here given:

A mighty fortress is our God,  
 A bulwark never failing;  
 Our helper he, amid the flood  
 Of mortal ills prevailing.  
 For still our ancient foe  
 Doth seek to work his woe;  
 His craft and power are great,  
 And armed with cruel hate,  
 On earth is not his equal.

Did we in our own strength confide,  
 Our striving would be losing;  
 Were not the right man on our side,  
 The man of God's own choosing.  
 Dost ask who that may be?  
 Christ Jesus, it is he;  
 Lord Sabaoth is his name,  
 From age to age the same,  
 And he must win the battle.

And though this world, with devils filled,  
Should threaten to undo us;  
We will not fear, for God hath willed  
His truth to triumph through us.  
Let goods and kindred go,  
This mortal life also;  
The body they may kill;  
God's truth abideth still,  
His kingdom is forever.

## II.

### THE CHARGE BY PRESIDENT PATTON.

The Rev. Francis L. Patton, D. D., LL. D., president of Princeton University, delivered the "Charge" to the new president as follows:

"I congratulate you very heartily upon the honor that has been conferred upon you in being called to preside over this venerable theological seminary. I congratulate you upon the opportunity afforded you of 'making full proof of your ministry,' in connection with the work of this institution. You come to the duties devolving upon you under very favorable circumstances. You have had the training, you have the temperament, and you have had the opportunities that qualify you in an eminent way for the work that you are called on to do. You come in the prime of manhood, and you have reason to hope that your best years are yet before you. You come back to the institution where you received your theological training. The community still remembers with pleasure your labors here in the ministry of Jesus Christ. You come from a large sphere of labor, from the pastoral charge of a large church in the capital city of a great state, and in addition to this you have had a long academic experience. For a long time you have been an active trustee of your *Alma Mater*. During most of that time you have been actively employed as a trusted member of

the curriculum committee, so that you are fully aware of, and intelligently informed respecting academic and university plans. The problems that emerge in connection with a theological seminary are not the same as those that emerge in connection with a university, but they are similar, and with the range of experience you already have you will not find yourself a novice when you address yourself to the problems which will present themselves to you in connection with your administration. You have proved yourself capable of 'labors more abundant.' You have enthusiasm, and those gifts that you now consecrate to the service of this seminary will reveal your fitness conspicuously as the days go on, for the work to which you are called. So confident am I of your tact, of your ability, of your administrative capacity, that I feel I should have sufficiently discharged my duty in congratulating the institution upon the good fortune they have in securing you as its head, and gratifying myself with the opportunity of bearing my highest testimony to my intimate knowledge of you, and my confidence in your fitness for the place. But the traditions of this place have dignified the address I am expected to give with the somewhat grave and serious title of 'A Charge,' and I do not think that I ought on this occasion to show any lack of proper respect for the traditions of a theological seminary.

Now all positions of honor, and power, and responsibility have their advantages and their disadvantages. Of course there are disadvantages and burdens connected

with a place of this kind. The time will come, it may come soon, and it is likely to repeat itself frequently, when you will envy the professors of the faculty, because they are exonerated from burdens that necessarily fall upon you. You will quite readily recognize the great law of the division of labor. They will be allowed the great favor of uninterrupted activity in their studies. It will not be to them a matter of so much concern whether the temporalities of the institution are in good working order, and whether this next entering class is as large as former entering classes. Now and then a professor will ask to have his work begin a little later in the term, because he is going to Europe for the summer for rest and study, and another professor will ask to have his work close earlier in the term for some equally good reason. Occasions will arise when somebody should be sent from this institution to other institutions to represent it in various ways, as, for example, in connection with functions similar to the present. It would be a very pleasant thing for you to say to this professor or that: 'I wish you would go,' but invariably he will think that only the president can do honor to the institution on that occasion. You are the captain of the ship, and when you leave port and when you arrive in port, when it blows hard, and when it is foggy the captain must be on the bridge. You cannot escape these responsibilities. You may just as well make up your mind to accept them.

There are pleasures connected with the work. It is not all burden. There is a great deal that is delight-

ful about work of this sort. One has to sacrifice some of his individualistic schemes, and incorporate himself, merge his personality in the general life of the institution. Whether a man does that at once, or only after a lapse of time, is very largely a matter of temperament, and the process differs with different people; but the process must complete itself before the identification is complete. I do not know that a man can do any better work, or have a more satisfactory life in this world than to feel he is somehow involved in the corporate life of the institution he is serving, and with whatever consciousness of failure, that nevertheless somehow the success of the institution is his success too in a way. One learns to feel that he is part of the institution,—that is the first stage of identification; but a more important stage of identification is when he comes to discover that the institution is part of him. When he has reached that point, so that he realizes that he is carrying about with him all the time a sort of corporate consciousness, then I think he has no difficulty in sacrificing any little personal schemes of his own, and in being absorbed in the general life of the institution. Then it is that he begins to enjoy his work. I am inclined to think that it is only then that the institution really begins to feel his presence and power.

Now your life here undoubtedly is one of administration. This does not mean that you are simply to be a business man; to look after the temporalities of the institution and manage its affairs, though it does mean that, and it is proper that it should mean that in part.

It does not mean that you are to sacrifice all literary ambitions and all special tastes, and that you have no time for the prosecution of studies congenial to yourself; but it does mean and I think you will find it out, that it will be impossible if you so desire, to meet the exigencies of a large administrative sphere and at the same time be so devoted to the absorbing pursuit of a scientific subject as to master it, and deal with it after the manner of specialists of the present day in a scientific manner. And if there is no other reason for it, this is one, and it is sufficient: it is because you are a public man and as such are expected to have an intelligent interest in a great many things, and to be able to express at short notice an intelligent opinion on a great many questions; that your reading must be various, and your thinking must cover a much larger superficial area than it would if you were a professor enjoying the sweets of specific investigation.

Perhaps I am not transcending the privileges of the occasion if in a few words, I call your attention to some of the relations you are to sustain. There for example, are the students. Now, I happen to know something about theological students, for I have had a great deal to do with them in my life, and I have a great deal of respect for theological students as a class, not that I lack in respect for students who are not theological students; but I can say this for theological students, they are more mature in years, they are all devoted to the study of one theme, they are all conscientious in the desire to equip themselves in the best way for meet-

ing the duties of their calling: therefore it is not, as a rule, difficult to deal with theological students. If anybody has anything to say to them, ordinarily it is enough to say it. Now saying this in a general way for the diligence and intellectual integrity of the theological student, I think that I would not be quite fair to him if I did not say that he sometimes is open to criticism. I am not disposed to be too rigid in the matter of lectures, but I am sorry to say the theological students sometimes abuse the liberty I would allow them, and I would allow them more liberty than some do. I do not think that the theological student always realizes, as he should, that faults that pass without notice in the manner and conduct of the physician or lawyer, attract a great deal of attention on the part of a clergyman, and it has occurred to me sometimes that there are many little things which, if they were put into a lecture on pastoral theology, might give the appearance of a lapse of taste so far as the lecturer is concerned, but nevertheless which may be said in a friendly, informal and altogether pleasant way on the part of someone like the president of the institution who would speak with authority. That would save many a man from serious failings, for I am very sure that men fail in the ministry oftentimes not through any intellectual defect, not through any lack of consecration, but through an indifference to, if not actual ignorance of, those little amenities of life which, if they do not stand upon the statute book, are nevertheless so important that one cannot neglect them without loss.

So I think that many of these things may be attended to by the president of the institution as by no one else.

Then you are related to the faculty. Now, I have been a member of two faculties: I mean two kinds of faculties; and I notice this difference between the theological faculty and the ordinary faculty of arts: the theological professor is always imbued with that strange devotion to the cause of teaching which makes him very covetous of as many hours on the schedule as he can get. It makes him very jealous of anybody who has more hours than he. He is very careful not to allow a student to absent himself from his classes in order to attend the lectures of anybody else. In a faculty of arts there is not this feeling. A professor is not concerned if the exigencies of the schedule makes it impossible for him to lecture more than three times a week. I do not feel that every student should be obliged to attend everybody's lectures. Of course he should if that were the rule of the institution, but I am thinking of an institution as I should make it. I think that it would be very difficult for the professors to settle the question of the schedule without the aid of the president. The president and the professors together must determine to a very large extent what the curriculum is to be. The president can show his preference with an amount of independence which the other members of the faculty may hesitate to show, because not being a specialist himself, he does not have a feeling of delicacy about expressing preferences which would seem to indicate a lack of appreciation of other specialists.

I think you will have to settle in the first place, what your ideal of a seminary is. The obvious answer to the question is that a seminary is to prepare men to preach the gospel of Jesus Christ. I will not say that I regard that as its only function, but I am sufficiently in sympathy with the spirit of the founders of our seminaries to say that this is the main function. How are we to get at that in the best possible way? To get a good preacher as the fruit of your seminary training, you need a union of three things: there must be first deep conviction, then ample knowledge, and thirdly, fair power of expression, and the seminary ought to do something towards securing these three things. You will sometimes see a man of deep convictions who really does not know very much, and the result is a kind of earnestness in the pulpit, which is well enough in its way, but which leaves an impression on the part of the hearers that the man really has not thought himself through, does not really know what he is talking about. Again, you will see a man who has a great deal of knowledge, who has passed through the seminary, and when he comes out it seems to be that the more he knows the less he believes, and that his faith is in the inverse ratio to his knowledge. Again, a man may have both knowledge and conviction and yet be unable to express himself. You have known more than one man of this sort. He is apt to be the pet of the professors in the seminary; the man who has never cut a lecture; the man who has never said 'unprepared' in a recitation, the man who can be advertised on com-

mencement day and held up as a model. He has been faithful; he is a good scholar; he leaves the seminary with note books loaded with wisdom which he has carried out of the lecture rooms; and yet he can't preach! Now it seems to me there must be an adjustment of this sort of thing whereby we shall see to it that the student has sufficient knowledge of the general area of theology, that he shall have opportunity for special study of themes in which he is interested, and that after all he shall have ample leisure to browse in the library so that he shall not simply be a man who knows Old and New Testament criticism, and has not an atom of imagination with which to light up and illuminate a theme. I think, therefore; that sooner or later we shall come to it that there must be in theological seminaries exactly as there is in a university, a required course and an elective course, and that what everybody says on any subject, it is not necessary that everybody should take an equal interest in.

