

# THE BULLETIN

—OF THE—

## Western Theological Seminary

A Review Devoted to the Interests of  
Theological Education

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Edited by the President with the co-operation of the Faculty.

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Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

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# The Bulletin

—of the—

## WESTERN THEOLOGICAL SEMINARY

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VOLUME V.

JULY, 1913

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### Commencement 1913

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The Commencement program of the Seminary opened Sunday, May the fourth. The sermon to the graduating class was preached by President Kelso in the North Presbyterian Church, Sunday morning at eleven o'clock. The same afternoon at three o'clock the Sacrament of the Lord's Supper was celebrated in the Seminary Chapel, Dr. Schaff presiding. Monday, Tuesday, and Wednesday were occupied with oral examinations before the Examining Committee of the Board of Directors. Thursday, May the eighth, Commencement Day proper, was crowded with important meetings and reunions of graduates. The Board of Directors held their annual meeting in the Seminary Chapel at ten o'clock and heard the annual report of the President of the Seminary, which showed marked progress financially, \$117,215.83 having been added to the permanent funds during the past year. The Commencement exercises were held in the North Presbyterian Church at 3 P. M., and were immediately followed by the induction of the Rev. James Henry Snowden, D.D., LL.D., into the Chair of Systematic Theology. The charge to the Professor was delivered by the Rev. Maitland Alexander, D.D., LL.D. Nineteen seniors received the regular diploma of the Seminary, and the degree of Bachelor of Divinity was conferred upon three graduate students. All these graduates have received calls, three being under appointment of the Board of Foreign Missions.

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**Program of Exercises**

In connection with  
THE INDUCTION  
of the Rev. James Henry Snowden, D. D., LL. D.,  
into the Chair of  
SYSTEMATIC THEOLOGY  
in the  
WESTERN THEOLOGICAL SEMINARY,  
Pittsburgh, Pa.  
May 8, 1913—3:00 P. M.

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Hymn 341

*“O Spirit of the Living God.”*

THE SUBSCRIPTION AND DECLARATION  
The Professor Elect

THE PRAYER OF INDUCTION  
The Rev. John A. Marquis, D. D., LL. D.

THE CHARGE TO THE PROFESSOR  
The Rev. Maitland Alexander, D. D.

THE INAUGURAL ADDRESS  
Subject: “Theology and Life”

THE LONG METRE DOXOLOGY  
THE BENEDICTION

Rev. James Henry Snowden, D.D., LL.D., was elected Professor of Systematic Theology in the Western Theological Seminary, May 9, 1912, and was inducted into the Chair on Thursday, May 8, 1913, in connection with the Commencement Exercises. The services were held in the North Presbyterian Church, North Side, Pittsburgh, Pa.

*Institutions Represented at the induction of Dr. Snowden*

**Institutions Represented at the Induction of Dr. Snowden:**

- Allegheny Theological Seminary . . . Rev. Charles F. Wishart, D.D.  
N. S., Pittsburgh, Pa.
- Auburn Theological Seminary . . Rev. Malcolm L. MacPhail, Ph.D.  
Auburn, N. Y.
- Bethany College . . . . . President Thomas E. Cramblett  
Bethany, W. Va.
- Bucknell University . . . . . President John Howard Harris, LL.D.  
Lewisburg, Pa.
- Clark University . . . . . Dr. George E. Johnson  
Worcester, Mass.
- Coe College . . . . . President John A. Marquis, D.D.  
Cedar Rapids, Iowa.
- College Board of the Presbyterian Church, U. S. A., Mr John R. Rush
- Drew Theological Seminary . . . . . Rev. John H. Willey, S. T. D.  
Madison, N. J.
- Hartford Theological Seminary . . . . . Rev. A. J. R. Schumaker  
Hartford, Conn.
- Harvard University . . . . Franklin Chester Southworth, A.M., S.T.B.  
Cambridge, Mass.
- Lincoln University . . . . . Rev. Frank H. Ridgley, M.A., B.D.  
Chester County, Pa.
- McCormick Theological Seminary } Rev. Cleland B. McAfee, D.D.  
Chicago, Ill. } Rev. Arthur A. Hays, M.A., B.D.
- Meadville Theological School . . . Rev. Henry Preserved Smith, D.D.  
Meadville, Pa.
- Missouri Valley College . . . . . Rev. George C. Miller  
Marshall, Mo.
- Muskingum College . . . . . President J. Knox Montgomery, D.D.  
New Concord, Ohio.
- Pennsylvania College . . . . . Rev. George W. Englar, D.D.  
Gettysburg, Pa.
- Princeton Theological Seminary, Rev. Robt. Dick Wilson, Ph.D., D.D.  
Princeton, N. J.
- Princeton University . . . . . Rev. Maitland Alexander, D.D.  
Princeton, N. J.
- Union College . . . . . Mr. Wilbur M. Judd  
Schenectady, N. Y.
- Union Theological Seminary . . . Rev. William Adams Brown, D.D.  
New York, N. Y.

