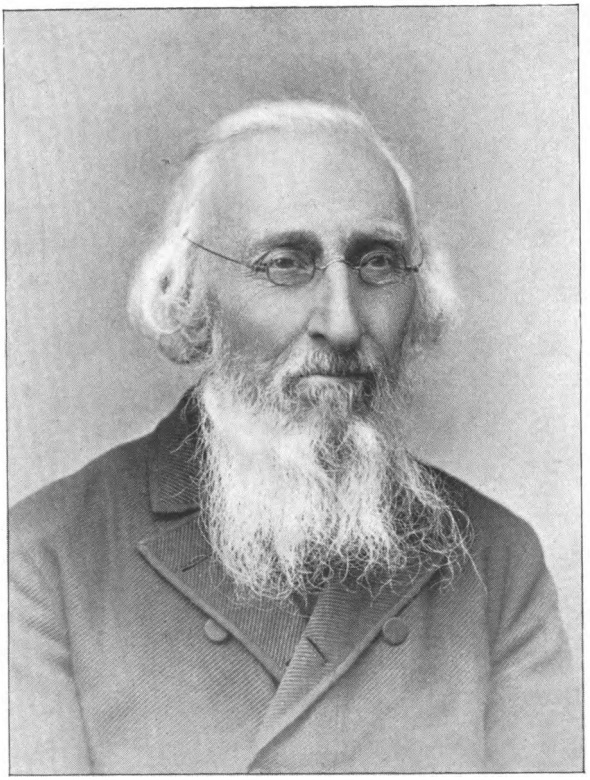

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FORTIETH ANNIVERSARY

OF THE

INAUGURATION

OF THE

REV. SAMUEL M. WOODBRIDGE, D.D., LL.D.

as Professor in the Theological Seminary
of the Reformed (Dutch) Church in
America at New Brunswick
1857-1897

THURSDAY, MAY TWENTIETH

PRINTED FOR THE ALUMNI ASSOCIATION
1898

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SAMUEL MERRILL WOODBRIDGE

GRADUATED at University of the City of New York, 1838. Theological Seminary, New Brunswick, N. J., 1841. D.D. Rutgers College, 1857. Union College, 1850. LL.D. Rutgers College, 1883.

PASTOR at South Brooklyn, 1841; at Coxsackie, 2d Church, 1850; at New Brunswick, 2d Church, 1852.

PROFESSOR, New Brunswick Theological Seminary, of Pastoral Theology, Ecclesiastical History and Church Government, 1857–65; of Ecclesiastical History and Church Government, 1865. Rutgers College, of Metaphysics and Philosophy of Human Mind, 1857–64. President of the Faculty, 1889–

AUTHOR of Faith; Its True Position in the Life of Man, 1875. Analysis of Theology, 1872; Second Edition, 1882. Manual of Church History, 1895. Manual of Church Government, 1896.

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INTRODUCTORY NOTE.

AT the annual meeting of the Alumni Association of the Theological Seminary at New Brunswick, held in May, 1896, it was resolved to celebrate the approaching fortieth anniversary of Dr. Woodbridge's inauguration as Professor. The Rev. John B. Drury, D.D., the Rev. M. H. Hutton, D.D., and Prof. J. P. Searle were appointed a committee to arrange for the carrying out of this resolution. The General Synod of 1896 commissioned the Rev. C. Van Santvoord, D.D., President of the Synod which elected Dr. Woodbridge to the Professorship, to convey the greetings of the General Synod. The celebration, through the courtesy of the authorities of Rutgers College, was held in Kirkpatrick Chapel, May 20th, 1897, and was attended by a very large number of the Alumni and friends of the Institution. The programme and addresses are presented herewith. It is the programme arranged for by the committee, excepting that to the regret of all concerned, the Rev. Professor J. W. Beardslee, D.D., of the Western Seminary of the

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Reformed Church, and the Rev. A. V. V. Raymond, D.D., LL.D., President of Union University, were by imperative causes prevented from filling the places assigned to them.

It is also regretted that the Rev. Henry M. Booth, D.D., President of Auburn Theological Seminary, who honored the occasion by his presence, was compelled to leave before the representatives of other Seminaries were heard.

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ADDRESS BY

REV. J. McCLELLAN HOLMES, D.D., '57,

PRESIDING OFFICER.

WHEN Charles Leslie died he left upon his easel an unfinished painting of Titania, from Midsummer Night's Dream, which was to be another of those pictorial illustrations of Shakespeare with which Leslie's name and fame are inseparably connected. The germ of the artist's ideal was already sketched upon the canvas. In the foreground a human form was outlined with rarest beauty. Around this doubtless would have grown the darkling forest filled with flowers; while above it would have shone the stars radiant in the midsummer sky. But just at that moment the life of the artist was arrested. His brain lost its conception. His hand lost its skill. And there the picture stands, an unfulfilled promise. Incompleteness in art always awakens regret. Incompleteness in character always occasions sadness.

But there is neither regret nor sadness in the scene which greets us to-day. We are brought face to face with a career which has in it nothing of incompleteness. We come the rather to honor one who for nearly

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four score years has maintained a symmetrical Christian character, and who for half of that period has discharged the duties of a Theological professorship with signal ability and success. Few lives have been more complete in experience and attainment than that of our venerated father and friend. In private relationship and official position he has fulfilled the expectations of men, and won the approval of God. And on this anniversary occasion you all will unite with me in the prayer that his days may be prolonged, and that his usefulness may be continued.

There is something sublime in a lengthened life spent in ennobling service. Any man who has lived for nearly eighty years, working with unabated activity, has reason to thank his God and congratulate himself. When Ralph Waldo Emerson was sixty-three years old he wrote his poem called Terminus, beginning:

> "It is time to be old,
> To take in sail :—
> The God of bounds,
> Who sets to seas a shore,
> Came to me in his fatal rounds,
> And said : No more !"

But with such sentiments expressed at such an age we can have but little sympathy. Far more to our liking are the words of Oliver Wendell Holmes, "At eighty a man has had just about time to get warmly settled in his nest." To an earnest Christian worker there is no dead line. And the sight of this beloved Professor still toiling at his post, with his eye undimmed and his natural force unabated, challenges our admiration and elicits our applause.

In the political firmament of Europe two octogenarians shine out with exceptional brilliancy. The

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great Commoner of England, William Ewart Gladstone, and the great Diplomat of Germany, Otto Edward Leopold Bismarck, eclipse all other statesmen of the century in the grasp of their thought and the scope of their achievement. But in this State of New Jersey two other men are found who in the theological sphere are worthy to be classed with their political contemporaries across the sea. Not long since the alumni and friends of the Theological Seminary at Princeton celebrated the fiftieth anniversary of the inauguration of Professor William Henry Green. And to-day we are assembled as the alumni and friends of the Theological Seminary at New Brunswick to accord to Professor Samuel Merrill Woodbridge the honor of forty years of service in this venerable institution. Let no one challenge the appositeness of this illusion. If distinction is deserved by those who administer the affairs of earthly empires, how much more is it merited by those who serve the King of Kings.

It is not for me to speak at length of the Professorial career of Dr. Woodbridge. I was graduated from this Seminary the same year that he assumed his chair, and therefore had no part in the pleasure or profit of his instruction. There are others here to-day who sat with delighted attention at his feet, and who will gratefully record the words of wisdom which fell from his lips. But all of us know how invaluable have been his labors in this school of the prophets. We have seen it grow in material equipment, in numerical strength, in intellectual stature, and in spiritual power. And while we accord high honor to his associates in the Faculty—some now with us, and others gone to their reward—we cannot but laud the Senior Professor whose wise counsels and unceasing

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efforts have contributed so largely to render this Seminary a never-failing fountain of theological learning and spiritual life.

But while it was not my privilege to be a pupil of Dr. Woodbridge in this Institution, I count it a source of special satisfaction that during my Seminary life I was permitted to take a supplementary course in Systematic Theology and Homiletics in the Second Reformed Dutch Church of New Brunswick. And to-day I would be doing violence to my sense of justice, and my feelings of gratitude did I not record the fact that in my entire course of preparation for the ministry, nothing gave me such broad conceptions of divine truth, and such ennobling ideals of Christian duty—nothing afforded me such spiritual uplift, or incited me to such religious activity as the sermons of the then Pastor but now Professor Samuel M. Woodbridge. For what you were to me as a teacher and helper before you assumed your Professorship in this Institution, I beg you, my Father and Brother beloved, to accept my warmest thanks.

But I am transcending my sphere. In being called to preside on this anniversary occasion, my office is to introduce other speakers rather than to speak myself. And hence, with full assurance that the services of this afternoon are to possess extraordinary interest, I give way to those whose names, as announced upon the programme, are a pledge of the effectiveness of what they shall say.

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PRAYER BY

PROF. D. D. DEMAREST, D.D.

LORD, Thou hast been our dwelling place in all generations.

Our fathers trusted in Thee: they trusted and Thou didst deliver them. They cried unto Thee and were delivered. They trusted in Thee and were not confounded.

We thank Thee, O Lord, for the presence of Thy Holy Spirit in the world, to convince men of sin, and righteousness and judgment: to take of the things of Christ and to show them unto us, and to be our abiding instructor and comforter.

We thank Thee, that Thou hast provided means whereby the Divine Spirit works on the hearts of men, renewing, strengthening and comforting them; that apostles, prophets, evangelists, pastors and teachers have been given, for the turning of sinful men to Thyself as well as for the edification of the body of Christ.

We gratefully call to mind that in every age, holy men have been raised up, who have not only taught Thy truth, but have committed it to faithful men, who were able to teach others also.