Then I think you will find yourself related to the trustees, and in an important way, because whether we like it or not, whether we look calmly upon the phenomenon or not, it is a fact that religion is being analyzed and treated critically by philosophical men, that the Christian religion is being dealt with according to the canons of historical criticism, that the sacred books of the Christian religion can no more escape the handling of criticism, than every scientific fact can help coming squarely up against the formula of evolution. Now, the question is whether our seminaries subserve com-

pletely the purpose for which they were founded, if they are merely training schools for men in the preaching of the gospel; whether you can train a man to preach in these days until you have kindled his intellectual interest and set at rest his intellectual doubts; whether filling a man with the commonplaces of theology and telling him to take the raw material and work it up rhetorically and homiletically into sermons, is all we have to do? I do not think so. The old curriculum will not meet the wants of this day, and specialization is bound to come, and you will be asking your trustees within five years for another professor. You will ask for more help, and you ought to get it. That brings you face to face with the financial question. I know that it is said sometimes that it is a great shame that college presidents should be taken out of the arena of intellectual work pure and simple, and called to address themselves to the secular and subordinate matter of getting money, and I suppose that they will say the same thing about the president of a theological seminary. I beg to differ. I do not know when a university president, or the president of a theological seminary, has more reason to be satisfied that he is in the faithful discharge of his duties than when he is directly or indirectly increasing the endowment of the institution over which he presides. I do not mean by this that he should be a systematic beggar. I do not have any counsel to give, nor would my experience justify me in giving any. I think, however, that if a college president has the opportunity to be in influential

relationship with the disposal of any portion of a rich man's wealth, it is a great privilege.

I must not forget the relation of this seminary to the church. This institution has had a conspicuous part, not only in the training of ministers, but in the controversial history of the church to which it belongs. It has occupied a strong position as the maintainer of an irenic, generic, Calvinistic theology and its 'Auburn declaration' occupies a place in the history of American Presbyterianism, that I may characterize as possessing *quasi* symbolical significance. I believe that this seminary will go on in the realization of the life which that symbol expresses. In the new issue in which all the seminaries of our church have the same interest, and in which we claim common interest with all seminaries of all evangelical churches, the question is not whether you accept this or that or a third type of Calvinism, or whether you are a Calvinist at all, or an Arminian, or whether you hold to this or that view of original sin, or whether you hold it at all,—the issue in respect to which we should stand shoulder to shoulder is the issue of fundamental anti-supernaturalism as opposed to the bed rock of conviction that Christianity is a revelation culminating in the incarnate Christ. If this institution is true to the faith 'once for all delivered to the saints,' you will understand that in the maintenance of this truth she represents not simply the Presbyterian church, but what is far more important, she is a constituent factor in the maintenance of that faith for which all churches are contending, and

which is the condition of the life of any Christian organization.

But once more, because you are a public man you stand in relation to great public issues. You are not a professed metaphysician, or a statesman, but it is your prerogative as the head of this institution, and as representing it, to speak upon, and to interpret all public issues in the light of their moral and their religious bearings; and I do not know of any work more important, or one in which you can better subserve the age to which you belong, or the church catholic, than in giving your attention to some of these public issues.

May God give you a long life in this institution. May he bless you with abundant success, and may he crown your efforts with a glorious entrance at last into his everlasting kingdom."

### III.

#### THE INAUGURAL ADDRESS BY PRESIDENT STEWART.

The Rev. George B. Stewart, D. D., president of the seminary, delivered an address on "The Place of the Minister in the Present-Day Church."

"The church of Christ is a growing organism. She has grown, is growing. Beginning at Jerusalem, she has filled the earth with her members and girdled it with her sanctuaries. Her internal development is not less phenomenal than her external expansion. She has come into a better apprehension of the truth, to a clearer knowledge of her wisdom, to a purer expression of her life. She has furthermore shown the capacity characteristic of vigorous and growing life, for adaptation to changing environment. She has met new conditions, supplied new needs, vanquished new foes, entered new fields of activity, as they have from time to time appeared.

'I pray not that thou wouldst take them out of the world, but that thou wouldst keep them from the evil that is in the world.' This to our Lord's mind was the ideal relation for his church to sustain to the world. Some of his disciples in their desire to keep her from the evil have thought to take her out of the world, and some in their desire to preserve her position in the world have not been over careful to keep her from the evil. Asceticism and worldliness have been allied spirits within the church resisting the spirit of Christ. But he has triumphed, as he ever will, and has kept her in

living touch with the world's need and in active opposition to the world's evil. With the advancing civilization, of which she has been a prime factor, she has kept pace; not as rapid a pace as some have wished for the aggressive leadership to which she is called, too rapid for the safeguarding of the precious interests committed to her charge, as some have feared; but on the whole a pace sufficiently conservative to give her stability and historic continuity, and sufficiently progressive to keep her in living relation with each succeeding generation.

The divine recognition of this external expansion, internal development, and capacity for adaptation to changing conditions is to be found in the Scripture and in the providential dealings with the church. The new tabernacle took the place of the rude altar, because the growing national life of Israel demanded the new elements of worship and religious life which it introduced and of which it was the expression. It was a new departure made at the divine direction. The ornate temple of Solomon supplanted the tabernacle. Notwithstanding it was made after a pattern revealed from heaven, and had been sanctified as Jehovah's dwelling among his people for half a millennium, it was no longer adequate to the expanding life of the nation. But Solomon's temple, though consecrated by the presence of the God of Israel, was not to be the final stage in the development of religious worship. It gave place not to another structure but to a worship without an altar, or sacrifice, or priest, either at Jerusalem or in any

other sacred place, a worship of the Father in spirit and in truth. Thus we see the church advancing under the divine guidance through successive stages from the simplest forms of religious expression to most exalted.

The Book of Acts is a history of the church's progress in external expansion, internal development, and capacity for adaptation. On the day of Pentecost, she was a Jewish sect. At the destruction of Jerusalem, a world-wide faith. Her center and base of propaganda was successively Jerusalem, Antioch, Ephesus, Rome. At the beginning a body of Jews with all the exclusiveness incident to their race. At the end, a Catholic church welcoming to her fold all men irrespective of birth or previous belief, and incorporating into her life that which was good in the life to which she came. Instead of a fixed method of administration and an unchanging form of outward organization she, with a splendid courage, adapted herself to the new needs of her own life or new problems of her work. All this under divine guidance and with divine sanction. But the changes and progress of the church did not stop when the inspired record of her history closed. We see in her career through these centuries the solicitude of the head of the church for her in her travail and his blessing upon her fidelity and zeal. Her sorrow and her activity have brought forth changes. The church lives and grows. One phase of life plays its role and being no longer able to perform the service demanded of it, passes forever. Another phase fitting into the needs of the day becomes for the time being

regnant, only in turn to give place to a more worthy successor.

There is a 'present-day church.' She is not the church of the first century, nor the church of the Reformation, nor the church of a generation ago. She has a history and we glory in it. She has a future and we are hopeful for it. She has a present and we live in it.

It is the high office of this seminary to prepare those who are to serve in the ministry of this church of the present. What are the marks of this church? What is the position of the minister in this church? What are the duties of his office and what are the qualities he is required to have? If we may apprehend the present efforts of the church to fulfill her mission, the various manifestations of her enduring life, her manifold needs, perils, trials, and ideals; if we may correctly understand the minister's present place in this institution founded by Christ, and against which the gates of Hades are not to prevail, the part he has in promoting her mission, supplying her needs, guarding her interests, realizing her ideals; then surely we may know the work Auburn Seminary has to do in training the present generation of theological students. As the church and the ministry have historic continuity, the difference between the present and the past on one hand and the present and the future on the other is the difference always to be found in maturing life: 'first the blade, then the green ear, then the full corn in the ear.' That which we discover today may have been in greater or less degree yesterday, or may be in greater

or less degree tomorrow. About this we are not just now concerned. We are simply studying a present and pressing problem in ministerial education.

The Marks of the Present-Day Church are

1. Activity.

A worshipping church, and a teaching church, she has not ceased to be, but she has become a working church. No longer is her obligation to the world discharged when the sanctuary is erected and opened at stated intervals for worship, when a decorous and really substantial education in Christian doctrine is provided for the young. The form of our church edifices has changed. Formerly an auditorium and a session room were ample for the needs of most of the congregations. Now church buildings are not regarded as complete even in the country and village if they have not a prayer room, Sunday school rooms, kitchen and social rooms. Many larger and aggressive churches extend the list of material appliances indefinitely.

The church that is confining her work to the stated ministry of the word may not have lost her influence, but she is not fulfilling her mission or meeting the needs of the hour. This is evident in the absence of a modern air, the remoteness from the currents of the world's life, the abdication of the leader's scepter and crown. Antiques may be held in high regard as memorials of a former power and glory, but they are not reckoned among the determining factors of the current life. If a church is to keep out of the eddies, is to be

a power that men will respect and yield to, is to take her rightful place as the chief and dominating moral force in all the life of the people, she must be a working church.