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University of Pennsylvania .....	Dr. W. W. Jones Philadelphia, Pa.
University of Pittsburgh .....	Pittsburgh, Pa.
.....	Rev. Samuel Black McCormick, D.D., LL.D.
.....	Rev. Samuel Black Linhart, D.D.
.....	Rev. James White Harvey, M.D.
.....	Rev. George Alexander McKallip Dyess, Ph.D.
.....	Rev. Isaac Boyce, D.D.
Western Reserve University .....	Rev. George Taylor, Jr. Cleveland, Ohio.
Whitworth College .....	Rev. W. H. Lee, LL.D. Tacoma, Wash.
Williams College .....	Williamstown, Mass.
Wilson College .....	Mrs. James Cree Chambersburg, Pa.

## Charge to Dr. Snowden

Rev. Maitland Alexander, D. D.

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*Dr. Snowden:—*

In delivering you this charge, by the appointment of the Board of Directors of this institution, on the occasion when you formally assume your duties as professor, I do not conceive that I am to suggest to you the elements that make a successful teacher of any of the subjects which you shall teach. You have been chosen because of your ability as a teacher, and the subjects which you shall teach are prescribed by the charter of this Seminary and your own vows of ordination. We are not unmindful of your achievements which have rendered you especially fit for the work to which you have been called. Your work in the fields of philosophy and theology, and your wide literary attainments in both of these departments, have called the attention of others besides the directors of this Seminary, to your special fitness for this chair, and we to-day welcome you as a member of our faculty, and congratulate the Seminary that she has secured such a teacher, and congratulate you, who through our students are given a work of unmeasured opportunity and a great responsibility. We hope and pray that this new relationship here established may crown your life's work and give strength and power to this Seminary, and through it to the whole Church.

I feel that I may very properly say that the Board of Directors have a right to judge your work through the product of this Seminary, in its graduates, and have a right to express to you their desire for certain results from your labors in this Seminary.

In this part of Western Pennsylvania, the tide of loyal Presbyterianism runs high and strong. The history of our Church's work and life here is dotted with great landmarks, made by men whose loyalty to the truth and consecration to

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the work has made them eminent. The supporters of this Seminary are thorough and sound Presbyterians. No uncertain note is given from the pulpits of the alumni of this institution. The directors believe that the students graduated from this Seminary will be, theologically, largely what you make them. Therefore, we believe your teaching must be dogmatic. Your philosophy and your metaphysics will be great contributions to the power of your teaching. But, after all, our theology is not based on secular philosophy or modern psychology; but on the Word of God, as contained in the Holy Scriptures,—described in our Confession as the only infallible rule of faith and practice.

Therefore, we expect the students to be taught with a fire of conviction, which cannot help leaving its impression upon them, so that your teaching will not seem to be the abstract discussion of a man who has only half thought his subject through: “Ever learning, but never coming to a knowledge of the truth”. But rather that kind of teaching which presents the result of the teacher’s own labors as he builds his system of theology on the eternal truth of God, revealed by him in our infallible Scriptures. Such a teacher translates his theological science for his students—not alone correlating great theological principles or distinguishing the Biblical and professional teaching from erroneous views; but while it will be teaching of the highest scholarship, it will gain power—constructive power—by reason of the teacher’s own experience in the application of these great truths to his own soul. This, I believe, is what makes great theological teachers. It was this that made more than one of your distinguished predecessors what they were, and it is this that produces in our ministry men who are not dabblers in theology, but constructive defenders of our Presbyterian doctrinal heritage.