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We acknowledge with devout gratitude Thy constant care over our school of sacred learning. We give thanks for the zeal, devotion and sacrifices of those who laid its foundations; for the eminent and faithful services of Livingston, who pointed out and opened the way and led in it; for the godly and faithful instructors who have succeeded him; for the generations of young men who have sat at their feet and who have been honored in building up the Kingdom of God in this and in other lands; and for the goodly number of those who have in turn been called to teach and train others for the holy ministry. We thank Thee, that in times of need Thou hast raised up friends of the institution who have cheerfully and liberally supplied its needs. We acknowledge that in all deliverances, yea, in all that has befallen us for good, the glory is due to Thy great and holy name.

We especially thank Thee, O Lord, for Thy gift of the person and services of Thy servant, who coming to this school in the strength of early manhood, has for the space of forty years devoted himself to its interests. We thank Thee for all that he has been to the successive classes of young men during those years, by his instructions and example, and for the health and strength and zeal whereby he continues still to serve, and to bring forth fruit in old age. We thank Thee for all tokens of the divine favor that have been shown him, especially in that he has been permitted to see the fruits of his labors, and has the assurance that he will ever live in the hearts and memories of the many who have been aided by him to become ministers of the New Testament. We thank Thee for the sweet and profitable fellowship with him that his co-laborers, both the dead and the living, have enjoyed.

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And now may the light of Thy countenance be lifted upon him. May his bow abide in strength and the arms of his hands be made strong by the hands of the mighty God of Jacob. Place Thine everlasting arms underneath and round about him. May Thy comforts delight his soul. May the Saviour be to him increasingly precious, and may the remainder of his days be filled with Thy choicest blessings. Give him strength still to work faithfully, loyally, and with a glad heart, for Him who has redeemed him with his own most precious blood. And when, his work here being finished, the call shall come to him to go up higher, may it be in the blessed and welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

But inasmuch as those who work for God must, one after another, cease from their earthly labors, we ask Thee, whatever changes may come, not to forsake our school of the prophets. Ever be its shield and defence. May it never lack good and faithful men who shall be able to teach others also. Remember the prayers and services and yearnings of heart of those who have gone to glory.

We commend to Thy fostering care our sister theological schools, the one in a distant state in our land, the other planted in a far-off land among the heathen. Provide for their necessities. Bless their professors and students. Give to them true and lasting prosperity. May they ever be witnesses for Thy truth; bulwarks and defences against all error.

Forget not, O Lord, the colleges in which young men are prepared for entrance on sacred studies, especially those from whom so many have come to our theological schools. Bless their presidents, professors, trustees and students, and may these colleges ever be

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not only seats of sacred learning, but centres of Christian devotion and holy influence.

We remember before Thee, O Lord, all schools of secular and sacred learning. May they never fail to be defenders of Thy holy word. May they never be made spoils through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Baptize teachers and learners with Thy spirit who leads into all truth, taking of the things of Christ and showing them unto men.

May knowledge be increased until no man shall have occasion to say to his neighbor, "Know then the Lord," for all shall know him from the least unto the greatest.

These petitions, O Lord, we present before Thee, and we plead for a gracious answer, not on the ground of our own merit, for we have none, but for the sake and in the name of our blessed Mediator, with whose words we conclude, saying:

Our Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts as we forgive our debtors.
And lead us not into temptation; but deliver us from evil:
For thine is the kingdom and the power and the glory forever. Amen.

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CONGRATULATIONS OF GENERAL SYNOD

BY

REV. CORNELIUS VAN SANTVOORD, D.D.

PRESIDENT OF THE GENERAL SYNOD IN 1857.

FORTY years mark a wide interval between the beginning and the close of even the longest life. It looks to be a short period as we cast our glance backward, seeming to us as we stand here to-day, crowned, some of us, with hoar hairs, but "as a dream when one awaketh." And yet these years as they have glided by, one by one, have been alive with human activities, have been laden with individual experiences of infinite variety, have witnessed great, and in some cases, momentous changes affecting the Church, the State and even the Nation, to say nothing of the family and the individuals composing it. Time and nature in their inexorable course have made their power felt upon man and society everywhere and upon the whole face of the world—and as it has been during the past ages of man's history, so will it continue to be till the last records of the race shall have been written.

If we ask of the years that are past limiting our view at present, to the forty years which this occasion

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commemorates, I think voices will be heard in response that it may be of some interest to us to listen to attentively. A few reminiscences of the Synod at which our honored Brother Woodbridge was chosen Professor may not be inappropriate to this occasion.

The death of Rev. Dr. John Ludlow, whose name and memory the whole Church reveres and cherishes, and who had occupied the chair of Ecclesiastical History and Church Government in our Seminary for a period of five years, made a vacancy which it became the duty of the Synod to fill. The special meeting of Synod called to meet at Newark, October 14th, 1857, was for the purpose mainly of supplying this vacancy. It was thought by several members of the body there convened that the Rev. Dr. Bethune, whose eminence as scholar, man of letters, theologian and eloquent preacher, was everywhere recognized, might be willing, if elected, to occupy the vacant place. His name was presented accordingly, and the unanimity of the vote in his favor attested the Synod's estimate of his high character and qualifications for the office. A committee was appointed to wait on Dr. Bethune, in Brooklyn, where he resided, and announce to him the choice of the Synod. Of that committee, consisting besides the President of Synod, of Rev. Drs. Isaac N. Wyckoff and William J. R. Taylor, with the elders Edward S. Brayton and Peter S. Danforth, he who now addresses you is the sole survivor. And I may add in passing that of the sixty-eight clerical delegates to that Synod, many of them among the most eminent ministers of the Church, and all of them brethren honored and beloved for their character and work's sake, all but seventeen have finished their earthly course, and entered on the heavenly rest. Among the lay delegates to that Synod the mortality has been in

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the like proportion. Such and so great are the inroads which, as the years roll on, death is ever making in the ranks of the sacramental host.

On being notified of his appointment Dr. Bethune reserved his decision, proposing to accompany the committee on their return and announce it in person to the Synod. On appearing before the body he felt constrained for good and controlling reasons to decline the office offered him, and the Synod at once proceeded to make another selection. Their choice fell, as is well known, and also with great unanimity, on Dr. Woodbridge, then the honored pastor of the Second Reformed Church of New Brunswick, and who, fortunately for the Seminary and the Church, felt it his duty to accept the appointment. In due time he was inaugurated as Professor, and from that time to the present, interrupted only by a serious and disabling illness of several months, has continued to discharge the duties of his important position with a vigor, efficiency and usefulness which the succeeding years have in no way impaired.

There are those whose whole life-course is comprehended within forty years, and who dying thus early have yet achieved great results in art, in science, in literature, in the learned professions, and in other vocations to which man's energies are devoted. Their life-work thus finished in mid-career, has yet been done so manfully and well as to place their names often among those whom the world holds in highest esteem. It were easy, if needed, to confirm this statement by examples. We are apt to grieve over what we call the premature departure of these gifted souls, who have done so much in compartively so short a time, and are prone to say, how sad, that such ability and so much promise of future achievement of value to

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mankind, should be cut short by death's untimely frost. But this promise, had life been prolonged, might never have been realized, and added years have added nothing to the life's bright record. We cannot tell. But it is certain that He who orders all things well, and with whom are the issues of life, knows best when a given life-work has been accomplished, and when it should end. And naught but praise, notwithstanding what often seems dark in His dispensations, should be spoken for His infallible decisions, as well as for His goodness and wonderful works to the children of men.

But when the useful life is not cut down in its youthful or manly vigor, but is prolonged to advanced years, each year adding to the stores of knowledge and experience, whose treasures are freely applied to the benefit of man and society, we recognize God's wisdom and goodness conspicuously in *that*. We praise Him for lengthening out the term of those labors which are beneficently exerted in the best interests of humanity. This is the case with the honored teacher whose forty years of continuous service in training young men "to serve their generation faithfully" by preaching the cross, we are here to commemorate. It is rare, indeed, that a theological professor in any of our schools holds his position so long. A few instances may occur to us, but it is without precedent in the annals of our Seminary, the nearest approach to it being the service of the honored and beloved Dr. Cannon, extending from 1826 to 1852, a period of 26 years, with a few added years of service to the Seminary, before he left the pastorate. We congratulate, therefore, our Brother Woodbridge most heartily in the name of the Synod, that his life has been thus lengthened out and that he has been enabled to render

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efficient service in his important office for so long a period. We congratulate him that during all these years he has won the respect, the confidence and affection of the classes of young men whom he has helped to train and furnish to become laborers in the vineyard of the Lord, and that these laborers, when they have gone forth to their allotted fields have retained the highest regard for their venerated instructor, ever speaking gratefully of the benefits they have derived from his teaching and influence. We congratulate him, that where through the Divine guidance, he has been "set for the defence of the Gospel" he has remained staunch in his adherence to the faith once delivered to the saints—standing steadfast and immovable against open skeptical assaults as well as against the insidious and sometimes undermining higher criticism, plausible enough in some of its sinuosities, "to seduce, if it were possible, the very elect"—that through all controversial agitations and conflicts of opinion he has stood as "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity,"—and has thus well vindicated the wisdom of the Synod that made him a teacher of those who were to teach others the way of life and salvation. And finally we congratulate him that through the mercy of the Lord the sun of his useful life has not "rushed from its meridian to sink suddenly in the west," but has continued its course with "slow-descending, grateful, long-lingering light," to shed brightness and benefit along all its path—and to give assurance that when the earthly day is done the record will remain, the noblest that can crown a mortal life. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

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ADDRESS BY

AUSTIN SCOTT, LL.D.

