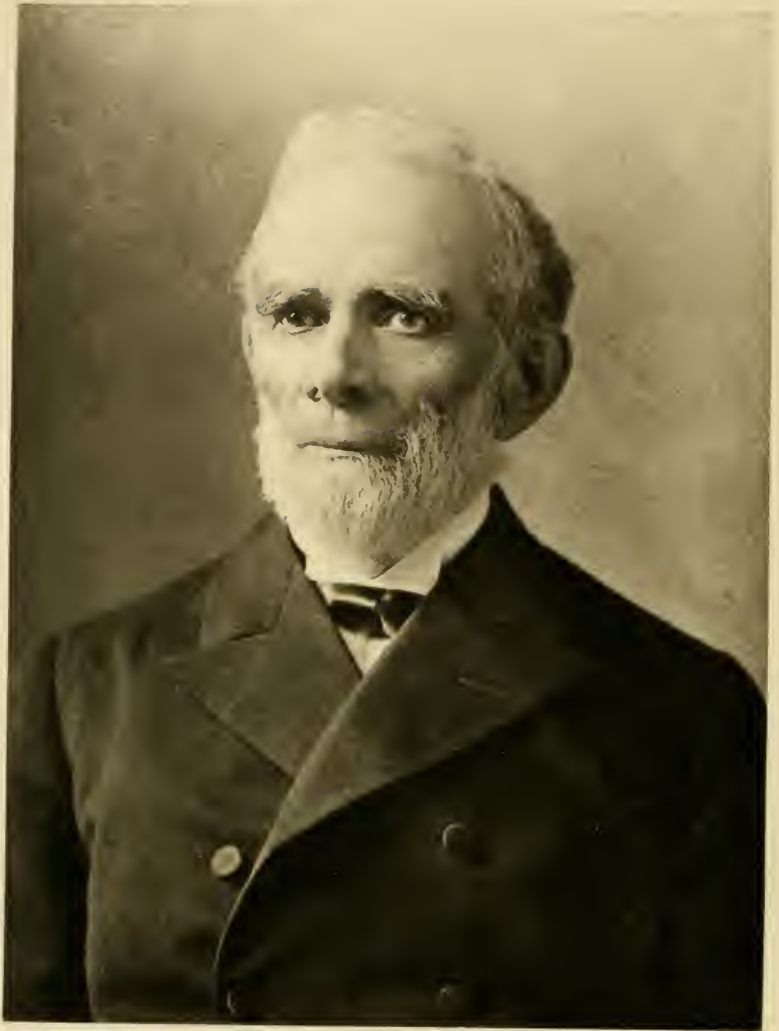


CELEBRATION
OF THE
FIFTIETH ANNIVERSARY
OF THE APPOINTMENT OF
PROFESSOR WILLIAM HENRY GREEN
AS AN INSTRUCTOR IN
✓ PRINCETON THEOLOGICAL SEMINARY

MAY 5, 1896

WITH A PORTRAIT

NEW YORK
CHARLES SCRIBNER'S SONS
1896



Yours very truly .

W. Henry Green

DR. GREEN'S SERVICES TO THE SEMINARY.

BY THE REV. ABRAHAM GOSMAN, D.D.

MY DEAR DR. GREEN :

In the name of the Directors and Trustees, I welcome you to this fiftieth anniversary of your office and work in this Seminary. We may well congratulate any one whose life-work is so nearly rounded and complete; who can look upon the product of his toil and say, not without regrets as to his failures and a painful consciousness that it comes far short of his own ideal, yet with a large measure of truth, and with entire reverence, "It is finished." It was a wise act when the General Assembly selected you for this chair, which you have filled with such conspicuous success, and we rejoice with you to-day in the mellowed fruits which we have gathered and in the promise which greets us when the autumn sun shall have ripened those not yet fully matured.

To train those who are to preach the Gospel: there is no higher office and none more fruitful or wide-reaching in its influence. Our Lord Jesus Himself devoted a large part of His ministerial life to this end. He taught the multitude, but it was the inner circle of the Twelve, to whom He unfolded the mysteries of His kingdom. He brought them into the closest relation to Himself, and was ever training them for their great work. This was the first theological seminary, and they were highly favored who sat in its seats and listened to the Great Teacher. He opened to them the Scriptures. He ever found the germs and roots of his doctrine in the Old Testament Scriptures, and thus set his seal upon their inspiration. He believed in Moses, as you believe in him and have given us such good reason for your faith. He trained them in the Word and in the method of His service, and in this teaching laid the foundation of His kingdom. It was a most practical theology, as all true theological teaching is and must be. For it deals with those truths which are the great moving force in the hearts and lives of men, which stir most deeply all the fountains of Chris-

tian feeling, which strengthen all the motives to Christian activity and effort, which keep aflame the life of devotion and love, and yield their fruit unto holiness. This most effective and fruitful life has been yours, and we rejoice, therefore, in the success which crowns your life-work to-day. May I say it is a rare and unsullied crown which you so fitly wear?