This leads me to say that the Board of Directors expects you to make this Seminary—in so far as you are able—thoroughly Presbyterian in its theology. We are well aware that you cannot control the personal convictions of the students, and that there will be men of other denominations in your



## *Charge to Dr. Snowden*

class-room; but this does not apply to our Presbyterian students. Of course, no man will attempt to enter the Presbyterian ministry when he is at variance with the standards of the Church, which standards he solemnly vows to preach, teach, and defend—unless he be intellectually dishonest.

The Presbyterian student in this Seminary must be made a Presbyterian in faith and thought, and loyal to the distinctive doctrines of our Church, for the Church will not give her money or her endorsement to the institutions which do not believe, accept, and teach her standards. Wherefore, the formulated system of doctrines contained in the Confession of Faith, must be taught and defended; and if you fail in this, you fail in the object for which this Seminary is maintained, and for which its founders established it. I believe, it would be the sentiment of the Board of Directors that the day when the professors of this institution cannot from conviction teach the standards of the Presbyterian Church, they should carry their talents to other fields, where they may teach that which they do believe, under other auspices than that of an institution whose founders desired to make of their graduates loyal, devout, consecrated, and powerful ministers of the Presbyterian Church. Therefore, it is expected that when the students of this Seminary apply to our Presbytery for licensure, they will not have difficulty in accepting our confessional statements, because of any teaching they may have received in this Seminary.

Finally, the Board of Directors expects you to make preachers of your students, as well as theologians. There are other departments which help to make students teachers, but none of these have greater opportunity than the department of Systematic Theology—for your students will deal with the problems of life: with sin, condemnation, and ruin, with hopelessness, grief, and pain, with change and decay; they will confront death and its power. Out of the Word of God they must get an answer to the questions which arise in the hearts and minds of men and women to whom they minister. They must answer their demands for comfort, strength, life, servitude, peace, eternity. It is you who will teach them these

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answers, formulated out of the Word of God—the truths of God's own revelation to the world; the practical application of your teachings will be that these men who sit at your feet as at the feet of a master, will gain from you God's answer to sin, condemnation, death, and pain—in terms of redemption, regeneration, and eternal life, through the gift of His only begotten Son. And if you so indoctrinate the students in this Seminary, you will not only make your ministry one of great ability and power, but the benediction of the Church through hungry, weary, sinful men and women, will rest upon you.

It is this that the Directors feel they will find in you. It is for this that they have called you. It is this trust that they repose in you. Not that you may adapt, reframe, emasculate those things that are our distinctive heritage and our Biblical creed, but that you may fearlessly declare that the criteria of our doctrinal system is not the rationalistic philosophy of Germany or the milk-and-water Protestant modernism of this latter day, but the Word of God, supernaturally given and spiritually discerned, and the power of God unto salvation to every one that believeth.

To-day the loyal alumni of this Seminary pray for you; they expect much from you; they confide a mighty trust to you, but not greater than He confides to you, who taught the fishermen by the Sea of Galilee, and who, Himself, will teach you the mysteries of His grace, as you lay your talents, abilities, and powers, on the altar of your devotion to Him, and to the Church which He has purchased with His most precious blood.

## Inaugural Address

### Theology and Life

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*Mr. President and Members of the Board of Directors, Trustees, Members of the Faculty, Alumni, Honored Representatives of Other Institutions, Students, and Friends:*

In entering formally on the occupancy of this chair I wish first of all to express to the Board of Directors my appreciation of the confidence you have reposed in me and the honor you have conferred upon me in electing one of your own number to this professorship. I wish also to give public expression to my trembling sense of the responsibility of this work and of my dependence upon human sympathy and support and upon divine guidance and grace. It is a great responsibility and privilege to preach the Gospel to others, but it is a double responsibility to train preachers and be a teacher of teachers, a leader of those who are to lead. I shall devote myself to this work to the best of my ability and strive to prove not unworthy of the sacred trust committed to me and be faithful during the time I am permitted to serve in this honored chair.

The subject of my inaugural is "Theology and Life", and I shall unfold it under three heads: first, theology comes out of life or human experience as the medium and means of divine revelation; second, it should be systematized, presented, and defended in terms of human experience; and third, it should go back into life and reappear in increased religious efficiency and fruitfulness.