## 2. A Recognition of the Laity.

Laymen are coming to their rightful place in the church. Ordained men no longer have a monopoly of church work, responsibility and power. The life of the modern congregation is developing along the lines suggested by the maxim, 'a work for everyone, and everyone at work.' It erects no artificial barriers of culture or sex or age. In it there cannot be Jew or Greek, bond or free, male or female, but all are one in Christ Jesus, and all have their respective functions. The man with one talent as well as the man with five, the wife as well as her husband, the children as well as the parents are now no longer ciphers but integers, important units of force in the brotherhood. No one is allowed to feel that his duty to the common cause is fully met when he attends public worship, makes his contribution to the missionary enterprises, and maintains a consistent Christian life. There is work to be done, and every several member of the body has his portion of the work to do. Take the problem of the church and the young people as an illustration. The very form in which it is put is significant of the change in congregational life. It was formerly asked, 'What can the church do for the young people?' Now it is 'What can the young people do for the church?'

Another illustration is to be found in the present

ecclesiastical standing of children. The church has always loved the little children and cared for them, but largely because of the promise they made of future value. Boys were good for something because you might make men out of them. Now they are good for something because they are boys. Children are being trained and used for splendid service as children.

The common priesthood of believers is not preached as much as formerly but it is practiced more. The present-day church is a layman's church.

### 3. Organization.

This activity of the laymen is not individual, spasmodic, sporadic, independent. It is co-operative, systematic, articulated. The church has organized her rapidly increasing activities. Her workers are not a mob but an army. I speak of organization, not machinery. Machinery is not organization, though there is much that is so called. The less a congregation has of it the better. Organization is a product of life and one of its most useful instruments. The higher the form of life the more elaborate the organization. The church that is sensible of her high mission, that hears the call of her master to the great task he sets her, that feels the movings of his mighty Spirit within her, will not be content to allow her work to shift as best it may without a directing head, a definite aim, an orderly marshalling of her forces. She must organize. She will have a growing impatience with lifeless machinery. She will be increasingly hospitable to every effort of her abounding life so to articulate her activities

and so specialize her great mission that to every man will be assigned his own work.

#### 4. The Altruistic Spirit.

This spirit was never so marked a characteristic of the church. The missionary enterprises are a high expression of it. The vast charitable and benevolent undertakings directly or indirectly supported by her members and her money are witness to her purpose to be a blessing to this weary world. Like her Master, she is a good Samaritan, because she is a teacher of uplifting truth and also a minister of healing power. For this world she has a message and a mission. Her message is well given when she so preaches Christ that men know God better and are persuaded to a higher faith and a purer life. Her mission is well accomplished when the sin of the world is decreased and its misery is lessened. Whatever helps to these ends is a fit instrument in her hand. She lives for the world and rejoices when she can help it in its struggles upward from filth, disease, bad government, unhappy homes, social disorder, inhumanity, injustice, false views of life. She has always been distinguished from other institutions by her absorbing interest in those who took no interest in her, and whose sole claim upon her was their need. This spirit was never so regnant in the church as it is now.

#### 5. A Recognition of Her Essential Unity.

The church is growing together. The growth is rapid in our day. Divisions are deplored, differences are minimized, excellencies are mutually admired and

imitated. We are coming to see that the things that unite us are more than those which divide us. We now have delightful fellowship in conference and work in various undenominational and interdenominational organizations. We have discovered that no one denomination, not even our own, has a monopoly of all the truth, or good works, or loyalty to the Master. 'Behold how these Christians love one another,' is not a sneer but a commendation. We are praying for unity, conferring about it, and making it a reality in many important respects.

These are the distinctive marks of the present-day church. She has not broken with her past nor is she ashamed of her history, that is, not all of it. The one Spirit which led our fathers to minister to the needs of their generation, though it involved departures from the ideals and methods of their predecessors, animates their children to meet the needs of this generation. The church 'advances by the successive decay of gradually improved ideals.' Belief in the constant presence and guidance of the Holy Spirit is our warrant for rejoicing in this advance and for adapting ourselves and our endeavors to the new phases of ecclesiastical life.

What is the Position of the Minister in the Present-day Church? is therefore a pertinent inquiry.

He has changed with the changing church. The knee-breeches and the wig have disappeared. With them has passed the autocratic, awe-inspiring, lordly

potentate of the parish. The minister no longer occupies the manse in the sense that it is *the mansion*. He is not called 'parson' in reverential recognition of the chief person of the community. It is within the memory of some of you when the pastor was the last one to enter the church. As he entered the congregation rose and remained standing until he was seated in the pulpit. He was the first to leave the church after the benediction, and the congregation, only at a respectful distance, followed him from the sanctuary. To some of us this sounds like a tale from a forgotten age. The minister is not now a big pope or a little one. His position is recognized. He is respected. He has influence. But these are his with a different flavor and for other reasons than those which his predecessors enjoyed.

1. The Minister is the Head of an Organization.

When he is installed pastor of a congregation he is put at the head of a body of disciples more or less perfectly organized for Christian work. It is not an ecclesiastical establishment over which he is to preside, but an industry which he is to direct and promote. Even the church building and its equipment with a bit of irreverence and a large recognition of the presence of this fact are called a 'plant.' He is the organizing genius, the chief executive, the general superintendent. He is to stimulate and direct the joint activities of the people. He is to learn the capabilities of each member of the congregation and turn them to the best account. He must convert talent latent into talent potential.

He must know his field, its needs and possibilities and opportunities, he must select the proper appliances for it to use in the work to be done, he must fill the whole body with a splendid enthusiasm and call it to the realization of high ideals of Christian service, and he must be the wise, aggressive, tireless leader in every good work.

The various parts of the organization are to be kept by him in perfect adjustment. Members may have their hobbies, but not he. They may confine their interest, their work, their giving to some one enterprise of the church, but he is charged with the maintenance of all. He cannot be a foreign missionary pastor to the exclusion of home missions, a young people's minister to the neglect of the mature or aged members, a friend to one class of workers and an antagonist of another.

Important as is his pulpit work, he must not shut himself in his study and neglect his parish, nor is his parish work to be confined to parochial calls. He is to be to his congregation its foresight, common sense, animating genius, mollifying ointment, stimulant and guide. As the human nature with which he deals is only sanctified in spots, and has a fashion of doing as it pleases, he must be skillful to get it to do as he pleases.

To discover and reveal wisely to the congregation its mission, to organize, direct, stimulate it to its task, this is a large and important part of every pastor's

duty. For the proper discharge of this duty he must be carefully and adequately prepared.

2. The Minister is the Teacher of the Congregation.

This he has been always and in some periods exclusively. His sermons were didactic. His pastoral visits were catechetical exercises. Now his sermons must aim not at instruction so much as at persuasion. He is not allowed to put the family through its paces in 'the catechism. But he is none the less a teacher, rather more than less. He is to use different methods. He cannot gather the children in the family sitting room once a year, but he may gather them once a week in the Sunday School and the Junior Endeavor Society, and give them systematic and thorough instruction in the Bible, the catechism, the history and polity of the church. He may not preach a system of theology from the pulpit, but he may meet weekly in a teacher's meeting or pastor's class the choice spirits of his flock for the careful study of the Word of God and the doctrines of the church.

He is not now a teacher of doctrine only, but also an instructor in method; not a proclaimer of truth but a pedagogue. He is to teach his people how to search the Scriptures and how to teach others. His teaching sphere is vastly enlarged over that of his forerunners. His responsibility for the proper religious training and instruction of the young was never as heavy. If there is less religious teaching in the home and in the secular school, there must be more in the church. If he

can do less teaching in the pulpit, he must do more in the Sunday School, Christian Endeavor Society, Junior Society, teachers' meeting, pastor's Bible class.

There are, it is true, many other religious teachers in his church and community, more than in any preceding generation. Yet he still retains his position as chief religious teacher. He is the teacher of teachers; the superintendent *ex-officio* of the private and public religious instruction in his parish.

3. The Minister is the Chief Representative of the Altruistic Spirit.

Altruism has regenerated the name Samaritan. From being a term of reproach it has become one of high praise. Altruism has transformed the cross from an instrument of torture to a symbol of sweetest service. Our Master was a good Samaritan. Our Saviour hung upon the cross. He has left us an example that we should follow in his steps. And his disciples have followed him, albeit a long ways off. They have learned from him, now more than in any previous age, that they must minister to every man that needs their aid. They are the main supporters in time, effort, counsel, money of the varied and numerous benevolent undertakings in every Christian community.

The minister is the natural and readily recognized leader of these benevolent people. He may easily take the chief place among them. His office publishes him as the friend of universal humanity, the highest expression of the altruistic sentiment. If he have the fitness and willingness to fulfill the high hopes thus

evoked, he may easily be the 'parson' of the community. This is his rightful place. He may not claim it, but he may win it. And if he win it, it will be a position of usefulness and influence such as other men are scarce able to gain by means of wealth and social standing.

In his private ministrations among his own flock he may be a veritable benediction to numberless aching hearts and saddened lives. He is the comforter of God's people. No one can minister to the unfortunate and suffering as he. He is called *the* minister because he is chief servant of men. 'Ourselves your slaves for Jesus' sake,' we humbly write upon the escutcheon of our office.

#### 4. The Minister is One of a Fraternity of Leaders in a World-Wide and Catholic Institution.

It is a great privilege to be a pastor of a beloved church. As furnishing an opportunity for usefulness it is superb. To be allowed to shepherd a body of Christ's disciples, to instruct them in the way of truth, to bring them into closer fellowship with God, to comfort them in their sorrows and rejoice with them in their joys, to baptize, train and marry their children, to receive their affection and to know the delights of their fellowship with you in your own work and sorrow and joy, this is a priceless privilege, this is one of the sweetest, tenderest, fruitfulest relations in human life. Nothing but the call of the Master, nothing but the voice of duty may lure a man who has tasted the sweets of this vocation to lay it down for any other work how-

ever exalted or influential. There are in it more compensations, more rewards that purify the heart and fill the affections than in any other pursuit.