PRESIDENT OF RUTGERS COLLEGE.

THE duty has fallen to me, which I accept with joy, to assure you of the reverent regard cherished by Rutgers College for the services you rendered in its Faculty, and to offer to you warmest felicitations as the work of another decade is laid by you before the Master. Save that of one, your service dates back of all of those now living, who have been professors in this College. We honor you and love you for what you did for it then and have been to it since, in the close connection with it during the generation which has succeeded your active share in its affairs. As you have passed our doors from day to day and as you have stood in this chapel and staunchly and with exquisite expression and out of the midst of a vision of a seer have proclaimed the truth, in the hearts of those who have seen and heard has sprung the answer to the questioning hymn:

Is not Thy grace as mighty now
As when Elijah felt its power?

* * * *

Where is that spirit, Lord, which dwelt
In Abraham's breast and sealed him Thine?

* * * *

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That spirit, which, from age to age
Proclaimed Thy love and taught Thy ways?
Brightens Isaiah's vivid page,
And breathes in David's hallowed lays?

May I also, chosen for the present year to serve the Board of Superintendents as their president, bring to you from them the assurance of their warm appreciation of what for forty years you have done, and are still doing for the Seminary, which is their special care?

Record was lately made by one of our oldest colleges of the life-work of one, who as professor and pastor had served that college long and well. The record ended with these words: "And he wist not that his face shone." You cannot be wholly conscious of all the light you have brought to our church, to our college, to the community, to your friends. God lends such light to two faces; to the infant in its innocence; to the saint of ripened experience. May He grant us the privilege long to enjoy its shining in the midst of us!

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THE PRESIDING OFFICER: "The chief interest of this occasion centres in the address of him whom we have met to honor. To that address we are now to listen. The venerated speaker needs no introduction from me. His name, his face, his character, his life, are graven on all our hearts. Instead therefore of presenting him to you, I will ask you to rise and receive him."

The whole audience arose and received Professor Woodbridge with prolonged applause.

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ADDRESS BY

PROFESSOR WOODBRIDGE.

IT would be pleasant on this occasion to review the history of our Seminary during the last forty years, but this ground has been so thoroughly traversed that it seems better to speak upon another theme, one not unfamiliar to our Reformed Church, and one which has grown in importance with the lapse of years. That theme is "Conservatism," a word that I would wish to be a memorial of our anniversary. I do not mean a dead conservatism which loses great opportunities, not a narrow conservatism which holds fast to accidentals and is indifferent to vital truths, but that conservatism which has its origin in the Bible, and is nurtured by the Word that liveth and abideth forever, and which forever opposes an unscriptural and dangerous liberalism. Strong is the Greek word, "Contend earnestly" (*epagonizesthai*) for the traditional faith.

Conservatism may seem to be an obsolete word in this age, when the order of the day is progress (although we might pause to ask what advancement there has been in metaphysics), when astronomy proclaims that our sun is rushing along the firmament

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180,000 miles an hour, when science is penetrating everywhere the mysteries of nature, and discoveries and inventions which seem like miracles come upon us in rapid succession, and civilization with a voice like the sea is advancing to take possession of ancient and savage nations, and kingdoms are mustering by the decree of God as if for some crisis; and there naturally arises the question, Is this a time for conservatism? As spontaneously comes the answer, Never are firm hands on the helm more needed than when the vessel is rushing down the rapids. Of all the powers of the world, the Church is the most aggressive, making no secret of her heaven-born ambition to take possession of all the earth; of all the powers the Church is the most conservative, because there has been entrusted to her the divine religion in whose preservation are involved the interests, the everlasting destinies of mankind. From the moment a man accepts Christ as his Master, he is a conservative—a soldier to fight the battles of his King. His armor is defensive—the helmet, the breast-plate, the shield; and in his hand is the sword, not of man, but of the Spirit. Neither has there been any change essentially in the conditions of the conflict. Culture is but a garment, however beautiful; the natural virtues, fair flowers for the burial—"for that which is born of the flesh is flesh." Still is it true "the carnal mind is enmity against God." "I send you forth as sheep in the midst of wolves." Scarcely does the young minister enter the field ere he becomes aware of the antagonism spoken of by God, "My Spirit shall not always strive with man,"—the resistance of man guided and urged on by the power of hell. The assaults made in our own time are prominently against the Bible, the principium of the Christian religion;

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but they are also, as they have been in all ages, against every fundamental doctrine of our faith, and against every one of our sacred institutions, the visible exponents of revealed truth. Upon these points let me say a few words.

In the modern attacks upon the Scriptures we observe a vast difference from those of Celsus and Porphyry and the English deists. These formally professed to be the enemies of Christianity; but now, while the weapons are precisely the same (witness the English *Essays and Reviews* and many books in our own land), the assailants come from the sanctuary itself. The charges of historic and scientific errors, of the failure of prophecies, of misstatements by the writers, by the apostles and by Jesus Christ, of fraud in the claims of authorship, which once came from Voltaire and Paine, now come from the professed lovers of God. I enter here into no argument. We have no fear for the Bible, which is self-witnessing and self-defending. But we may well be astonished at the spectacle of men who have publicly subscribed to the evangelical creed, which proclaims the Bible to be the Word of God; who declare that they have been regenerated by the Holy Ghost and have entered into the kingdom of God; in whose souls has shined the knowledge of the divine glory; to whom the Word made flesh has been revealed as the only begotten of the Father; who have seen Scripture in its organic unity, the vast reach of its conceptions arching like the rainbow all the centuries of time, from creation to the judgment, from eternity to eternity; who have felt the power of its poetic sublimities, its personifications of God, before which even unsanctified genius has bowed with awe; who have heard its prophetic com-

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minations, under which cities and empires have been ground into dust; who have gazed upon its theophanies, in the presence of which prophets have fallen like dead men to the earth; who have listened to the voices of the seraphim, at whose cry the pillars of the temple of Deity trembled; who have seen its kingdom rising and advancing like creation out of the primeval mist; who have heard the celestial melodies of its Gospel, and gazed on those splendors which shine forth from the throne of the Lamb and the sea of glass, and the heavenly city:—we say it is altogether marvelous that those who have come into fellowship with the transcendent God whose presence and majesty and justice and goodness radiate from every page of the Book and constitute all its glory, and make it theocentric, should devote their talents to searching for and publishing to the world so-called errors, minute flaws which no more affect the grand revelation or any faith that is worth having, than do the grains of dust the magnificent temple on whose roof they fall—than do the spots in the sun the effulgence in which they are lost. We are told that these charges of error have aroused the intellectual energies of the Church, and thus are justified. Upon this principle Nero was a benefactor of the Church. They tell us that we must come to this study without any *à priori* judgments. Do they mean that at the outset we must renounce the Son of God? We cannot even find God Himself if we begin with the difficulties. We must first know God, and when from the soul we can cry, "In Thy light shall we see light," the difficulties pass away like shadows. The man to whom Christ has been revealed by the Spirit has the witness in himself and facing principalities and powers can cry, I know whom I have believed.

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In the study of the Bible three things are essential. The first is faith. We do not come to study as skeptics, we come as Christians. Faith is not one of the beliefs of the mind; it is a power; it is of divine origin; it subdues kingdoms; it moves mountains; it is the hand that grasps the omnipotent power of Christ; it is the eye which looks into the eternal kingdoms. Calvin says that the Christian evidences can never originate faith—they only confirm a faith already given by the Holy Spirit. The old saints well knew these difficulties now called modern; but they had no effect on the men who knew God and read His promises with tears. Here we find our apologetics, in the great positive truths which bring along with them their own evidences and carry conviction by the Spirit to the soul. It is strange that a Christian cannot see that the power of our religion is in the supernatural, in God condescending, dwelling among us, working miracles, making revelations, speaking by prophets and by His own Son. The second imperative need is reverence, for, if the Bible is God's Word, there follow solemn obligations and with holy fear must our hands be laid upon it, lest we be found guilty of sacrilege. In the Epistle to the Hebrews our privileges as Christians are set forth in thoughts that breathe and words that burn. To prevent presumption there follows the warning, "We receiving a kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear, for our God is a consuming fire." Complaints are not uncommon that so many of our critical books are destitute of life, as if they had lost out of them the living Word and the living God—that they are like museums full of a certain kind of instruction but made up of stuffed

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figures, and then even the anthologies are composed of dry leaves in which we find none of the fair colors of the Rose of Sharon, and no fragrance of the Lily of the Valley; and we are reminded of the words of a distinguished critic, who, passing his judgment upon the work of a well-known writer on the Scriptures, said, "In one or two instances he actually excited a spirit of devotion." But a third indispensable qualification in the study of the Bible is love—love supreme and passionate, for religion is nothing, or it is a passion. Love is a mighty interpreter; the man who has it not in his soul cannot understand a word of his Creator. The Kol-Jehovah is to him only and always the thunder, while to the loving, adoring child that voice is a Father's, its melody sounding through every recess of the immortal soul.