I. In saying, first, that theology comes out of experience we are only applying the general principle that in every field practical experience precedes systematic knowledge, art is older than science. Men did not first think about life and then begin to live, but they first lived and then began to think. They have many instincts and practical needs which immediately push them into action, and then afterward they begin to study

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these activities and construct their sciences. For ages they lived in the sunlight before they studied solar physics, and practiced agriculture before they analyzed plants and developed the science of botany. They used the metals and all the common elements long before the science of chemistry was born. They used their bodies for generations before they ever dreamed of physiology, and health did not wait on hygiene. Life is ancient, but science is modern. All of our sciences grow up out of practical experience. Experience is the pioneer that blazes the way for science; it furnishes the raw materials which science shapes into its elaborate fabrics; it sows the seed which science cultivates into rich harvests.

The same principle obviously applies to theology. Men did not study theology and then become religious, but they first lived religiously and then studied theology. Man had a religious nature which immediately impelled him to live a religious life, just as he had a physical and a social nature which impelled him to live a physical and a social life. The religious nature is just as deep and constitutional in man as the mental or the physical, and therefore, he is necessarily and incurably religious.

It was out of human experience that belief in God arose. Men did not first construct arguments for the existence of God and then believe in him, but they first believed in God and then invented arguments to confirm this belief. God is an immediate practical necessity for man as certainly as bread, and men instinctively began to worship him. If they had not found a God waiting and seeking to meet and satisfy their spiritual needs, they would have been forced to invent one. Our belief in God is immensely older and stronger than all the reasons we can give for it. Reason did not create this belief and reason cannot destroy it.

And as our belief in God thus grew up out of human experience, so did all the other elements of religious life. Faith and obedience, prayer and praise, service and sacrifice, were at first necessary expressions of human needs, the instinctive and universal aspiration of the human soul. God set eternity in the heart of man, and eternity has come out of it.

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Every doctrine of theology, trinity and decrees, sin and atonement, mercy and love, justice and judgment, found some affinity and analogue in human experience. These doctrines were never foreign and alien importations imposed on the human mind, but, though divinely revealed, grew up out of the human heart as out of their native soil.

The Bible itself is the grand illustration and proof of this principle. It is a mass of human experience from beginning to end. It was all lived before it was written and formulated in commandments and creeds. The Ten Commandments were not invented by or first revealed to Moses: they had been in the world from the beginning, and ages of human experience had confirmed them as necessary laws of life. The metal of these commandments had always been in the world in a crude state: Moses under divine inspiration minted them into current coin and put them into universal and permanent circulation. The sharp die and authoritative form are his, but their substance is the raw material of universal human experience.

The same fact is true of the Sermon on the Mount. The substance of its teaching and many of its sayings are found scattered through Jewish literature and can be matched even from heathen sources. This fact does not in the least detract from the divine authority of Jesus; rather it confirms his truth and wisdom as it shows that he made the universal experience of men the basis and substance of his ethical teaching. But he also took crude human ore and minted it into coin and stamped it with his supreme authority and thus put it into the universal circulation of the world. He gathered scattered rays into the focus of his personality and shot them forth as a vivid blaze of light across all succeeding centuries. These rays had slight power and attracted little attention as they shone dimly in other teachers, but concentrated in his divine Person they made him the Light of the world. Divine revelation never reaches its goal and becomes complete until it passes into human experience. The Bible is a great body of such experience. It is not an artificial product or dessicated mummy, but it has red blood in every artery and vein, and palpitates with life in every nerve. It was first lived before it was writ-

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ten, and thus illustrates and confirms the principle that theology comes out of life.

This view, it need not be said, does not in any degree deny or disparage or impair the divine element in the Bible as an inspired revelation. God was behind and in the whole process of redemption and revelation, so that holy men spake and wrote as they were moved by the Holy Spirit. But God had to speak to men in their own language and lead them along the familiar path of their own experience to loftier visions and victories. And so he accommodated himself to human words and ideas, customs and institutions, and at every point used human experience as a stepping stone on which to lure and lift men to higher things, or as the necessary prepared soil out of which to grow divine harvests. In its origin and development religion is both human and divine, and neither element should be narrowed or impaired in the interest of the other.