Nevertheless, a pastor must not think that his parish work, engrossing and delightful as it may be, bounds his ministerial duty. His denomination offers him a larger parish with its obligations. He is responsible to it for honest and enthusiastic support of its missionary enterprises. No real or fancied demands of his own parish, on the one hand, and no boasted broad-mindedness on the other, justify him for any failure or neglect to lead his people to the most intelligent and liberal support of their denominational work.

But he falls short of the high honor and wide usefulness of his position, if he does not see that there is a Church of Christ beyond the bounds of his own parish and denomination, in which he is an accredited minister and leader. He is one of a large fraternity of ministers, all like himself with local affiliations and like him also, belonging to the one blood-bought church. To these brother ministers he is to give the right hand of fellowship, with them he is to take counsel about the affairs of the kingdom, by their side he is to labor for the furtherance of the Gospel. Of them he must not be jealous, for them he must have no captious criticism, and with their work he must not interfere.

It is his privilege to cultivate and use this blessed fact of brotherhood. It is his duty to work with every man who will work with him for the bringing in of the

Redeemer's glorious kingdom. There is incalculable usefulness and effectiveness for him in his cordial and honest recognition of his larger ministry in the universal church of our Lord.

5. The Minister is the Herald of the Gospel.

He has a message for this weary and wicked world. No man moves among men with a higher mission. His business is to bring light to those who sit in darkness, life to those who are under the shadow of death, hope to the hopeless, comfort to the sorrowing, strength to the weak, promise of victory to the defeated. He has the truth that will bring God to men and men to God. He teaches a meliorism that is to issue in triumphant optimism. The golden age is yet to come. To men of wealth he speaks of the obligations of stewardship, to men of toil he speaks of the dignity of labor and the blessedness of service, to the afflicted he speaks of the beatitude of suffering. He has a word of God for everyone he may meet, a good word from a gracious God. He heals the wounds of society and binds together in loving, living union its scattered and hostile fragments. He has no rivals, no competitors, though many fellow-laborers. He offers no cunningly-devised fables, no latest conclusions of human investigation, no finely spun theories from the imagination, no elaborate schemes for the improvement of human character and conduct.

He is the single-minded herald of the love of God toward sinning and helpless men. He proclaims great thoughts of God, and truth, and duty, high ideals for

human endeavor and attainment, definite spiritual power for thinking and living.

He casts his message into many forms, runs it into various molds. The forms change. The molds are broken. No matter. They are human and are perishable. But the message remains from age to age and in all places, the glad tidings of eternal redemption, ever old and ever new and ever true.

I venture to think that this summarizes somewhat completely the minister's function in the present-day church.

He is the leader of a body of organized men and women who believe in God, have hope for the world, are laboring to lift their race out of its sin and misery into the light and life and love of God. He is the trained teacher of men in things that pertain to character and conduct. He is the influential representative of the most wholesome and unselfish influences in the world. He is one of a fraternity devoted to the regeneration of human souls and human society. He is the herald of a glorious gospel. Thus is he the ambassador of Christ. He stands in his Master's place. Both are the light of the world, the saviours of men, the mediums through whom the power of the highest enters human hearts and lives.

His station no man may covet, yet none can rival it. There never was a throne built within ten leagues of the pulpit. No man taketh this honor unto himself, yet every man may choose this calling if God but open it to him. And if any man enter upon this vocation

he may only feel that he has met its requirements when it can be said of him as it was said of him whom he serves, 'He saved others, himself he cannot save.'

As I return to this seminary, so dear to the heart of every 'Auburn man,' after twenty years of service in the active pastorate, and enter upon the new duties to which the Board of Commissioners has called me, and to which the providence and spirit of God have manifestly guided me, I am aware that there is a wide and an increasing demand in the church, that our seminaries more adequately prepare their students for the work of the pastorate. President Harper is well within the limits of a dispassionate statement when he says: 'Many intelligent laymen in the churches have the feeling that the training provided for the students in the theological seminary does not meet the requirement of modern times.' And he is still accurate when he adds, 'Nor is this disaffection restricted to the laity. Ministers who, after receiving this training, have entered upon the work of the ministry, and who ought, therefore, to be competent judges, are frequently those who speak most strongly against the adequacy and the adaptation of the present methods in the seminary.' I was prepared to endorse without reserve these statements before you asked me to take a position of responsibility in this institution. After your invitation became public, I was amazed, startled, sobered by the prevalence and strength of this feeling through our church, revealed in hundreds of letters from laymen and ministers. We are approaching a

crisis in seminary life. There is a real and growing demand for a new theological education. I am not prepared to accept the new curriculum offered by President Harper, nor to agree with the eminent specialists in theological education in their criticisms of his positions, but I am prepared to say even in these first moments of my official life, and as my initial utterance that the seminaries have before them a real and pressing problem, which they must solve if they are to retain the confidence of the church and fill her pulpits with men prepared for the exacting duties of the pastorate.

I am happy in the thought that this seminary is to an exceptional degree adapted by its history, location, ideals and spirit to the solution of this problem. If I know the history of Auburn, if I understand her ideals, if I have her spirit, and I think I can speak with confidence here, it has been her purpose and endeavor, never more so than now, to send out her students adequately prepared for the active pastorate. And if anything is to be modified in the present curriculum, if anything is to be added to it, that will more perfectly prepare ministerial students for the pastorate, there is no place it will have a more hospitable welcome than in this institution. This seminary stands close to the throbbing heart of the church. In thorough sympathy with her conflict, with a keen appreciation of her needs, under the inspiration of her ideals, it endeavors and will ever more endeavor to put into her pulpits and parishes men consecrated and trained for these positions of unrivalled influence, who will proclaim her great thoughts, hold

aloft her high ideals, and be a splendid medium of spiritual power.

I am very sure that I am not led solely by my sincere affection for Auburn, which rendered me invaluable aid in preparation for the ministry, and now honors me with this high office, to the conviction, deliberate and growing that she enjoys a peculiar advantage in her location for furnishing the church with an adequately prepared ministry. This is a city sufficiently large to present most, if not all the problems of the urban pastorate, not so large as to eliminate the problems of the village and country pastorate, and having problems of its own incident to the average city. Being the only institution for higher learning in the city, and enjoying the confidence and affection of the citizens, our students have unusual opportunities for mingling in a social life of a high degree of culture and refinement. To the citizens and homes of Auburn they are indebted for a not inconsiderable part of their education. They are in no danger from monastic seclusion. We are not under the shadow of a great university, which is distinctly to our advantage, although it lays burdens upon us that we might ask the university to carry for us. If we might be able to add to our curriculum certain disciplines, that are now crowded out or into a corner, and I believe our friends will come to our aid with the requisite funds that we may do this, then we will have within the area of our own work all that an academic neighbor would give us, without losing

what it would without design but inevitably take from us.

I believe in Auburn. I am in hearty sympathy with her ideals. I think I have her spirit. I rejoice in her past. I am honored in being allowed to enter into her present life. I stand with her as she turns her face toward the future.

Since my election to this position the alumni and friends have not left me in doubt respecting their ambitions for the seminary. They speak one clear word of praise for what she is and has been, and one strong, hopeful word for her enlargement. They believe our feet are set in a large room, and their loyal devotion to their *Alma Mater* inspires the desire that she may with her wonted clearness of vision and steadiness of purpose see and seize the new opportunities.

To this enlargement I stand definitely committed. But this means more funds. Our endowment must be increased. The professorship funds are not adequate to the present demands. A hundred thousand dollars are needed for this purpose at once. But we must have more professors. Every department is overloaded, some are carrying so many subjects that the efficiency of the department is marred. It would greatly increase the effectiveness of our present able and faithful faculty if the area each professor is required to cover might be diminished and he be allowed to devote his strength to fewer subjects. We ought to have immediately three new professors and within a short time several more. We must, if we are to retain our place in the

front rank of seminaries. To found these new chairs \$200,000 more is required. The library is the heart of every educational institution. We have a satisfactory building and a fair nucleus of books. But we ought to have more. We must have a professional librarian, who by his skill and knowledge would indefinitely increase the working value of the library to our students. Another \$100,000 for the library.

The contingent fund, always one of the most inadequate funds in an institution, ought to have \$50,000 added to its investment account.

A gymnasium has for long been a pressing need. \$50,000 would build and equip one that would be an ornament to our campus and adequate to the needs of our students. We have other wants, but of these we will not speak in particular.

Without hesitation, I say that this seminary needs a half million dollars to enable it to do most efficiently the work it is called to do. It is my confident expectation that old friends and new will come to the aid of this school of the prophets with generous gifts. I have faith in Auburn and I believe men and women of wealth will see the unusual opportunity this seminary affords for the investment of the money which a good God has given them.

In accepting the double position to which the commissioners have elected me, I desire to express my sincere and humble gratitude for the unanimity of their action, and for the cordial and unanimous concurrence in the same on the part of the trustees and faculty.

In a hundred ways I am being made to feel that I am welcome, and that I am to have the support of all connected with the seminary and of the community, in the discharge of my new duties.

It is a firm ground of confidence and an unfailing source of joy as I take up this work that my colleagues in the faculty are personal and tried friends. I am to be associated with those whom I have loved for many years.

I count it a rare blessing to this institution that we have continued unto us our three venerated professors *emeriti*. I shall always regard it as my peculiar privilege to speak their names with honor, to rest in their prayers, and to remember that no welcome could be more hearty than that they now extend me. May the merciful Father continue unto us the blessing of their presence, and may the light of the rising day shine with glowing splendor upon their pathway, until the great coronation day when they stand up to be crowned.