The Bible is the people's Book. "Read this law," was the command of God to Moses, "unto the people." The Lord Jesus was not silent in the presence of the Rabbis, but one of the most sublime utterances that ever fell from His lips was spoken to a poor Samaritan woman. We may be sure, the great Church of God in all ages and nations and of all classes cannot be wrong in understanding the claims of these Scriptures. The Latin Church, the Greek Church, the Protestant Churches all have well understood the Bible as claiming to be the Word of God, and millions of Christians now know that it is His Word. It is one thing to say, We do not see how the difficulties can be reconciled; it is quite another thing to say, The difficulties cannot be reconciled. Harnack has just shown the mistake of the method of investigation which substitutes the critical for the historical; and there are other signs that the violence of the modern assaults is becoming less. When we, my brethren,

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are to face the mysteries of eternity, to stand before the great white throne and the opened books, when the sentence which decides our eternal destiny is to be passed upon us, the inner consciousness of pious men, the hopes uttered by an Isaiah or a Paul, can give us no comfort. It is the sign manual of God we need, God's own written note of hand that alone can give peace to a sinner confronting the judgment. The Greek Testament of Dr. Bethune was at his own request buried with him, and, blessed be God, that New Testament is written in the hearts of millions of believers who cannot read Greek.

Allow me a few words upon the doctrines for which conservatives are to stand. Some of my younger brethren will remember how I have urged in the lecture-room not to yield to the popular and senseless cry against theology, as if it were a dry summary of the old scholasticism, of no interest to the generation of living men; how I have urged that these doctrines belong by right to the people, and that without them no Church can become strong. Upon two facts this plea is based: the first, that these doctrines, old and new, are now not only endorsed but also reissued by Christ—they are rays from the Sun of Righteousness, and are therefore precious to all His people; and, secondly, that they are all experimental, entering into the very life of Christians—from the Being of God to the last doctrine of eschatology. "Go teach all nations," "teaching them to observe all things whatsoever I have commanded you." Our holy religion has its own features, peculiar, changeless—criteria all believers accept with the heart and hold fast to amid the fires of martyrdom. A true Christian will not be much disturbed by the cry, "There are differences of

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opinion"—as to whether God exists, or Christ is the Son of God, or whether He was a propitiation for our sins, or how the world came into existence, or whether the soul is immortal. Amid all these confusions the true believer is serene, resting in the testimony of his Lord.

Our Unitarian friends seem surprised that we should so contend for the dogma of the Trinity; they fail to see that without this we have no religion. Even Carlyle saw it when he said to Froude, "If the Arians had gained the victory in the fourth century, Christianity would have sunk into a legend." To His Church the Master has said once for all, "No man cometh unto the Father but by me." And once for all the Church has responded by an inspired apostle, "Through Him have we access by one Spirit unto the Father." Hence Calvin founded his great system upon this doctrine, embedded in the initatory sacrament of the Church. Prof. H. B. Smith left upon record his belief that the conflict in the Church would be around Calvinism. Calvin sets forth his doctrine, perhaps, in its completest form in connection with the so-called four causes of the philosophers. We see before us a marble temple. The final cause of that temple is worship; the formal or instrumental cause is the builder; the material cause is the marble; the efficient cause is the projector. Calvin applies this to the great redemption. The efficient cause is the love of the Father, who so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish. The material cause is the Son in whom the salvation, the obedience, the propitiation, are all found. The formal cause is the Holy Spirit, who causes the light of the glory of Christ to shine into the soul of the sinner. The final cause is the

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glory of the goodness of the great Triune God. I am sorry for the man who cannot accept that Calvinism. But now enters his doctrine of preterition, for which John Calvin has been the best-abused man since Martin Luther, perhaps since the Apostle Paul. And what after all is the doctrine, but the simple declaration that man is a free agent, and on no other basis can the moral government under which we live be explained Scripturally or rationally? God from eternity decreed to bestow the great gift of freedom upon angels and men. It was, like wisdom and power, a communication of His own glorious nature; without it man would not have been a son of God. That gift He respects; and this is the only possible explanation of what we see around us. There were two phrases which Calvin disliked. The one was "permissive decrees," because this seemed to shut God out of His universe, to make Him a mere spectator; the other phrase he disliked was "free will," but distinctly upon the ground that men would abuse it to their own destruction. In fact, Calvin held to both of these doctrines precisely as we do; he insists that God never coerces any creature to sin, and that every man's consciousness compels him to confess his free agency. To deny "preterition," so far as this life is concerned, is to deny the common sense of mankind, and the preachers of the Gospel of Christ have testimony enough almost to drive them into despair. Men everywhere move on, self-willed, carrying out their own plans, resisting all divine restraints, social respect, human law, self-respect, reason, conscience, motives of goodness and mercy, motives of terror and wrath, in their free will living impenitent, dying impenitent; and this is the Calvinistic doctrine of "preterition," so far as this world is concerned, and

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here we are dealing, not with speculations, but with facts.

Now there comes into the field the new theology. We will let Dean Farrar interpret, from the lips of Tennyson. Says that great poet, "If a single sinner perishes at last it will be a blot on the mercy of God." Like the waves around the dykes at Holland, this undisguised universalism is everywhere seeking access into the Church. The basis of the reasoning is superficial: it goes down no deeper than to the misery of man; it diagnoses the mere symptoms; it fails to find the terrible disorder. The Bible descends to the dark foundation, the sin of man. Augustine writes: "The final cause of sin is the will of man." This is the awful antagonist with which God from the beginning has been contending. The woes of the world are but the flashes from the volcano. The misery was but a light thing for Christ to overcome. He could heal the leper with a touch. He could raise the dead by a word. But for the overcoming of sin there was needed the incarnation, the agony and bloody sweat, and the cry which thrilled through the universe, "My God, my God, why hast Thou forsaken Me?"; yes, the intercession of the Great High Priest, the Son of God, who is passed into the heavens, and the coming of the Spirit, like a rushing mighty wind to subdue the rebellious heart of man; and still over all the world the changeless word resounds from the throne, "Except ye repent ye shall all likewise perish," "Without holiness no man shall see the Lord." We have historians who shock us with their tales of blood; but we have thought, if God were to inspire a man to write a history of the inhumanities of sin, how all these modern reasoners would become still as a stone. What would be the slaughter of fifty thousand men,

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women and children in Armenia, which has aroused the stormy indignation of all America, in the presence of all these thousands of years of incredible horror against which a cry would go up from the world, "Where sleeps the justice of God?" And yet cruelty is by no means the worst phase of sin: it is bad enough, but it fades before the malignity, the desperate wickedness of the heart of man, which defies and assails the God of goodness and would fain overthrow His glorious government. The king of Babylon only gives voice to sin when he cries, "I will exalt my throne above the stars of God."

The world objects to a message like this; but the best friend of man is he who tells him the truth and warns him of his danger and points out the way of salvation. When Christ teaches His Church that the way is narrow that leadeth unto life, He regards doctrine as well as practice; He means that it is as easy to fall into heresy as into sin, and the history of the Church has proved it so. We believe in the communion of the soul with God; one false step and we are lost in pantheism. We believe that Christ is formed in us the hope of glory; one false step and we are in the fantasies of mysticism. We believe in the righteousness of life; one false step and Christianity is to us but an ethical philosophy. It is not therefore without reason that we are warned to watch unto prayer. We must not pass by God's election. What reasonable man can deny the right of the sovereign God to subdue some of His enemies? And this is election: if we enter heaven, it will be because the Captain of our salvation has determined to subdue us. In a mysterious way He has broken our hearts and brought under our stubborn wills in the day of His power. Paul delighted to call himself the slave of

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Christ: the glory was not in the slavery, but in the Master he served; when the King brings us into the banqueting house it will be under the glorious banner of victory.

One word more here. Let us never forget that these doctrines of God live in the world by proclamation, and any one of them can be practically destroyed by silence. Witness the great material principle of the Reformation proclaimed by Martin Luther, Justification by Faith; or Regeneration by the Holy Spirit brought out by Whitefield and Wesley; or again the great doctrine of the Covenants long obscured but made prominent by Cocceius. Our fathers were wise when they made imperative the duty of preaching each Sabbath portions of the Heidelberg Catechism. It was that no evangelical doctrine should drop out of the pulpit. We are told that there is a widespread indifference to doctrine in the Protestant Churches of Europe; such indifference concerning the tremendous truths of salvation means destruction. In our own land there are fears that the doctrine of the Holy Spirit is falling into the background, as also the Scriptural teaching of Satanic agency; and especially do errorists claim that the doctrine of the destruction of the finally impenitent has been swept out of the pulpit through the influence of modern humanitarianism, and of the doctrines of the universal Fatherhood of God and the unity of the Church and the world.

Of the assaults, incessant, virulent, determined, against our sacred institutions it might seem hardly needful for me to speak. It is palpable enough to all of us that the world-power has laid its gigantic grasp upon our holy Sabbath, and the results no prophet can foretell. For us the Sabbath is the oldest institu-

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tion in history. Placed permanently in the cycles of time, it is as much a part of the world as the mountains, or the firmament of power; coming forth among the moral laws amid the the thunders of Sinai, exalted in the prophets as a token of the covenant of Jehovah God, claimed by the Son of Man as His own possession, glorified by His wonderful resurrection, the Lord's day out of which shower forth the Apocalyptic splendors which illuminate all our future—yet we may be certain that only God's own children can see or understand the glory of our Sabbath, a pre-figure of the everlasting rest. It is in the conservative hearts of the lovers of God, who would give Him honor, that this day of blessing must find its hiding place. The world can appreciate in some measure the value of rest from labor; but even this is in danger of being lost in its insatiate greed. From the lips of the Church of God alone will go forth the herald cry, "Remember the Sabbath day to keep it holy."