The creeds of Christendom and all progress in theology have sprung out of the same soil of experience. Even those ancient and medieval doctrines and metaphysical distinctions that now seem to us so speculative and unrelated to practical life, if not false and abhorrent to our Christian sensibilities, over which ecclesiastics fought and even convulsed the Church and the world in blood, even those forms of faith closely fit the felt need of their times and were then living realities. And the same is true of theological creeds and changes to this day: they keep pace with and express the growing facts of experience. We recently revised our own Confession of Faith, not because the Bible had changed or God had changed, but because we had changed. We had developed a new religious experience which called for and created a new credal expression.

All this is tremendous proof that religion is, not a priestly invention or superstition or dream, but a reality rooted in the very constitution of man and expressed in the universal experience of the world. And thus, to conclude on this point, theology always comes through and out of human experience.

II. And now, passing to the second point, theology must formulate the products of experience into a system. The human mind cannot stop with experience, but must reflect upon

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it, penetrate into its causes, trace its consequences and elaborate it into a systematic form. Man is a thinker and cannot keep his brain from sprouting; he has an organizing instinct and will not put up with a disordered world; he is an architect and artist and seeks to build all his mental products into a symmetrical and beautiful temple of thought. Hence the raw material of every field of human experience is wrought up into a science, and so we have astronomers exploring the heavens and reducing them to order, geologists turning up and deciphering the rocky leaves of the globe, chemists and physicists feeling in among the atoms of matter, and psychologists dissecting the human soul.

Religion cannot escape this process, and hence we have theology. It is the aim of this science to take the facts of experience in the field of religion and search and sift them, free them from error and reduce them to the closest attainable approximation to reality, so that they will stand the severest test of any critical or destructive acid and flame, and then construct them into a system which will embrace God and man in their respective natures and mutual relations and deduce the laws of religious life and fruitfulness.

This constructive work must be done, first, to satisfy our organizing instinct, and then to clear up and confirm our experience. Our instinctive belief in God will not long remain in the vague region of unreflective experience, but will inevitably emerge into the field of critical and constructive thought, and then the science of theology is born and begins its work. We frame our arguments for the existence of God, and then these react upon our native belief in Him and strengthen and enrich it. And so with all the other facts and truths of religious experience. Critical thought clarifies and confirms them and builds them as cut and polished stones into a complete system of doctrine.

Such scientific theology is also necessary as a means of preaching the Gospel and persuading men of religious truth and duty. Christianity is a rational religion and makes its appeal first to men's minds, and hence its doctrines should be presented in a logical form. The mind of the most ignorant

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man consciously or unconsciously works according to logical processes, and it is only along these lines that we can effectively reach him and convince and convert him. Theology must have a logical system or it has no worthy and permanent place in the field of human discussion and persuasion.

Theology must also build a system in order to defend the truth committed to it. Like any other science, especially any social and ethical science, it is beset with difficulties and doubts and has enemies that attack and seek to overthrow it. Its whole history has been one of controversy and conflict. No other science has fought and is fighting so many battles for its very life. In order that it may vindicate and defend itself, it must be armed with logical weapons that will meet and master its foes. Proofs of every vital point must be given; difficulties must be removed in the light of larger truth, or their force be broken; and doubts must be dispelled or shown not to imperil practical duty. The logic of scepticism must be met with a truer and keener logic. Belief must be shown to be more reasonable than unbelief.

And in this conflict theology can claim no favors on the ground of its sacredness and divine authority, but must submit to the same laws of evidence and logic that bind other sciences. It must come out into the open and meet opponents on equal terms and with fair weapons. It should pursue truth in an unpartisan and scientific spirit. Its highest principle and aim should be to reach reality, and with other sciences it should cry, Let the truth prevail though the heavens fall.

Such theological construction is evidently a growth that takes time and proceeds through the centuries. The work of one age will be preparatory and foundational to the work of the next, and some of it will likely turn out to be imperfect and faulty and need to be reconstructed, possibly to be torn down and built on new lines. The past must always be tested by the present, not in the spirit of suspicion and hostility, but in the interest of larger truth and higher attainment.