I cannot disguise the satisfaction I feel in the fact that the sainted Doctor Booth thought of me as worthy to be his successor in this high position. It has a significance to me that those who knew and loved him for his rare qualities of mind and heart, will easily understand. If it please God, I shall continue the important work he did for this seminary. His memory I shall cherish with sincere regard for his noble character, marked ability, beautiful and useful life.

As I take the charter and keys in symbol of the trust

you place in my hands, as I renew my ordination engagements in token of my continuing affection and allegiance to the church, as I enter upon the untried tasks of a new occupation, with a devout dependence on the divine spirit, I pledge to Auburn Seminary my fealty and my best endeavor to promote her interests, enlarge her activities, increase her efficiency in supplying to the living church adequately prepared and truly consecrated ministers."

At the conclusion of the above address, the hymn, "The Church's One Foundation," was sung :

The church's one foundation  
 Is Jesus Christ her Lord;  
 She is his new creation  
 By water and the word;  
 From heaven he came and sought her,  
 To be his holy bride;  
 With his own blood he bought her,  
 And for her life he died.

Elect from every nation  
 Yet one o'er all the earth,  
 Her charter of salvation  
 One Lord, one faith, one birth;  
 One holy name she blesses,  
 Partakes one holy food,  
 And to one hope she presses,  
 With every grace endued.

'Mid toil and tribulation,  
 And tumult of her war,  
 She waits the consummation  
 Of peace forevermore;  
 Till with the vision glorious  
 Her longing eyes are blest,  
 And the great church victorious  
 Shall be the church at rest.

Yet she on earth hath union  
With God the Three in One,  
And mystic sweet communion  
With those whose rest is won;  
Oh, happy ones and holy !  
Lord, give us grace that we  
Like them, the meek and lowly,  
On high may dwell with thee.

The services were brought to a conclusion by the benediction, which was pronounced by the Rev. Levi Parsons, D. D.

#### IV.

### SPEECHES AT THE BANQUET.

Following the services of inauguration, a banquet in celebration of the inauguration of the Rev. George Black Stewart, D. D., as President of the Theological Seminary of Auburn, and as professor of Practical Theology, was held in Music Hall, at six o'clock. About 400 were seated at the tables; the invited guests from abroad, the officials of the seminary, alumni, officers of the local Presbyterian churches, and members of the College Alumni Association. A symposium was held after the banquet, having for its theme, "The Place of Theology in a System of Education." President Stewart, in introducing to the guests the Rev. Maltbie D. Babcock, D. D., of Baltimore, who was symposiarch, said:

"It is indeed with very great joy that we see so many of you here tonight on this occasion. We welcome you who have come back to Auburn,—that includes myself, for I am giving myself a welcome now back to the dear old mother. This is the occasion on which my principal duty is to introduce somebody else. He does the work after I have pushed the button. We are here tonight to toast our *Alma Mater*. That does not mean 'our wife's mother,' as some one said. You remember the story of the Irishman who proposed the toast: 'My mother-in-law, God bless her. However

I will not insist upon it.' The only difference between our toast tonight and his, is that we will insist upon it. My business in connection with this seminary is not to talk so much as to do something else. My prayer must be something like the Scotchman's. He did not ask the Lord for wealth. No. He simply asked that the Lord show him where it was. He would attend to the rest himself!

Dr. Babcock is now going to take charge of you. I turn you over to his loving arms."

DR. BABCOCK:

"I have the greatest pleasure in bringing before you a note of tremendous interest, not merely to the students who are here, and to the professors, but to all men interested in the King and his kingdom. It is voiced here in the theme: 'The Place of Theology in a System of Education.'

I have one word to say before I introduce the speakers. I am very well satisfied that what we need today in the ministry is something beyond the ordinary and conventional gifts of the minister. The cloth is not the man's secret of power. It is not the scholar; it is the seer, the man who has a vision, the man who has discovered something, and has it in his bones until other men catch the fire. We are not the only men who can read. The Reformed Dutchmen call their minister 'the dominie,' but we are not the teachers today. What is the distinctive thing in which the man of God in the ministry has to specialize? It is the representation of his Master. I believe that the-

ology, (unless it run into a theophony), words about God, the visible presentment and embodiment of God, is the note that must underlie and outreach all that we think and say tonight. Young men, make up your mind now that you must be God-possessed men. It is not enough for you to know the grammar of Hebrew and Greek. These things you will have to have anyway. The day is coming when it will be harder for a man to go through our seminaries without plenty of brain and common sense. Emerson said: 'What you are speaks so loud that I cannot hear what you say.' The man must learn how to preach his life, to live his sermon, to be the embodiment of what he stands for. We have come here this evening to make the best possible use of this subject, 'The Place of Theology in the Life of a Minister.' Young men, take it as my word tonight that your bodies are to be possessed by the same spirit that possessed the body of Jesus Christ, who is to form Christ in you. A man in New York City, working in the Jewish quarter, when walking along the street one day, heard some one ask, 'Who is that?' The reply was, 'He is a Christ!' The man said he turned on his heel and fled to his room in an appalling rush of feeling. You can figure it out. The spirit of Christ is to form Christ in you, and you must realize it now. The man who enters the seminary this fall must see to it that he is a dedicated man. Christ wants your body, my brother. I never pass a graveyard without thinking, 'Well, they have had their turn. Now I'm having mine.' May God bless every man who

speaks on these great subjects. I am sure they will take heed of the fact that we have but an hour for the toasts.

I have now the distinguished pleasure of introducing President Patton of Princeton University, who will speak on 'Theology and Philosophy.'

PRESIDENT PATTON:

"I recognize the entire appropriateness of the last sentence of the speaker who preceded me. I had already made up my own mind on the question of the length of the speech I ought to make. I supposed I ought to speak about twenty minutes this afternoon, and fifteen minutes tonight. As I spoke thirty minutes this afternoon, I have only five minutes of time that honestly belongs to me tonight. I am not responsible for the gravity of the theme assigned me, and if I treat it in a light manner it is because I cannot do it justice in five minutes.

It is all very well to tell the professors in the seminary how to treat the students once they get them there, but it is also an important question as to whether you are going to get them there. I am interested in the question as to who will go to the seminary. You send your men to the university and they go through four years of the university curriculum. If they imbibe an out and out materialistic philosophy which makes it out the question to believe in an immortal soul and a divine Christ, it would be a mark of bad taste for them to go to a theological seminary and become candidates for the gospel ministry. You must reckon with the

world's thinking at the present day. There is a certain amount of indifference creeping in all over the world, and into the universities to a certain extent, that is affecting men very seriously. It will not do to say that a man can put his philosophy in one pocket, and his faith in the other, and suppose that they have nothing to do with each other. Des Cartes tried to be all right with his theology and be a freethinker in his philosophy and organized his method of doubt, and went on a pilgrimage to our Lady of Loretta at the same time. He found the thing would not work, and he made up his mind that there would be a hot time for Des Cartes the theologian the night that Des Cartes the philosopher got burnt! We cannot have incompatible positions with respect to these two things. The idea prevailed pretty generally not so very long ago, that there was a certain philosophical orthodoxy as well as a certain theological orthodoxy; and that to be really orthodox he must be orthodox in his psychology, his ethics, his jurisprudence, his geology, his astronomy and everything else: in short that his Presbyterianism went right through his system intellectually speaking. I do not go quite so far as that. That is the other extreme. But there is a pretty close relation between philosophy and theology, nevertheless. A gentleman came to Princeton the other day and delivered a lecture, and after telling us that there were about three hundred or more odd philosophers in the country, stated that there are only about ten of them who are doing any work. The rest are living on their laurels, or resting on the

reputations other men had made, but, he said, that theological thought was at an absolute standstill, that all the professors of divinity had struck work, and could not do a blessed thing because the philosophers were idle. I told him that so far as I knew the theologians I did not think that they were waiting for word to come down from the philosophers before they could go ahead. The only thing I wanted philosophy to do for me was to give me a solid anchorage for two things; an absolute definite certitude with regard to the separate existence of God and his world. I wanted to be perfectly sure that God is not so perfectly identical with his world that if anything happens to it, God's existence would be imperiled; second, I wanted to be satisfied as to the numerical distinction between myself and the self of my neighbor and to be sure that these two separate selves will keep right on living, no matter what comes.

A personal God and an immortal soul are the two things that I want philosophy to give me. Theology can take care of the rest. These I do believe to be the two philosophical postulates that Christianity must have. If any philosophy is taught that makes it impossible to believe in God, and in separate immortal souls, then, according to that philosophy Christianity is itself impossible. These two ideas are making the trouble at the present time. After all when you take these two great postulates of God and the soul, the single question is: Has God anything to say? That is a question of history and information, nothing else in

this world. I do not care whether you look to your church for authority, or to your Bible, the question is whether this piece of information can be divorced from certain metaphysical conceptions of being, personality and substance. I say it cannot be. And therefore when in revolt against the Hegelian thinking that transforms all history into philosophical ideas, men set up today and tell me that they must believe in Jesus, and pretend to be worshiping him as though he were God, as a matter of sympathy and sentiment, when, as a matter of reason and intellect they have discarded him, I say that is insanity. Philosophy must first give us the two postulates of natural religion, God and the soul. After these two postulates it is purely a question of history. The two notes of Christianity on which everything turns are: first, a personal God, and secondly, an incarnate God. Theism plus the incarnation is Christianity, and when men talk to me about going back to Christ, and talk equivocally about him, I have more fear about those people than I have about the people who do not say so much about Christ, but when they do speak of him, speak of him in unmistakable terms. What Christ said gets its value from the metaphysical question as to who he was."