When we turn to the family, it might be expected that even men who fear not God would understand its significance, and would stand as its safeguard. The ancient heathen felt the mystic bonds which united members of the same blood. The oldest tragedies recognize the mysterious and even sacred family ties. Yet it is only in the light of the Scriptural revelation that we see the family in its glory; now it is indeed sacred, the symbol of heavenly relations; now the mystery of the marriage union is revealed in the vital bonds which bind Christ to His Church; now the eldest born, the High Priest, offers the sacrifice for all his brethren; now appears the Father whose love goes forth to His penitent children, now the heavenly Jerusalem, the mother of us all, now the supernatural brotherhood by the new birth, and the reunion in the

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Father's house. Never will the natural man see the glory of the Christian family. We have too many evidences that, if left to the world, it will sink back into the old heathenism, and worse. We have our Christian homes and we see the direct or indirect influence of Christianity upon many a worldly home; and, on the other hand, we have reason to fear that there are thousands of families connected with the Christian Church in which there is not even a recognition of God. To save this institution upon which is depending, almost as upon the Church itself, the destiny of the human race, every conservative energy of the lovers of Christ is needed.

Equally true is it that the natural man cannot see the glory of the Church itself—that the great, godless, selfish world, living amid the light of Christian truth has scarcely the faintest sense of its obligation to the Church of Christ. Scholar-like men are declaring Abraham to be a myth, without one thought of the glorious covenant, the Magna Charta of God's earthly kingdom, the germ from which has been unfolded the Church history of all ages. "I will be thy God," comprehends all the inheritances of eternity; "of thy seed after thee," the Messiah and all His redeemed; "in thee shall all the families of the earth be blessed," foreign missions and the universal triumph of the Church. In the unfolding of this covenant of God principalities and powers in the heavenly places are learning lessons of the manifold wisdom of God. In the Gospels, in the Epistles, in the Revelation, language is almost exhausted in proclaiming the peculiar relations and the glory of God's Church, and finally, she is seen coming down from God out of heaven, sparkling with jewels, radiating the glory of the Lamb, the Bride of the Son of God. It is in our

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hearts that this mystery must be treasured. The world can only see the sackcloth garments in which she stands to minister.

When we turn to that other witness in sackcloth, the ministry, we are compelled also to fall back upon our conservative position. It is impossible to make the natural man discern spiritual glory; he hears nothing of the still, small voice spoken only to the soul, "Go, preach my Gospel." He cannot understand that the ministry are the angels of the churches, stars in the right hand of Him who walks amid the golden candlesticks, heralds of the King of kings, ambassadors of the Lord of hosts. Their garments are not scarlet robes — witness the meretricious adornments of a usurping priesthood; but they are clothed with the garments of salvation which cause the saints to shout aloud for joy, but which a blinded world utterly fails to see. Never, never must we forget our supernatural calling, our relationship to God.

Of the sacraments I speak here especially because of a danger in connection with the Lord's Supper. I refer to the habit, now becoming widespread, of regarding this feast as a mere memorial of the fact that Christ died centuries ago. We have only to look at the institution to see the utter insufficiency of such a minimizing, although important conception. This cup, said the Lord, is the new covenant. Yes, new as the ever-burning constellations which come forth every night, declaring the glory of God; old as the Counsellor, the Ancient of Days. In My blood—not on the Mount of Transfiguration did the divine majesty of the Son of God so shine forth; shed—sacrificial; for you—personal; for many—let the glad sound be borne over the world; for the remission of sins—the glorious proclamation for a lost race; till the Lord

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come — the great prophetic second coming. These transcendent truths condensed into a single sentence come to us like the great creations of Almighty God. They appear side by side with that astonishing passage, "In the beginning Elohim (plural of majesty— God, with all His attributes, potencies and concealed splendors) created the heavens and the earth (the universe)."

Thus, my brethren, God has committed to us unsearchable riches. He has put into our hands, we might almost say, the crown jewels of His kingdom. Any one of them is worth more to our poor race than all the treasures of the world; to lose one of them is to lose a gem out of the diadem of Christ. The history of the Church has shown that these truths of God, conserved in the hearts of His people, reveal themselves as the influential power in elevating and purifying humanity. Leave our Bible in the hands of a world however cultured, and in one generation it would be rent to pieces or suffered to perish by neglect. Not a doctrine, not an institution, but would be cast out as refuse with the old superstitions, and left as wrecks upon the waves.

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GREETINGS FROM PUPILS.

THE Reverend Chester D. Hartranft, D.D., of the Class of '64, President of the Hartford Theological Seminary, delivered an eloquent address of which it is to be regretted, only the following imperfect abstract can be presented. Beginning with an affectionate personal tribute and after commenting on the contrast between the celebration of military and civic preëminence and the festival honoring a teacher's career; the identification of the life of a Professor with his institution and the silent changes, ecclesiastical, philosophic, economic, educational, political, witnessed by these forty years; Dr. Hartranft spoke of Dr. Woodbridge as a preacher, in his magnetic qualities, his vision, his poetic largeness; and then of him as the teacher, of his skill in dealing with the great variety of subjects belonging to his department, and of his excellence as a critic acute, impressive, courteous, and closed with a glowing picture of the final ingathering from all these years of sowing.

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ADDRESS BY

PROFESSOR JOHN G. LANSING, D.D., '77.

THE Nephilim or giants were in the earth in those days. That statement in Genesis refers for the most part to those who were physical giants. But in those primitive times there were also giants in point of intellectuality, spirituality, friendship. So there are in these times.

There were intellectual giants; such as Moses, who was learned in all the wisdom of the Egyptians; Job, one of the wisest of the children of the East; Solomon, whose learning was proverbial and world-wide, and others. An intellectual giant is one who is both convinced of the truth, and is able to communicate it. To be convinced of the truth one must have a knowledge of the truth, and must have acquired that knowledge through his own intellectual efforts. It is implied also that he who is convinced of the truth has a knowledge of that which is opposed to the truth. One who simply knows the truth, and that from others, is, to say the least, a traditionist. One who knows or adheres only to that which is opposed to the

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truth is an errorist. One who attempts to know the truth and error of nearly every question, following that popular delusion of keeping abreast of the times, is a superficialist. As an intellectual giant, that is, one who has a profound knowledge of the truth, and a broad, timely knowledge of the error that assails it, touching all important theological questions, I am sure that this Alumni audience does not present an equal to him whose fortieth anniversary we this day celebrate. But to be convinced of the truth, and to lack the ability or willingness to communicate it is to be like Israel in Hosea's time, bringing forth fruit to oneself alone. When ability and willingness to communicate the truth proceed from an intense conviction of the truth then you have the intellectual giant as a teacher. And that is Scripturally imperative;—to communicate, to be further taught in order further to teach; to get more in order to give more. Pardon me, Brethren of the Alumni, but in respect to him whose Fortieth Anniversary we this day celebrate, there are those in the ecclesiastical body to which he belongs who do not properly appreciate his intellectual giant-hood as teacher. This is injustice to one of the greatest teachers this country has seen in the last half century. This injustice is, however, temporary; for the point in this world is not to gain what can be acquired of men, but to do what is required of God; is not to win, but to be worthy. Perhaps, also, in a small measure this lack of appreciation is due to his own inherent modesty. Mental giants are usually modest. The Himalayas are vast in their loftiness, but they rise in the midst of heathenism. Zion is scarcely a hill, but it is the Mount of God. Gideon, according to his own statement, was the least of all in Israel; still God selected and empowered him to

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overcome Israel's greatest foe. The supreme greatness of the Divine Saviour consisted in his humbling himself to the death of the cross. Humility, modesty is a divine vacuum. Into that vacuum the power of God rushes and resides. The result is divine victory. Worse than alas for human vacuity. But blessed be such divine vacuums, for they shall be filled.

And there were spiritual giants in those primitive times; such as Abraham, the Friend of God; Moses, with whom God spoke face to face, and unto whom alone Christ likened himself; David, the Servant of God, and others. So there are spiritual giants now. A spiritual giant is one who is open toward God and man. Being open toward God he is richly filled with the Spirit of Jehovah,—the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of the knowledge and of the fear of Jehovah. The one who is thus richly filled with the Spirit of God has that mental endowment that transcends every other, and that can be acquired in no other way. Determination, application, right and necessary in their place, are nevertheless oftentimes self-assertive pride. Scholarship without spirituality is Satan in the act of offering the kingdoms of this world to him who will fall down and worship. Intellectualism without spirituality is a fine piece of statuary. Nice to look upon. But unless there be life, unless intellectual admiration lead up to spiritual imitation, then it is comparatively useless. And the prime thing in this world is not to be successful but to be useful. Spirituality without intellectuality is something like that weak brother. It is all right that he has once been weak, but he has no business to remain weak. The nobility of the Bereans consisted in their searching the Word of God whether those things were so.