Your service here stands closely related to the Seminary itself in its individual life and history. Every institution like this has its specific life and character, more or less distinctly marked, known and read of all men. It shares in the common life of the Church and has its individual features shaped somewhat by the circumstances in which it had its origin, somewhat by its surroundings in the line of its progress, but chiefly by the men who have taught here. It has never sought unduly to assert itself, but neither has it shunned the call which the interests of the truth and the kingdom of Christ have made. It has studied the peace and quiet of the Church, but not by the sacrifice of its faith. It has let its moderation be known to all men, but has never wavered in its adherence to the truth. It stands by the inspired Word of God in its completeness, the only norm of its faith and teaching. It holds with unwavering confidence the system of truth it finds in the Word, but has never claimed that there must be an iron rigidity in every form of expression or in every particular feature the truth wears. It recognizes that in the progress of Christian learning, in the growing acquaintance with oriental modes of thought, in the wider experience of believers, and especially in the larger gifts of the Holy Spirit, there is reason to hope that greater light may be thrown upon the Word and the Church come into the fuller possession of its heritage. It waits for that fuller light with supreme confidence as to the issue. It makes no boastful claim to any exclusive possession of the truth. It gladly recognizes that there are other institutions standing along the same line and sharing its responsibilities. But it does claim that it stands for Christ and the truth, the incarnate and the written Word. Its history fully vindicates its claim. In the conflict between faith and unbelief it has never given an uncertain sound. This is its crown

of glory, this gives it its individual life and character, recognized alike by friends and foes.

Now, it is a grand thing, surely, to contribute in any measure to the fulness and richness of that life. Hence we come to-day, and with thankfulness to God, who gave you to us, we recognize your great service to this institution, as you have taken up the reins which have fallen into your hands from the illustrious men who have gone before you, and have guided it in its course and work through trials and perils and vigorous controversy, so that now, with its full and admirable equipment and a steadfast reliance upon God, it goes with a clear eye, a strong hand, and steady step to its work in the future for Christ, for the Word of God, and for the redemption of the world.

But this direct service to the Seminary lies within comparatively narrow limits. It cannot be separated from its wider sphere in those who have gone out into the field, moved, impelled, and qualified here for their work. If we would see the teacher in his true character and service, we must see him not as he is in the seclusion of the study, or in the class-room, not merely in the fruits of his pen, but in the ever widening circle of those who have been with him and learned of him. The vast mountain peak which stands out clearly defined upon the distant horizon impresses us as we look upon it; it grows in our conception of its size and power, but we get no adequate apprehension of it, we form no accurate judgment of its magnificence until we see it encircled by peaks of greater or less prominence, all clothed with forest and verdure and beauty, as their roots strike into the broad plain upon which all are based; nor do the streams which come from the central mount lose their sweetness and healthfulness, though tinged, it may be, by the soil through which they have passed. As we look upon those who have gone out from this institution into the wide field of the world, men of every grade of culture and power, but all men of faith and prayer, we begin to see, we only begin—the full results are not reached with the lapse of fifty years—we begin to see what the service of that man must be who stimulates and strengthens and guides them in their course. We see the teacher in the men of faith and power whom he has

trained. The life of the Seminary comes to its richest fruitage in the works which these men have wrought. They have not been idlers or mere spectators in the world's progress. There is scarcely a line of human thought or energy in which they have not risen to distinction. They have been a mighty factor in all that is true and good. They have explored and cultivated and widened new fields of human knowledge. They have enriched the world's literature by their contributions. They have been pioneers. Human tongues have been reduced to writing, and great races have been started on the lines of progress, to whose mighty tread the world has not yet ceased to listen. Civilization follows in the wake of their toil. Science owes a large debt to their contributions. And to-day the Seminary rejoices in their power, their usefulness, and their promise.

It would be an easy and a grateful task to trace all this fruitage, in large part at least, to the influence and tireless toil of their teacher. But now we turn from the works of others and take up our Hebrew grammar, with its roots, inflexions, and syntax; we walk with Job in the furnace of trial, and share in his vindication and the triumph of his faith and patience; we sit down as invited guests at the Hebrew feasts in their historical and typical import; we open our Pentateuch as it comes to us out of the fires of criticism, and are sure that we have it as Moses gave it to us, as it has lived and shaped the faith of the ages, as it bears the seal of Christ Himself, and without the smell of fire upon it. With these fruits of your toil in our hands, and with a heartfelt satisfaction in your fifty years of successful toil which we cannot express, and a consciousness of our indebtedness which we can never repay, we say, Welcome, dear and honored Sir; thanks, beloved Teacher and Friend.