Rev. Augustus H. Strong, D. D., LL. D., President of Rochester Theological Seminary, was the next speaker, having for his theme, "Theology and Literature."

"I believe that Rochester is the nearest Theological Seminary to Auburn, and so I give you my neighborly

congratulations upon the new administration which formally begins tonight. The inauguration of a young and energetic president of this widely known and widely honored institution, vividly reminds me of the day when, twenty-seven years ago, I myself took upon me similar responsibilities. I have heard that spinsters think themselves the best authorities with regard to the education of children. When I was a novice I thought myself an authority in theological education. I knew much more theology then than I do now, and at that time I could have given a large amount of advice to president and professors alike. I had the impression that nothing new was true, and that a theological school was set mainly to defend the ancient faith. I think I hold the ancient faith today more firmly than ever, but I recognize the fact that modern science and philosophy have thrown great light upon the world's problems, and that it is now the duty of the theologian and of the preacher to bring forth out of his treasure things new as well as old. So the one thing I would urge today is openness of mind, readiness to receive truth from any quarter, even though it come from heretics or heathen. For Christ is the light of the world, and rays of his light have shot into many dark places of the earth even though the fullness of his glory is found revealed only in the incarnate word, and in the written word of scripture.

The wide range of subjects proposed for this evening's consideration is a good sign of breadth in your program for the coming years. I think the vision of

the larger Christ must have dawned upon you. I confess that I now enjoy the teaching of theology, because theology includes everything in heaven, on earth and under the earth. Christ the revealer of God has many activities. We no longer confine him to Palestine or think of him as narrowed down to the three and thirty years of his tabernacling in the flesh. He reveals God in nature. His goings forth are from everlasting. The diatom is worthy of study because in it Christ reveals the omnipresence, omniscience and omnipotence of God; and the circling of planets round their suns is possible only because the hand of Christ guides planets and suns alike. The immanent God in whom all things consist and in whom humanity lives, moves and has its being is none other than Christ. He is the moving force of human history, and he alone makes all things work together for good. Beauty and art in Greece, law and organization in Rome, constitutional monarchy in Britain, representative democracy in America, these are all parts of his educational process, as truly as was the development of man's ethical and religious nature among the Hebrews. And literature, the record of the world's thought and knowledge and particularly pure literature, in which, as John Morley has said, moral truth and human passion are touched with a certain largeness, sanity and attraction of form, can never be comprehended or explained, unless we see in it a partial and progressive manifestation of him who is not only the way, but also the truth and the life.

It must be evident then to even a superficial thinker

that theology and literature have important relations to each other. They are revelations, in different degrees, of Christ's wisdom and goodness. They are parts of one whole. They supplement each other, and neither one can be fully understood without the other. Both express truth, though the truth is of different sorts, and is far more mixed and adulterated in the one than in the other. This was the grain of wheat in the bushel of chaff which Matthew Arnold scattered over the world some years ago under the title of 'Literature and Dogma.' Mr. Arnold insisted, and rightly, that Scripture is literature, and is to be interpreted as literature. The literalizing method, which would make each sentence by itself a divine oracle, is a mistaken one. Scripture texts, like railway coupons, are 'not good if detached.' The language of the Bible is fluid, passing and literary, not rigid, fixed and scientific, and we shall only run into absurdity if we interpret literally Jesus' command to pluck out the eye and to turn the other cheek to the smiter, or if we interpret the command to love the Lord our God with all our heart and soul and might and mind and strength, in a precise and analytic way.

Mr. Arnold greatly overstated his principle, and practically broke down all distinction between the secular and the religious, the inspired and the uninspired. But his main contention has justified itself, and modern interpretations of Scripture are reaping the benefit of his criticism. We see today, as our fathers did not, that God may use all methods of literary composition

in the making up of Scripture, so long as these are consistent with truth. Impersonation, apologue, drama, these may find place in the Bible, just as they find place in good literature, and the only question for us to settle in any given case is, what method the Holy Spirit saw fit to employ; for inspiration is consistent with them all. Our faith in inspiration is not less but greater, with our broader view.

As Scripture is literature, so dogma is literature also. It was quite a revelation to me when I was a student at Yale and Professor George P. Fisher showed me one day in his study that Calvin's 'Institutes' were orations conceived and composed from the point of view of the habitual preacher. We can never understand the theories of the atonement, from Justin Martyr to Grotius, until we remember that men's ideas of human government have in every age determined their conceptions of the divine government. It greatly pleased me some years ago to read an article by Dr. Curry, that extreme Arminian theologian, in which he declared that no scientific definition of the act of faith can possibly be given, because faith is an intimate fact of life, the joining of a finite intellect and heart and will to the infinite one, the voluntary merging of the life of man in the life of God. So all theology is our weak effort to put the inexpressible into some form that will suggest the truth to others. Dogma is literature, and therefore some literary insight and specially the insight which Christian experience gives, is necessary in order to understand it.

I have perhaps startled you already by declaring that theology is literature. I propose to startle you yet more by averring that literature is theology. By this I mean, however, that in all literary production that is worthy of the name, in all literary production that grasps and expresses truth, there is an upholding, enlightening, informing, energizing spirit, which must be regarded as the spirit of Christ. All men who write, know something of what the psychologists call the subliminal self; they find ideas coming to them like foundlings, whence they know not; and, from the start, these ideas are joined in indissoluble wedlock to the fit and only words. The creative imagination can never be explained, unless we admit that there is in each of us a spark of that divine reason which animates the world. But that divine reason is Christ, the light that lighteth every man. A Byron writes his *Hebrew Melodies* and his *Destruction of Sennacherib*, and he seems for a brief moment actually religious. Thomas Moore gives us hymns for our hymn-books. So Baalam and Caiaphas prophesied.

I do not think it enough to say that all this is mere Providence, and that Goethe and Shelley took in by a sort of endosmosis, the Christian ideas of the world around them. For the last fifteen years I have devoted my summers to the study of the great poets. There has gradually dawned upon me the conviction that the poetry of the world is one whole; that it is the product of evolution; and that this evolution is simply the method by which Christ has been instruct-

ing humanity. Poetry is fundamentally and essentially Christian; the greatest poets are the most religious; and there has been a growth in their conceptions of God, of man, and of man's relations to God, from the earliest times until now. Virgil improves on Homer; Dante on Virgil; Milton on Dante; and, though Shakespeare intends to be only the poet of secular humanity, his portrayal of man's ethical nature, for truth and impressiveness, leaves all his predecessors far behind. I cannot explain the influence of Homer and Virgil and Dante and Shakespeare and Milton—their vast influence in the education of the world—without believing that they have been to a large extent guided by Christ himself, and have been unconscious recipients of his truth and wisdom.

The poet is a seer, before he is a creator. He can stir the hearts of men only as he points them to the deeper truth that lies beneath the shadow of things. All the beauty of the world is rooted in God, and the more completely the poet perceives the infinite relations of what he sees around him, the more power he has over mankind. Shairp tells us that literature takes no account of God, while Scripture thinks of nothing else. I maintain, on the contrary, that no literature can be great that does not take account of God, and that it is progressively recognizing the divine element in nature and in history, and so is every day lessening the gap between itself and Scripture. I do not call Shakespeare inspired. I confine the word inspiration to that special work of the Holy Spirit which was dis-

tinctively religious, which had for its direct object the revelation of the personal God, and of the way of life and salvation through Jesus Christ his Son. But I maintain that a lower degree of the Holy Spirit's influence must be recognized in John Bunyan and in John Ruskin. There is a Christological element in Wordsworth and Browning and Tennyson, which fits them to be teachers of the race.

Some one has said that Virgil and Shakespeare would have had a rough time if they had embarked in the Mayflower with our Pilgrim fathers. True, but the Pilgrim fathers might nevertheless have been improved by their company. Something of their narrowness and bigotry might have disappeared, even while they impressed the poets with the supreme importance of religion. Poetry, like art, is the imaginative reproduction of the universe in its ideal relations; and since the universe is moral and religious at its core, neither the poet nor the artist can afford to neglect ethics or theology, and just so far as he does neglect them, just so far does he come short of being the greatest artist and the greatest poet. The doctrine of the moral indifference of literature, like the doctrine of the moral indifference of art, is a doctrine of the devil. Art for art's sake is commonly sin for sin's sake, and ends in the utter degradation of art itself. And to take the personal God out of literature is simply, as in the case of Goethe, to cut the sinews of its strength, deprive it of the very breath of its life, condemn it to atrophy and death.

Since literature in its highest forms is 'a serene

creator of immortal things,' since it sees the unseen in the seen, since it presents truth and works with God, above all, since it is one of Christ's main instruments for the education of mankind, the theologian and the preacher cannot afford to be ignorant of literature. He who knows only his Bible can never rightly understand his Bible, for the Bible can be understood only in connection with other products of the human mind and heart under the influence of Christ's indwelling. When I read of Berdoe, the medical student, converted from agnosticism to Christianity by the reading of Robert Browning, I seem to see a new power for good arising in the world. I hear Browning's verse:

'I say, the acknowledgment of God in Christ,  
Accepted by thy reason, solves for thee  
All questions in the world and out of it,  
And hath so far advanced thee to be wise;'

and I conclude that the theologian or the preacher may often administer poetry to his hearers as a sort of sugar-coated theology.

The preacher cannot even afford to neglect novels. Aside from the fact that he must know what his people are reading, in order properly to instruct them, he may find in this light literature much that is worth learning as to the right way of reaching the mind and the heart. Historians never knew how to write history until Sir Walter Scott taught them, and the story-tellers may show us how to speak in parables, and yet only follow the example of Him who spake as never man spake. I have heard Dr. Hillis of Brooklyn severely criticized for

devoting a whole sermon to Hawthorne's 'Scarlet Letter,' and another to Victor Hugo's 'Les Misérables.' But, if the business of the preacher is to apply the gospel to life, to replace wrong ideals by right ones, to interpret the world and its phenomena to those who are too dull to do it for themselves, then I do not know why the preacher may not occasionally take for his starting point some great work of literature, and show how Christ has entered into it, and without the intention or consciousness of the author, has made it a witness to Christian truth.