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Searching, that is intellectuality. The Word of God,—that is spirituality. It is not by mental might or power but by the Spirit of the Lord of Hosts. A conceited head cannot acquire what must come through a spirit-filled heart. If any of you lack wisdom let him ask of God, as did Solomon, and lean not on his own understanding. Man holds the scabbard, but it is the sword of the spirit. A spiritual giant is one who is also open toward man. There is no scheming, wire-pulling, or the creation of a suspicion that there is something back in connection with such a man. He does not, as some, affect such a superior possession of the Spirit as to regard his utterances to be without error, and his deeds beyond reproach. That is Pharasaism. And again the false cry from some quarters is for a teaching, a theology that shall meet the requirements of the times. It is variously called modern scholarship, criticism, new theology, etc. But the teaching is one. There may be new methods and there certainly should be a deeper study of that one teaching in order to communicate it. What is wanted is not more criticism, but more study; not more human genius, but more divine grace. The opportunity lingers when God may improve upon man. The day is long past when man can improve upon what is of God. The spiritual giant is one who is deeply impressed of God and who deeply impresses others. He is one whose utterances, teachings, influences repel superficiality, encourage mediocrity, and attract the inquiring and humble-minded higher and nearer to that lofty and divine orbit in which he himself moves. That spirituality in a teacher may impress itself on others, silently, but it is sure, expansive, lasting. Its works live on. Its divine energy is deathless and ever developing. It is known, experi-

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eneed and mighty in its formative powers of godliness, though it receive not due recognition from men. Still the thing in this world is not prominence with men, but eminence before God. When, therefore, you have this combination of intellectual and spiritual gianthood you have a man after God's own heart, and a might among his fellowmen. Whether he traces the history of the kingdom of God in the lecture room or through the press; whether he unfolds the supreme attributes of God from the pulpit or to his pupils; whether his voice of counsel is heard in the meeting or by the individual,—he draws through himself to his Master those who come in contact with him; he enlarges the spiritual conceptions of the mind, and the divine affections of the heart; he uplifts the soul toward heaven.

To be intellectually and spiritually the client, to be privileged to be the friend of one who is such an intellectual and spiritual giant, is a possession the worth of which, manifesting itself in different ways, is difficult to calculate. There were some such giants in point of friendship in those primitive times. You will readily recall one of the most conspicuous examples,—the friendship between David and Jonathan;—a friendship, a love passing the love of women. After the sanguinary battle and disastrous defeat of the Israelite forces on Mount Gilboa, it was found that King Saul and his three sons were slain. Among the three slain sons was the beloved Jonathan. Jonathan had a son named Mephibosheth. When the catastrophe on Mount Gilboa became known by the Israelites, a panic ensued, and then followed flight. In the flight Mephibosheth, then a lad, was borne to transjordanic territory. In some way during the fight he became a cripple for life. David having established

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himself upon the theocratic throne of all Israel, and having settled weighty matters of divine statehood, then inquired whether there was any one left of the house of Saul to whom he might show the kindness of God for Jonathan his beloved friend's sake. Thereupon one told him of Mephibosheth. David at once gave orders that Mephibosheth be brought to him. When Mephibosheth arrived at the royal palace in Jerusalem he was not only most heartily welcomed by David, but that great king gave additional instructions that hereafter Mephibosheth should always be seated with him at the King's table. Brethren of the Alumni, in respect to the one whose Fortieth Anniversary we this day celebrate, I, as his pupil and colleague professor, have sat at the table of a King.

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ADDRESS BY

REV. RAYMOND A. LANSING, '97.

THE students of the Seminary greet you, Dr. Woodbridge, on this your fortieth anniversary. The message which comes from your class room is one in which congratulations are mingled with expressions of affection and esteem. For although the past has brought with it praise and honor, still it is as the faithful teacher of the present that you have gained an abiding place in the hearts of your pupils. To the little band of disciples in Palestine who day by day gathered about Him who was the world's great Teacher, was granted a special insight into his character as well as a special revelation of that message which He came down from heaven to impart to men.

And so to us whose privilege it has been to sit as scholars about this, the Prophet of Christ, has been given a glimpse into his character and a special insight into the great truths upon which that character has been builded.

The fatherly counsel; the tender and yet authoritative manner of teaching; the word of encouragement at times of failure and of just censure at times of

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error are characteristics which cause the esteem of the student to deepen into that of affection and love. The lofty conceptions of God, the quick insight into the truths of His Word, the strong, the noble opposition to every form of false doctrine, and the clear and comprehensive view of the world's redemption as seen in the history of the Christian Church—these are some of the many truths the influence of which has for forty years proceeded from his classroom and been instrumental in causing our denomination to become a stronghold of pure doctrine and orthodoxy.

For the benefits and privileges of the past we are sincerely thankful. Amid the congratulations of the present our feelings are those of a child toward a greatly honored father. And for the future it is our hope and prayer that God in His infinite loving kindness may long preserve His servant as the revealer of truth and as the soldier of the cross, until life's mysteries may be exchanged for the realities of immortality and life's battles rewarded with a crown of eternal victory.

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ADDRESS BY

REV. W. H. S. DEMAREST, '88.

THE endowment of institutions means more than money—men. To our Seminary Dr. Woodbridge has given manhood in its fulness, youthful vigor, more mature abilities, ripest experience. Our greeting to him to-day is essentially a profound gratitude to God for a singularly prolonged life and service. Two score years of professorate, so noteworthy, do not compass the thought: prior years in the pulpit of the selfsame teaching make the nearly rounded three score in office to which God called and anointed him. We are reminded by the record on our programme of his pastorates, and that young men who followed him have ended their labors: we are reminded of his professorship in the college, and that the younger man upon whom his mantle fell has entered into rest.

It falls to my lot to speak for the more recent period of our Seminary's life, of Dr. Woodbridge's professorial work. It is a privilege to pay tribute to a master's character and service in late life, a period when most men have laid aside their public responsibilites and routine; to him who, of years far beyond us, taught

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as one having authority. This is an age of restiveness, even of revolt, under the mastership of men or methods not new product of the day. Scarce half a generation passes before the regime of institutions seems outdated and outworn to the self-sufficient spirit of new comers in academic halls. The trend of policy in institutional life is quite toward the faculty of specialists recently trained, whose fitness is rather the specialistic research and acquisition than versatility of power, maturity of thought, personal character or aptness to teach. Without arraignment of this, with only respect for the newest wisdom in school-method, it is still a pleasure sometimes to exalt the high worth and usefulness of broad learning, ripe experience, noble disposition, magisterial instinct. In the professorate of a theological institution most of all, perhaps, character and versatile attainment seem of singular value. Each branch of its curriculum is so intact with every other; theology, exegesis, history, government, pastorate, spirituality, are so interwoven; the adequate understanding and instruction of one are so instinct with the spirit of all; the whole theme, the final object, of all is so personal, so practical, so pervasive—that a strong personality and a broad perspective are priceless. In the department of history, of ecclesiology, the sweep is so wide, from the evangel in a believer's heart out through doctrines and practice to the winning of a world-wide kingdom, that the small man or the narrow can scarcely be its Rabbi. It is God's increasing purpose through the ages. It is the heart, it is humanity, in the strife of two struggling natures. It is faith and life, knowledge and science, church and world in the trial and the triumph. In the divining and development of such a field for the education, the equipment, of ministers and

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missionaries of the cross, a sympathetic and spiritual manhood is the prevailing power. Under such schoolmastership ecclesiastical history becomes more than instruction, it becomes an inspiration.

It is forty years of such professorial presence in such a field we celebrate to-day. To Dr. Woodbridge, the Professor of History, the story of the centuries has been vivid with the life-light of faith. The stars in the church's firmament have been a world's beacon lights indeed. The men have been no shadows. Dry bones have clothed themselves in flesh and lived before him. It never seemed hard for him to share the feelings of the long ago, to thrill in sympathy with heroes long dead, to feel the pulse of the Hebrew, the Apostolic, the Reformed Church, throbbing in the pure and undefiled religion of the present day, to find the lamp kindled at the ancient altar the search-light of newest ecclesiasticism. With that prime requisite of the masterful teacher, a heart-hold with the subject, he was richly endowed; intense, even dramatic, conceptions gave pointedness to most prosaic chapters.

But somehow thought of Dr. Woodbridge as the Professor is to me quite as much thought of the theologian as the historian. The teacher's chair was a throne for the truth's sake. Distinctness and sturdiness of conviction marked all dealing with men and movements. The profoundness and unreservedness of his truths could not fail of impressiveness and of implanting principles of loyalty unswerving to the truth as understood in Christ and the Word of God. Out of this disposition has come a peculiar debt of the Seminary to him, a debt of gratitude not merely for at times filling the chair of theology but the more for producing the manual of theology for class room use. That book betrays his strong grasp of the orthodox

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system, his keen power of analysis, his great devotion to theological training. I have no hesitation in bespeaking the thoughts of many minds. Admirable as are the published lectures in history, the smaller treatise for another department as yet has done the greater work. Its compactness and completeness made possible, nay compelled, a singular familiarity with the cardinals of our faith. If any wished at any point to differ, it was but to leave the wide sweep of the book unimpaired; if any wished the fuller forms, the framework was well nigh perfect for the building in and filling out; if any wished a summary in mind and on the tongue for instant use, there it was—a microcosm of theology.

Let me say a word of the preacher. Memories and traditions are about us of Dr. Woodbridge's service and sermons with the Second Church of this city, how under his eloquence the old church was crowded, the audience intent. The gain in professorate seems so often a loss of powerful pastorate. But to many of us in succeeding years was the privilege of audience at his regular though rare preaching in the College Chapel; and the force was scarce abated. Adding to wealth of thought and absorption in his subject a dramatic conception, phrasing and voice, the sermon always commanded admiration and interest. One text still lingers in my mind—"Sanctify the Lord God in your hearts": the very pronouncing of the text was weighty with application. For such service gratuitous in the chapel pulpit, as well as for his sometime professorship in the college, Rutgers to-day has made due acknowledgment through her President. Amid these men of Yale and Williams, and Amherst and Union and Pennsylvania, who speak before and after me, as one of Rutgers' sons I want to say how freely Dr. Wood-

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bridge seemed, though of another college, by interest and attendance at all of her occasions, a son too of the college whose chapel is to-day given up to his honor.