Our theology will thus always grow out of the past and in this sense will be old, but it will also express itself in the terms of our own experience and in this sense will be new. It is



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the old sun that shines upon us, but its light is new every morning; the old bushes bloom, but their roses are fresh every June. We still wear clothes as our fathers did, but we cut them after our own fashion; we eat food, but the dishes differ. And so we believe in the old theology in its fundamental facts and principles, but its form and expression should be our own. Theology is not a dessicated and dead science, but is still full of new life and fresh blood and ever develops into larger growth and fuller vitality and finer fruit. Its divine principles are eternal, but its human expression should ever be adapted to the present time and needs, and its voice should be a living voice. We should not cling to the old simply because it is old, or reject or fear or suspect the new simply because it is new; neither should we disparage the old or rush to the new as such; but we should welcome and hold to both old and new only because and in so far as they are true. We should honor the work of the great theologians of the past and build the tested results of their thinking into our thought, but we should also build our own system and make our theology fit and express our religious faith and life.

And therefore we should keep our theological thinking and construction close to the facts of religious experience as they are revealed in the Scriptures and felt in our own life. It is ever the danger of the theologian that he will abstract religious doctrines from life, bleach them into bones, and articulate them into a theological skeleton. This turns theology into a theoretical or artificial thing, remote from practical reality, and of no interest and use to any one but the professional theologian himself. We can avoid this error only by clothing our theological doctrines in the flesh and blood of daily life, or keeping them soaked and saturated in human experience, and thus they will be living realities, fitting the facts of life and appealing vitally and vividly to human needs.

III. But we are already passing over into our third head, which is that theology should go back into life in increased religious efficiency and fruitfulness. Science in every field reacts upon experience to fertilize it and make it more fruitful in results. Physical science has enormously multiplied our ma-

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terial comforts and luxuries. All our magic machines and improved processes are the result of our applied science. The most recondite theory or delicate experiment in the chemical or physical laboratory may be rushing to some practical application in the field of industry; and the most abstract thinker in his study may discover and develop some principle that will profoundly affect all subsequent thought and even modify the social order or the course of history. Science first grows out of experience, as the flower out of the soil, and then goes back into experience to deepen and enrich it, as the petals of the flower fall back into the soil to fertilize it and bring forth finer blossoms. While the scientist usually does not have this practical end in view, but is pursuing pure truth for its own sake, yet this is the general outcome of his science.

The same result should follow the study of theology. This may be pursued as a purely theoretical study dissociated from all conscious relations with practical results. It is better, however, to keep it in touch with life as a means to this end, as is the case with other ethical sciences. Theology that is simply a theoretical doctrine and speculation, a bundle of dry bones and grinning rattling skeleton, is one of the least interesting and most useless things in the world. Religion may be studied and taught and preached in a way that excites no human interest, but is regarded with contempt. The Pharisees carried their theology to the logical limit in this direction, and their preaching was a dry and dreary droning. Across this barren sandy waste of Pharisaic theology the preaching of Jesus blew as a fresh breeze and shower of rain. He made theology intensely human and interesting and so the common people heard him gladly.

Theology still has in it the promise and potency of stirring up human interest and moving men with mighty power. Religion is ever the most popular subject in the world. Properly presented, nothing else will so draw and hold the crowd. For the dead bones of theology people have not time and use, but for its living bread and vital breath they have a great hunger and desire. Theology must show that it is a practical science in common life, or its day will be short. It must get

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into vital relations with all human affairs, soul and body, business and bread, home and school, education and art, civics and politics, the ever pressing question of the social order and the tremendous problems of sin and sorrow and salvation, or the world will have no use and lose all respect for it. In vain will it plead and press its promises for the next world: it must make good in this world. Promises to pay in the future are subject to a heavy discount and are not what men want: they want pragmatic results, cash payment in current coin.

The work of hitching the celestial stars of theology to our wagons on the dusty roads of daily life, of grinding its wheat into flour and presenting fresh fragrant loaves to feed the spiritual hunger of men, is the mission of the preacher. He is the popularizer of theology, as the popularizer of science takes the results of the original investigator in the laboratory and presents them in untechnical and attractive form to a general audience. The preacher must learn thus to popularize and apply theology. Simple statement, vivid illustration and effective application should be his constant study and effort as the means by which he persuades and moves men. This was, as we have seen, the human secret of the Master himself, and every preacher should seek to acquire this art and use this power.