Will there ever rise a great poetic genius who will depict the religious side of human life as Shakespeare has depicted its secular side? To my mind this is only to ask whether the evolution of humanity will come to an end and God's plan fail of its fulfilment. As Greece with all her art and beauty left the world unsatisfied, and Athens only waited upon Jerusalem, and Socrates was the forerunner of Jesus, so all literature thus far seems to me to be the *avant-courier* of that which is to come. As the thoughts of men are widened by the process of the suns, they tend more and more to complete themselves by the contemplation and exposition of the supremely good and the supremely fair. The greatest poets must express the greatest ideas, and the greatest thought of the finite is that of the infinite. The greatness of Christ is looming up before us as never before. We begin to see that he is the only revealer of God, and that he fills all in all—all things in the universe with all things that they contain. But

only he who realizes this greatness by an inward experience can ever describe it. Let us pray that religion may complete itself by including culture, and that culture may reach upward till it is absorbed in religion. Then theology may find in literature its most serviceable handmaid, and literature itself may be penetrated through and through with the noblest theology, and both together may prostrate themselves before Christ. For on his head are many crowns; and to the crown of science and the crown of art and the crown of philosophy and the crown of theology, must yet be added the crown of literature, that he may be Lord of all."

The next speaker was the Rev. Chas. Cuthbert Hall, D. D., LL. D., who spoke upon the theme, "Theology and Sociology." The symposiarch introduced the speaker in these words: "Dr. Hall, President of Union Theological Seminary, will carry our thoughts into the sociological setting." Dr. Hall said:

"MR. CHAIRMAN, LADIES AND GENTLEMEN:

No one could have listened this afternoon to the inaugural of President Stewart, no one could have heard the strong, clear note of social love that rang through that inaugural and yet have remained in doubt whether or not the sociological discipline is to be forever joined with the theological discipline in the life of Auburn seminary. I was struck as, sharing the common interest, I listened to that beautiful address, with the contrast between its hopefulness, its exuberant joy, courage and earnestness, and the half-pathetic defence

of theological schools which appears, as many of you know, in the September number of the *Contemporary Review*, written in answer to an embittered attack upon the theological schools of the church of England, because of their alleged incapacity and narrow limits in fitting men for the work of life. The defence in the *Contemporary Review* is so sad and pathetic that it recurred to me in contrast with the bright, strong, beautiful spirit which was set forth in the inaugural of this afternoon.

When we cast our eyes abroad upon the movements of modern thought, I think that we are impressed with two facts which present themselves to us somewhat in the form of a paradox, and yet which are very easily and beautifully reconciled one with the other. On the one hand we see a tendency to specialization in every branch of human knowledge in and out of the seminary. On the other hand we see an equally strong tendency toward the co-ordination of the branches of human knowledge. We see a disposition to break down the arbitrary walls of distinction between the departments of knowledge, and to emphasize the interdependence of the branches of knowledge upon one another. The relation between theology and sociology is indisputable. Theology cannot fulfill its mission in the age, be it this age or any age, except in so far as it recognizes and co-ordinates itself with all that makes for the social welfare of men. This conviction that theology and sociology are united of God, and cannot be divided by men, rests upon our belief in him whose name has been

mentioned here tonight with worthy ascriptions of praise and homage, him 'who is the brightness of the Father's glory, and the express image of his person,' him who, in the noble words of the Nicene creed is 'God of God and Light of Light, Very God of Very God,' him of whom it is said in the ancient language of the creed of the church of Palestine, 'Who lived among men.' This belief in Christ as the God-man is the foundation of our conviction, that theology and sociology belong together and cannot be separated. Church and state, if one may read the signs of the times, are in their official connections drifting farther and farther apart. Far be it from me to attempt to interpret the present situation on the other side of the sea, yet one cannot withhold the expression of the belief that it means disestablishment, and that it means good for both church and state. Though they drift apart officially, in the governmental sense, church and state in the moral and social sense are coming closer and closer together, and the oneness of church and state is being recognized now as never before.

Nor is it possible for a man to shut his eyes to public questions, to deafen his ears against the exceeding bitter cry of the wronged and the oppressed; to feel that he has no mission but to preach dogma; to feel that he has no place, charge or duty as a man of affairs in the midst of men. Having indicated the principle of this indivisible relation of theology and sociology, let me show the bearing of this whole subject upon the theological school.

It appears in the light of three illustrations which I beg to set before you. First, the social aspect of modern missions. If anything were needed to show us that theology and sociology belong together and cannot be separated, the missions of this century would show us that. Every man here doubtless, has read that great book of Dr. Dennis in which the sociological aspect of missions is set forth with the most extraordinary array of data from every mission center of the world. The other day, in an interview, Canon Gore in London spoke of the lives that had influenced India. He said that the greatest personality that had ever risen up in India, the greatest voice ever heard in India speaking for Christ was Alexander Duff. Great as Duff was, Carey I think stands above Duff, coming in at the beginning of the century, under such almost insuperable obstacles and founding a work which has in it all the elements of the most advanced modern sociological work.

Another thought is this: the mission of the social settlement. I do not believe, so far as I understand the genesis of the social settlement, that it was at the beginning an expression of evangelical Christianity in the sense of a direct desire to present Christ to men from the Gospel point of view. I believe that it was another theory; that one can reach out and help men without teaching them the truths of the Gospel. But apparently we are coming to use the social settlement as a direct means of procuring the Gospel of Jesus Christ, and to feel that the social settlement has not begun to be adequately used as a factor in the

relief of the world and the reconstruction of society, until it is frankly and squarely acknowledged as an agency of the Gospel of Jesus Christ.

And then there is a demand from the laity for a ministry in active sympathy with social problems. The Christian laity of our time is setting an example to the ministry, so much so that I tell my students that it must be their endeavor and ambition to rise to the level of the strongest Christian laymen. The one thing that every theological school must do, whatever else it may fail to do, is to send its men out with this social fire in their lives, which is simply the spirit of our Incarnate Lord Jesus Christ."

The next speaker was the Rev. Wm. H. Maynard, D. D., of Colgate University, who spoke on the theme "Theology and History." Dr. Maynard was introduced to the audience by Dr. Babcock, in these words:

"Dr. Maynard will carry the thought of theology into the historical setting."

DR. MAYNARD:

"What is the use of spending much time in reading the inscriptions on tombstones? Very little. What is the use of reading Church History? Very little, unless it helps a theological student to serve his day and generation. The genuine historical temper does prepare him to render that service. Our age has been termed a transition period. Transition to what? In the opinion of some, to agnosticism or atheism. That is impossible. I was once sitting at midwinter in a

chamber, when, my host leading me to a window, pointed to an elegant residence. Leading me to another window, he pointed to a grave with frozen clods. 'What,' I asked, 'is the relationship between these two?' 'That grave,' was the answer, 'contains the remains of parents who lived in yonder house, guiding with affectionate wisdom, the destinies of an only child. But sudden death with unexpected bankruptcy came, and that child, a penniless orphan, comes again and again in the winter twilight and embracing the frozen clods, calls out, 'O, father, speak to me. Hear the voice of your child.' Let the deductions of science, or the speculations of philosophy prove to him, who, in the spirit has cried 'Abba Father,' that the eternal Father is an impersonal force; then, in the winter of its desolation, remembering its past spiritual experience, the orphaned soul will continue its cries to the eternal Father, revealed in Jesus Christ, our elder brother, until the Spirit witnesseth with our spirit, that a living personal father is upon the throne of the universe. The regenerate Christian cannot fall under the dominion of atheism. The unregenerate masses cannot altogether escape the influence of their semi-Christian conscience and sentiment, the product of Christian instruction and influence. But granting that there is no great danger of the dominion of atheism, is there no probability that our age will behold multitudes of professed Christians rejecting vital doctrines under the leadership of men, raising the battle shout, 'Back to Christ,' claiming the right to eliminate the crude mis-

conceptions in Apostolic epistles and Gospel records—in accordance with their own purified subjectivity? The historical student remembers that like attempts have been made before and have turned out ignominious failures. But, on the other hand, the historical student realizes another fact. The history of the church has been the history of progressive apprehension of the truth contained in the New Testament. It is a record of the continuous fulfilment of the promise 'He will guide you into all truth.' That word 'guide' excludes the notion of immediate and perfect apprehension. If things went always in a normal or ideal order, the church might be conceived to make progress by a regular succession of slow but onward steps. On that supposition theologians of an earlier age might be compared with pupils in the primary department, able to solve, without mistake, all the problems in the four fundamental rules of arithmetic; theologians of a later age, with more advanced pupils, able to solve, without error, the problems in a theological calculus. But that has not been the course of events.

The development of theology has been mixed. That is not strange. Conversion does not make a perfect man. Take a dozen porous jars that have been filled with abominable drugs, cleanse them, fill them with pure water; yet for a long time, the flavor of water reminds us of their former use. How unreasonable, how unscriptural, to expect a generation, taken from the cesspool of intermingled Asiatic, Greek and Roman superstition, to escape at once from its influence.