Nor can I refrain from a word at the viewpoint of one a resident as well as student in the city of New Brunswick. A relationship with the church life of the city, with matters of music and art and all public interest may not be forgotten. It does not often so befall, that a minister scarcely of middle age, at the prime of his power, becomes of the pew where the pulpit has been his. Thus it was with Dr. Woodbridge in the Second Church, and I venture to say that a more loyal parishioner could not be wished—faithful, as you see him yet, to its services and all it represents. Some things are not to be loudly or widely published, but his generosity toward religious and benevolent causes at home and abroad has been too well known to admit of silence—any more than lengthy rehearsal—a surpassing generosity. And more than neighbor in the Seminary campus, he has been among us a respected and beloved friend.

All in all how much the life of the Seminary has been his life for forty years, more than a third of the institution's existence! Changes have been round him, in professorate, in buildings, changes of outward appearance, of inward life. Amid them all he has stood in the same place, dispensing the same truth, supplying the same ministry. And steadily, sturdily, the institution has held its place distinctive among the seminaries of the land, the pride of the denomination. A procession of students has passed through and out into well nigh every Dutch church, every denomination, every state, every land—into the large and the little fields—to be the city preacher, the

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country pastor, the foreign missionary, some to surpass his name with theirs in the world's view, many before him ending their work and entering rest—all in their degree diffusing his wisdom and strength in the wideness of the world. The master in church history is become himself the maker of history, the moulder of the church.

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ADDRESS BY

REV. DENIS WORTMAN, D.D., '60.

IT affords me peculiar pleasure, Mr. President and Brothers, to add to the felicitations of this occasion those of the class which, entering in '57 and graduating in '60, was the first to enjoy the full three years' course of instruction under Professor Woodbridge. In congratulating our beloved and now venerable teacher, the class of '60 cannot refrain from some congratulations upon itself. It would seem as though we had intuitively and providentially discerned at that time our fortune and our mission here. Instantly upon the announcement of his election, we gathered hither from Rutgers with its hallowed traditions, New York University with its cosmopolitan spirit, Columbia with its learning, Amherst with its science, and, not to name others, that promising and progressive child of our Reformed Church in the west which of late has newly justified her existence by taking two honorable prizes at an intercollegiate contest and having on hand another young man prepared to take any other prizes that might be lying around loose.

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I have said we must needs felicitate ourselves. Not to do so would offend history. It was the class of '60 that not only was the first to enjoy a full course under him, but to initiate him into the mysteries of his professorate, to watch (if I may so say) his maiden efforts, to correct his methods, and inspire him with hope. If he had genius it was ours to test and develop it. If he had learning it was our ignorance that forced him to study. If he had patience it was we who tried it and patiently schooled him in it, until with us his patience had its perfect work. We were a testimony to ourselves, that his charity covered a multitude of sins. It was we who holding his too advanced theories of science in check, and modifying his novel interpretations of geology, held him for a season to more conservative views, until we saw he was in other lines well established in the faith which was once delivered to the Saints. We not only insisted on orthodoxy, we enforced it by example along all the lines, from the doctrine of total depravity (which a famous old lady of Boston declared to be a good doctrine if one only lived up to it), to that of the final perseverance of the saints, and we only prevented him from falling into the heresy of perfectionism by our repeated insistance that however it might seem illustrated in our lives as practically true, it was theoretically a mistake. To this he reluctantly assented, under protest. Our cautious instruction of him would seem to have been highly successful, as, since then, albeit the influence of other classes, his orthodoxy has not been questioned in a single instance. Along with these, I may add, it was in us the young Professor saw, as others did not, those marvelous examples of intuitive perception of truth, of exegetical skill and eloquent discourse, which he was wont to command to

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succeeding classes, in consequence of which out from among them went devoted Missionaries, famous Preachers, and renowned Professors and Presidents of many a College and Theological Seminary. We have, therefore, always been able to see the hidden, the transcendental, meaning of our Professor's advice when suggesting to the after classes: If you wish to do well, you must study like Sixty.

Revered and beloved Teacher, Father, Friend, we all bring you to-day our honest tribute of affectionate honor. From '57 to '97 your career has been one of distinguished service. Into the hearts and lives of over half a thousand students you have put inspiration as well as sound learning, and allowing a fair average of years, you have helped to consecrate fifteen thousand years of pulpit instruction and pastoral labor, whose widening influence for redemption evermore goes down the ages to come.

We are not forgetful of the faithful and eminently able co-laborers with you who have kept high the standard of learning here and have added to the efficiency and renown of Hertzog Hall. We pay worthy tribute, to which you would love to add your own, to the fervent piety, the varied learning, the unsparing devotion, and sanctified eloquence of those who now receive the truth in so much larger measure directly from the Master, Van Vranken and Campbell, Berg and Van Zandt and Mabon, Bethune and Chambers, and your yet surviving associates. All these we bear in precious memory, or present honor and esteem.

They will not envy you these tributes of love, but join in every honest word we speak. We all bless you, Dr. Woodbridge. If during our Seminary course we did not let the spiritual fires go out among intellectual pursuits, it was largely because an Augus-

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tinian theology and learning was identified with an Augustinian fervor. If we have burned with zeal for holy war against iniquity in the Church or the world, we have borne in mind one who reminds us of the Savonarola whom he loves, and whose spirit and eloquence he has largely caught. If we have held firmly to the faith of our fathers in Holland and Huguenot France, and Puritan Britain, it has been in close association with one who minds us of St. Paul himself, not only in his theology but in that modesty which in the one classes him as less than the least of all saints, and in the other accepts with rare hesitation the honors his old boys cannot help tendering him to-day.

The studies in which you instructed us, and in which, no doubt, we often surprised you with our novelty of learning and interpretation, were such as to effect with us more than mere knowledge of dates and epochs, festivals and feasts, councils and decrees, the evolutions of truth and heresy. Broadly viewed, the studies of your department cover the widest range of all investigations, for they embrace theology as modified by philosophy, and philosophy as modified, enlarged and elevated by theology, forms as evolving from spirit and at length cramping it; the State as informed and regenerated by the Church, the Church as sometimes aided, sometimes hindered by the State, and frequently either or both all the worse for the other, illustrating our sound American principle of a total separation of their individual functions. This department of study indicates all the history of man as conditioned on divine permissions, and human freedom as divinely allowed to put practical limitations on divine ordainings. It sifts all creeds and all practices through the testing experiences of the centuries,

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according to our Redeemer's judgment. By their fruits shall ye know them. Thus it is chemical in its analysis, philosophic in its synthesis, geologic in its study of origin, historic in its patient review of centuries, biblical in making the history of the Church of God a universal commentary on the Sacred Word. It is the story of the gradual elimination of truth out of error and the progressive differentiation of a pure orthodoxy, a broad catholicity, a vital Christianity, a purposeful and effective Church. In its frequent records of unfraternal strifes and patient forgiveness of foes, of the pride of ecclesiasticism and the piety of lowly discipleship, of honest heresy on the one hand and an overbearing apostate oxthodoxy on the other, it repeatedly illustrates the ever permeating and redemptive character of even feebly comprehended truth, the continuing futility of the bare human reason, and the innate tendency to sin. Its records of relapses of doctrine, life and service, put us on anxious guard, while its evermore glowing accounts of broadening charity, and larger life, and widening knowledge, and magnificent triumph at home and the ignorant regions beyond, kindle our enthusiastic zeal. Sometimes it seems as though we were almost seeing the beginning of the end; not the full end, for we are yet only in the vestibule of the temple God is building here on earth. Not waiting for its completion, you ere long shall ascend those immortal heights from which you shall so far more clearly trace divine events on earth. There in delightful companionship, not only with oldtime personal friends, but with the great and greatly good, the heroes and the heroines of the Church of the ages, the lofty characters with whom through these decades your studies have made you familiar, you shall with

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glowing joy see the continuous triumphing of the Truth and Kingdom of God, until—

> "One song employs all nations and all sing,
> Worthy the Lamb ! For He was slain for us ?"

Yes, so shall it prove;

> Out from dissensions of sages
> Groweth Truth as from promiseless sod,
> Out from the conflict of Ages,
> Augustine's new City of God !

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GREETINGS FROM SEMINARIES.

ADDRESS BY

PROF. JOHN DEWITT, D.D., OF PRINCETON.

PRINCETON Theological Seminary accepted with the greatest pleasure your kind invitation to unite with you in honoring the long and distinguished career of Dr. Woodbridge. In order that she might be represented appropriately at a function of this institution, she commissioned as her representatives her two Dutchmen, Professor Vos and myself. Contrast is almost as powerful a cause of the association of ideas as likeness is. And this afternoon, when I listened to the eloquent tributes paid by the Doctor's co-laborers and students to his tireless industry, to his personal interest in those he taught, and to the notable scholarly quality and the stimulating influence of his lectures and his life, I was reminded, by the contrast, of the remark made by an English university professor about his colleague. "The time," said he, "which my colleague is able to spare from the care of

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his personal appearance, he devotes to the neglect of his duties." What a striking contrast to what we have seen and heard to-day would be the celebration of such a teacher's forty professorial years!

But we are really celebrating a continuous service and an eminent professional career not of forty but of fifty-six years. For the notes appended to the programme inform us that Doctor Woodbridge began his labors as a Christian pastor in the year eighteen hundred and forty-one. When he sat down after delivering the address in which he instructed and delighted all of us, I was deeply impressed by the fact that we who heard him had been enjoying a rare, I may almost say, a unique favor. For how few men in the ministry, or in any other profession or calling, could speak with anything approaching the vigor, the fervor and the lofty and stirring eloquence of his noble discourse after the severe and uninterrupted work of six years more than a half century! We, too, affectionately congratulate Dr. Woodbridge on a career which not only gets distinction from its length, but is justly called great because of his ability and fidelity and scholarship, and the lofty character and wide range of its influence. We rejoice with him in the benediction of this day which brings to him so many tributes of gratitude and affection from students who have tested his instructions in the pulpit and the lecture hall. What can we wish for him during his remaining days but what he has now, "love and honor and troops of friends"? And as for his last day here, we pray that it may be late in coming; but that when it comes it may be like this glorious day in May, the sun setting without a cloud and full of promise of the celestial the eternal day of blessedness that shall be its to-morrow.