But the same work of popularizing or humanizing theology should also go back into or originate in the theological seminary and in the professor's class room and study. He also should think in concrete terms and deal with living realities. He should not isolate and immure himself in a theological cell, but should immerse himself in human experience and look directly into life and into the mind of God and see spiritual verities with immediate vision; and especially should he know these things by personal experience so that he too can declare that he speaks that he does know and testifies that he has seen. Out of this vital religious experience as he lives in personal fellowship with and obedience to God the Father, Son and Holy Spirit, he can study the materials of theology and construct its system and teach it, so that it will be a living experience in the minds and hearts of his students, and then

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they can preach it with the accent of reality and power. The stream of the pulpit is not likely to rise much higher than the source in the class room. A theological skeleton rattling on the professor's desk is likely still to rattle in the pulpit; but a living theology in the seminary, fresh bread and water there, will be carried to the pulpit and will there feed the people.

Theology thus constructed out of divine truth revealed in human experience as a living reality will ever prove the power of God unto salvation. No other truth goes so deep into human life and has such cleansing, uplifting, vivifying power. It will first save the individual and thereby it will save society. It will go deeper than all social wrong and unrest, poverty and vice, human fault and failure, to their root in human sin; and it will bring to the cure of this distempered lost world the everlasting Gospel of salvation, the atoning grace and love and power of our Lord Jesus Christ. It will direct and inspire men along all lines of endeavor to work for and hasten the day when He shall reign as Lord of all. Theology must submit to this pragmatic test; and we are sure it will grandly fulfill our faith and hope.

Professor Alfred Marshall, in opening his great work on the Principles of Economics, says that "the two great forming agencies of the world's history have been the religious and the economic" and that these "have been nowhere displaced from the front rank even for a time"; and even Herbert Spencer says that religion "concerns each and all of us more than any other matter whatever". In studying and teaching and preaching theology, then, we are not dealing with a petty matter or with a superstition that will have its little day and then dwindle and disappear, but with one of the greatest and most permanent, in fact the greatest and most lasting, of all human needs. It grips this world and that which is to come, goes deep as the human soul and spans time and eternity. We all as Christian teachers and preachers and workers can throw ourselves into this service with entire consecration and intense enthusiasm, knowing that we are true workers for man and God and are building an everlasting kingdom of righteousness and brotherhood. For theology relates to this world as well as to the next

## *Inaugural Address*

and meets the demand of eager practical men for present action and reward. It parts the veil of the future and gives us a cheering alluring glimpse of the celestial city, all ablaze with the splendor of God's glory, but it is also building a copy of that city down on this earth, and we are now rearing its jeweled walls around our horizon and laying its golden pavements right under our feet. This is incomparably the grandest enterprise in the world, compared with which all commercial and material achievements shrink into insignificance, challenging our loftiest ambition and most strenuous service and sacrifice, and yielding the noblest attainment and richest reward.

It is my hope, my brethren, as it shall be my endeavor, that I shall be able in some measure to develop theology out of human experience, especially the inspired experience of Scripture, systematize it in terms of experience, and send it back as a fertilizing force into life. And I have, as I trust, some proper conception of the responsibility of my office. I do not come to this chair to teach a new theology, but the old theology with modern expression and interpretation, expansion and application. And I shall not forget that this is a Presbyterian theological seminary, founded and supported to train students for the Presbyterian ministry. While it is not Presbyterian in any narrow sense, while students of other denominations always have been and still are welcome in its halls, while it is open to every wind of truth that blows, yet this is distinctively a Presbyterian institution, and its theological instruction should conform to the system of doctrine contained in the Westminster Confession of Faith as revised by our Church. This Confession, based on the sovereignty of God, the deity of Christ, the vicarious atonement of his cross, and salvation through faith on Him alone, contains the strong bones and warm blood and vital breath of the everlasting Gospel. It has made mighty men and shaped history in the past, and it still makes strong men, able preachers, faithful Christians, and beautiful saints. There is plenty of room within the four corners of this Confession for the modern theologian, keenly alive to all the thought of his time, and studious preacher and boldest thinker to grow. It is underlaid with

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the great granite rocks of the divine sovereignty, but they crumble into rich soil and are carpeted with the green grass and beautiful flowers and are overarched with the blue sky of divine grace and with the stars of eternity. I shall be true to this old yet ever new and expanding system of truth.

And now my closing prayer is, and I would have it the prayer of you all, that I may be able in some degree to teach and inspire young men thus to study and apply and preach theology for the salvation of men and the service of God the Father, Son, and Holy Spirit, to whom be the glory forever and ever. Amen.