It is true, that this class furnished but few, perhaps no theological authors; but that does not prove that it did not create an atmosphere. Our low marsh lands send up malarious fogs, which obscure the sight and poison the blood that feeds the heart and brain of the thinker. How unreasonable, also, to expect philosophic Gentiles to throw overboard the unsound allegorical methods of Philo and the heathen philosophers. How natural for Clement, with his allegorical explanation of the fact that Abraham took Hagar with the consent of Sarah, as meaning that men may study heathen philosophy with the consent of Christian theology, to read some philosophical vagaries into the Scripture. How natural, too, that mediæval theology should be a compound of monstrous error and divine truth. But church history is not merely a record of defective and erroneous apprehensions. It is, also, a record of vital truth; appropriated, and of a tendency to the elimination of errors. There are times when this tendency to elimination is scarcely perceptible. It exists, however. I remember finding one February day, in a sheltered nook flowers in blossom, and buds on the point of blossoming. In other ages, this tendency is most marked. Some people are claiming that reconstruction of old theologies is the special task of our age. Let us admit with perfect frankness, that theological interpretation has not exhausted the meaning of Scripture; that errors still exist, which ought to be eliminated. When a person claims perfection, we set him down, as ignorant of his own character and of the divine ideal. An artist,

examining one of his pictures, burst into tears. 'Over what defect,' asked a friend, 'are you weeping?' 'I see no defect,' was the answer, 'and that explains my tears.' If theology claims perfection, it is a time to weep rather than to rejoice. No, our age does not claim that perfection. But, when men speak of a radical reconstruction of theology, if reconstruction is used in its literal sense, the term is too strong. Let us, however, admit the fact of a widespread restlessness. Let us recognize, that, in this age, almost every man is becoming an interrogation point. In the presence of such phenomena, the historical temper is of invaluable service to the theological student.

On the one hand, the historical temper guards against false radicalism. It is aware that there are 'doctrines which have entered into the faith of every recognized historical church, and which cannot now be legitimately called into question by any pretending to be Christians.' In an age of restlessness, independence, begotten of self-conceit that despises the past, takes on the form of semi-insane radicalism. You are familiar with the story of the insane man, who, under the illusion that he possessed superhuman strength, seized upon the massive pillars of a cathedral, as the organ was pealing forth its *Te Deum*, shouting as he tugged at them with his puny arms, 'O Cathedral, thou art doomed to ruin.' The panic-stricken congregation rushed for the doors. How much better had the organist continued with the *Te Deum*. When extreme radicalism threatens the destruction of edifices built upon the foundation of the

prophets and apostles, a song of triumph is more becoming than the shriek of alarm.

But on the other hand, there is a false conservatism which idolizes the past. That false conservatism characterized the Judaisers in the apostolic church. Did you ever watch the unfolding of a bud in the spring-time? The sheath having fulfilled its office in protecting the bud from the cold, its leaves begin to curl up, to wither, to disappear. Now let some man become alarmed at this process of nature. Let him try to straighten out the leaves, to glue them down, saying, 'Did not the Creator make this sheath? For one, I will not quietly look upon the destruction of God's work.' You cannot conceive of a sane man acting in this manner. But men attempt just this thing in the realm of religion. The Sun of Righteousness has ushered in the spring. The buds which the Jewish system had protected, were beginning to swell. Judaizing ceremonialism was disappearing, and Jewish members in the church were saying 'This sheath of Mosaicism, was it not instituted amid the thunders and lightnings of Sinai? Shall we look tamely on while it is cast aside? Are not the traditions and scholastic subtleties of our Rabbis, of equal authority with Moses? Shall we consent to have them thrown into the wastepaper basket?' False conservatism has not only played the part of obstruction. It has sometimes been childishly foolish. Has it not sometimes worshipped metaphysical cobwebs? A spider's web had remained for years in the upper corner of a church. A little

child had seen it so long, that he grew up with the idea that it supported the walls, and when a broom was raised to sweep it down, he turned pale with fear over the impending ruin. Sometimes, we make the mistake of regarding our spider's web as essential to the upholding of God's temple. To know that there is a false conservatism is an advantage. But to know that there is a false radicalism may be of more advantage in an age when men make no distinction between inspiration and illumination, when subjective fancies and inner light, varying according to moods, is placed above ecumenical creed, above the crude misconception of apostles. That was wise advice which Cuvier gave to a student, all aglow with enthusiasm over a supposed discovery which the great naturalist saw at a glance was an absurd fancy: 'Wait ten years,' said the kindly old man, 'and then come again.' He never came.

But there is a golden mean, the offspring of the historical temper. On the one hand, it does not prefer the glare of paradox to the light of truth; 'embracing opinions, not because they are just, but because they are new.' On the other hand, it does encourage the reverent questioning which seeks a fuller knowledge and a purer interpretation of the facts and principles laid down in the New Testament. Reverent questioning which accepts the infallible authority of Scripture, is a means to the restoration of true apostolic doctrine. It is like the chemical solution which renders a manuscript legible. Recall the history of the Ephraem Codex. It might serve as a partial illustration of the

historical movement in the church. This codex is a very old copy of the Bible. In the twelfth century, some one takes it apart, re-sews the leaves in a haphazard manner and writes it over with Ephraem's sermon. The sermon, doubtless, contained truth enough to save souls; but truth, filtered through the Syrian's mystical and superstitious moods, was a poor substitute for the original inspiration. By and by, there is a suspicion that a New Testament manuscript may be hidden beneath Ephraem's lucubrations. The fact of its existence is ascertained in the seventeenth century—ascertained—that is all. Not till the nineteenth century was the chemical solution applied, which made it legible. Take this manuscript as a rough illustration of the historical movement of Christian thought. Remember that long, drear tract of time when the Bible neglected, doctrine was intermixed with semi-heathen superstition, scholastic subtleties and mystical imaginings. Then come down to the period of a Bible, recovered, but read with traditional prepossessions, whispering their interpretations into the ear; until we reach a period, when, under the guidance of the Spirit, 'the art of criticism and the true logic of interpretation are restoring the true meaning of inspiration.' That is the problem which the American church is working out. Will it succeed? When we remember that this church is heir of nineteen centuries of spiritual and ethical teaching, that it has outgrown the false philosophies and superstitions which characterized a church just recruited from heathenism; when we remember that

the spiritual common-sense of an intelligent and regenerate laity is corrective of the subtleties of mere critical acumen and philosophical speculations, we are convinced that our theology will conserve all the fundamental doctrines, which have been inwoven into the experience of the ages; while rejecting 'all false combinations of doctrines, which in isolation are true, and false isolations of doctrine, which in combination are true.' "

The last speaker on the program was the Rev. Geo. B. Spalding, D. D., LL. D., of Syracuse, who spoke on the subject: "Theology and the Working Minister." In introducing the speaker, the symposiarch said:

"Dr. Spalding will speak some words of farewell to us."

DR. SPALDING:

"When I tell you, Christian friends, that until within a very few hours it was expected that Rev. L. M. Clarke would fill the place on this program, you will naturally sympathize with me. But there's all kinds of sympathy. A Swede told this story the other day about his brother, who by the joint struggles of himself and his mother was just ready to enter the Christian ministry. The mother was there to hear the first sermon of her son, and very naturally as she listened her heart was full and tears flowing from her eyes through joy. A sister across the aisle noticed her and as soon as the service was over, rushed to the mother

and said: 'Don't cry. Perhaps he will do better next time.'

If you will let me off with that story, I will sit down, although I had a great deal, perhaps too much, to say on this important subject. I will simply say this. When I was a lad I used to steal into my father's medical office and stand in awe before his many books. There was one volume which held my eye, 'The Theory and Practice of Medicine.' What on earth did that mean? Something tremendous, but beyond all my thought and imagination. The office was full of young medical students, as was the custom in those days. I inquired of this one and that one, what means the 'theory and practice of medicine?' They said: 'You come in here after school is dismissed tonight and we will show it to you!' I came in, and each one of those medical fiends had concocted a pill, and they forced them down my throat. Some hours after I appeared in the office very sick, and they wanted to know what was the matter, and my answer was, 'I think I understand now what the 'theory and practice of medicine is!' They were in deadly conflict within! As I understand it, and I do not say it in any depreciation of theology, for I never shall count it anything else but one of the happiest events of my life that I studied successively at the feet of Henry B. Smith, and at the feet of Edward Park, and last of all, of Dr. Shedd, and I had those theologies at heart and went into my first three years' pastorate and inflicted one after the other those three theologies on that people.

It did no harm, and I do not know that it did them any good. It taught me this great lesson. All the discipline of those years of study was not lost; all the power of holding these great truths in any consecutive, logical order, all that was necessary in order to fit any man to enter into the ministry of God's word, to preach it and to present it to the people as he went among them, amidst their sorrows and their shames. But it was another theology which every man has to work out for himself in the school of his own experience as he comes face to face with the great and terrible facts of life. I do not say that it is a different theology. No, it is not. The personality of God, upon which so much has been said today, the fact of Jesus Christ as the Incarnate Son of God and the Saviour of the lost, the power of Christ's consolation, all that which is taught us in another form as the fundamental truths of theology, are simplified, are made intensely practical and will keep a man close to Christ, and he will always be in my estimation a sound theologian, whether he forgets the metaphysics of the school, whether he leaves behind what has been taught in the lecture rooms or not. I am very sure that until he lays down his ministry he will be led, if he is faithful, to believe deeper every day in those fundamental truths which are taught by these great theologians.

And just let me say I hail with immense satisfaction what I have heard almost for the first time in my life, that of which I have been dreaming, the great ideas which have been given to us this day, and all in stately

procession moving down one great line, and that is that our theological seminaries have got to become more practical, more intensely in touch with the social wants, with the dying needs of humanity, in every department of instruction; and I believe that a better day is coming in this last year of the present century, and we will all say, will we not, 'All hail to it!'

At the conclusion of the banquet, a reception was held in Music Hall to President and Mrs. Stewart, at which the citizens of Auburn and the friends of the Seminary, welcomed Dr. and Mrs. Stewart to Auburn.

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