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ADDRESS BY

PROF. JAMES I. GOOD, D.D., OF URSINUS.

MR. President, I bring to you Prof. Woodbridge the greeting of the Faculty of the School of Theology of Ursinus College on this completion of your fortieth year in the professorship. As this year is the sesquicentennial of our German Reformed Church of Pennsylvania, we are feeling drawn all the more closely toward our Dutch brethren, because it was the Church of Holland that planted and for nearly a half century fostered our church. Indeed, a German is sometimes called a double Dutchman; I therefore feel very much at home among my Dutch brethren on this occasion. I remember hearing my teacher in Union Theological Seminary, Rev. Dr. William Adams, when resigning from a forty years pastorate of the Madison Avenue Presbyterian Church of New York, say, "You never know your congregation till you have been their pastor for forty years." I suppose I might apply that on this occasion and say Prof. Woodbridge never knew his students until he had taught forty years. For he had not merely been teaching History but making history in those years as

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he has inwrought himself into the lives of his students. I have been delighted in listening to the addresses by the testimony of your pupils to the spiritual quickening that they have received from your teaching and your personal influence, for after all spiritual impulse is more to be desired in a theological seminary than mere scientific scholarship. I congratulate you on this occasion and trust that your life and health may long be spared to bless your Seminary and your Church.

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RESOLUTIONS AND LETTERS OF CONGRATULATION.

In Loving Congratulation to Reverend Professor Samuel M. Woodbridge, D.D., LL.D.

May 20, 1897.

This twentieth day of May, 1897, is celebrated by the friends and admirers of the Reverend Professor Samuel M. Woodbridge, D.D., LL.D., in honor of the fortieth anniversary of his inauguration as a Professor in the Theological Seminary of the Reformed Church in America.

The Standing Committee on the Seminary Grounds and Property, of which Dr. Woodbridge is a member, desires to join with his other friends in appropriately celebrating this occasion and in tendering to him their most cordial congratulations on the completion of this long and beneficent term of service. They extend to the Church and the Seminary which he has so faithfully and efficiently served, their earnest felicitations, and they unite in the wish for the continuance of that relationship which has been so satisfactory and which in its results and consequences has been so supremely blessed.

Resolved, That this minute be spread upon the

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records of this Committee, and that a copy be sent to Rev. Dr. Woodbridge.

DAVID D. DEMAREST, J. S. MUNDY,
J. G. LANSING, MATTHEW SUYDAM,
JAMES F. RIGGS, DAVID MURRAY,
J. PRESTON SEARLE, FRED. T. KIRK,
HENRY WYCKOFF HOAGLAND.

ALLEGHENY, PA.
May 10, 1897.

PROF. J. P. SEARLE, D.D.

Reverend and Dear Sir: The kind invitation of the Committee of Arrangements of the Alumni Association of the Theological Seminary named you as to the person to whom acceptances should be addressed.

I infer that I may trouble you with a note expressing my regrets. As a member of one of the first classes taught by Prof. Woodbridge (class of '59), it would have given me pleasure to show my regard for him by attending the celebration in his honor. But it will be impossible, and I can only intimate my grateful recollections of his kindness, patience, suavity, care and faithfulness as a teacher. Others can amplify on these points, but all will doubtless recognize these as characteristic of him. My colleagues here have scattered, as our term has closed, but I am warranted in expressing on their behalf our congratulations to the Seminary in its being able to retain so long the continuous services of such a Professor.

With thanks to your Committee.

Yours very truly,

M. B. RIDDLE,
(Professor in Western Theological Seminary, Presbyterian Church.)

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CHICAGO, ILL.
May 10, 1897.

REV. DR. SAMUEL M. WOODBRIDGE.

Dear Dr. Woodbridge: As one of your pupils I have my own tribute of gratitude to offer you and my Alma Mater.

For the recognition of God's stately stepping in history, the reverence for His Word, the grandeur of the Messianic Kingdom and the certainty of its glorious consummation, with which I was inspired in her halls by you, have stayed by me these twenty-four years, since I left your class room, investing every aspiration to minister and all service with fellow-men with that sanctity and hopefulness imparted by the ever present consciousness of the disciple's vital union with the Lord and the unity of His work and ours with the world.

With kindliest wishes for your present comfort, and certain hopes for the realization of your prophetic visions of the unfolding future, I remain,

Respectfully yours,
GRAHAM TAYLOR,
(Professor in the Chicago Theological Seminary.)

MADISON, N. J.
May 14, 1897.

REV. DR. SAMUEL M. WOODBRIDGE.

My Dear Doctor: Your very kind invitation to this Seminary to be represented at the Fortieth Anniversary of Rev. Dr. Woodbridge in the New Brunswick Theological Seminary is at hand, and I am very sorry that as our Commencement occurs on the same week

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and the same day as your own, it will be impossible for any of us to be present.

Allow me, however, on behalf of this Seminary, to congratulate your Institution on the long and distinguished services of Doctor Woodbridge both to the Institution and the Church. We rejoice in his well-earned fame as an instructor of young men preparing for the ministry, and this Seminary heartily joins with all the branches of the Christian Church in congratulations on this occasion.

I desire personally to express my gratitude to Doctor Woodbridge and to the Seminary for the benefits received during my residence there as a student. Its sacred influences are still with me. Doctor Woodbridge was not only a faithful instructor, but also a wise counsellor and friend, and the impress of his instruction is still upon me. I would be glad if it were possible for me personally to be present and to lay my tribute of respect at the feet of one whom I so highly honor and esteem for his life and eminent services for forty years in your noble Institution.

Hoping that you may have a most delightful occasion, I am Very sincerely yours,

HENRY A. BUTZ,
(President of Drew Theological Seminary.)

SCHENECTADY, N. Y.
May 18, 1897.

REV. JAMES LEFEVRE, Secretary of the Alumni Association of New Brunswick Theological Seminary.

Dear Sir: I regret exceedingly that circumstances have arisen which make it impossible for me to be present at the Fortieth Anniversary of Dr. Wood-

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bridge's connection with the Seminary, and to speak a few words as I agreed to do, appreciative of his long and distinguished services. My sense of obligation to our beloved Professor is so deep and strong that I would rejoice in the opportunity to add to the tributes which the occasion will call forth.

It has always seemed to me that few men were better fitted to mold the thought and life of students for the ministry than Dr. Samuel M. Woodbridge. We who have shared the privileges of his class room carry with us lasting memories of his accurate scholarship, his clear and incisive style, his fairness in argument, and above all his reverent spirit and large faith.

In this age of new methods of instruction the pupils of Dr. Woodbridge question whether anything has been discovered or invented superior to this system of teaching which made us delight in Church History and sent us forth with definite knowledge and broad and positive views. His was supremely the art of awakening interest, directing thought, compelling study and inspiring conviction.

I have never ceased to be grateful for all that he gave me during the three delightful years of my Seminary life, and with every grateful thought arises a prayer that he may long be spared to the institution and the Church which he has served so loyally and well. May this anniversary bring to him some conception of the loving regard in which he is held by us all. We would have him know while his heart still beats and his eye is not dim nor his natural force abated how greatly we honor and revere him for the truth he has taught and the life he has lived.

Yours fraternally,

ANDREW V. V. RAYMOND,
(President of Union College.)

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NEW YORK, N. Y.
May 22d, 1897.

REV. DR. SAMUEL M. WOODBRIDGE.

My Dear Doctor: It was my plan to go to the celebration last Thursday, but a University obligation compelled me to go out of town in another direction. The University has entrusted me to send you, even at this late date, the congratulations of your Alma Mater, upon your service of forty years as Professor, and our earnest wishes that your life may long be spared for usefulness and happiness.

Sincerely yours,
H. M. MACCRACKEN,
(Chancellor of University of New York.)

HOLLAND, MICH.
May 17, 1897.

REV. DR. SAMUEL M. WOODBRIDGE.

Dear Dr. Woodbridge: The members of the Faculty of Hope College very much regret that they cannot attend the exercises in connection with the fortieth anniversary of your inauguration as Professor in our Theological Seminary at New Brunswick. They extend to you their most hearty congratulations on this happy occasion. They thank God that your services have been so successful, and so full of blessing to our Church, not only, but to the Church universal. They pray that you may yet be long permitted to witness the blessed results of your faithful labors; and that the sound doctrine that has ever characterized the

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instruction imparted in our Seminary, may ever be the glory of our beloved Church, and protect her from all attacks of error and infidelity.

Fraternally yours,

G. J. KOLLEN,
(President of Hope College.)

Other letters of congratulation were read from the Rev. E. V. Gerhart, D.D., of the Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., Rev. F. W. Fisk, D.D., LL.D., President of the Chicago Theological Seminary, Rev. Francis P. Brown, D.D., Secretary of the Faculty of Union Theological Seminary, Rev. E. A. Hoffman, D.D., Dean of the General Theological Seminary, and a telegram from the South Reformed Church of Brooklyn, N. Y., the church of Dr. Woodbridge's first pastorate.

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